# TREATISE

#### RELIGION AND GOVERNMEMT

WITH

Reflexions vpon the Cause and Cure of Englands late distempers and present dangers.

#### THE ARGVMENT

Whether Protestancy be less dangerous to the soul, in more advantagious to the State, then the Roman Catholick Religion?

#### THE CONCLUSION

That Piety and Policy are mistaken in promoting Protestances and persecuting Popery by penal and Sanguinary statuts.



Permissu Superiorum. An: Dom: M. DC. LXX

## TREATISE

THIGION AND COVERNMEMT

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#### THE CONCLVSION

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### TO THE MOST ILLUSTRIOVS

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### BVQVINGHAM &c

May it please your Grace.



HE inconfiderat censures of half winted Critiks have canonized the custom of dedicating books to great persons, at least they have so extenuated the crime, that I despair not to obtain your Graces Pardon for my presumption of prefixing your name to this

Treatife, without your consent or knowledge. But if the general custom be not a lawful excuse for my ambitions solicitation of your Graces patronage, I must transfer the fault from my self the Author, and lay it on the Argument of my book, which is so proper for a person of your Graces high birth, prosound judgment, and publick

A

soul .

be offered to any other: The Argument, My Lord, of this Book, is Liberty of Conscience, which is the most reasonable of all liberties; it is the spiritual birthright of our souls, and the only human prerogative that cannot be force or forfeited. Though our selves be slaves, our thoughts are free, and so much our own, that none but the searcher of hearts can know them. God himself doth not vie violence against our opinions; when he commands us to thange them, he doth not compell us by rigor and penal-

ties, but convinceth us by reason and miracles.

My Lord, Princes are called Gods in the Scripture, and therfore ought to imitat divin perfections. How much your Grace doth excell in this perfection of being avers from compelling mens Consciences, is so notorious, that any man may without flattery ( the common vice of Epiftles Dedicatory.) publish and print your vertues. In this one of patronizing Liberty of Conscience, are so many comprehended, that did I vndertake to enumerat and explain them, this short Epistle must have bin a vast volum : Its an eminent part of Religion to propagat and persuade it by reason: Its Charity, to consider and commilerat other mens capacitys, how capricious loever: Its prudence to proportion the laws to tender Consciences. On the contrary, the zeal of persecution, is but a Cloak of ambition for men of one persuasion to exclude all others from

from places of profit, trust, and honor, wheref the Zealots would never be thought worthy, if fuch (as the penal laws exclude ) did conform to the Church of England. And when any one doth becom a conformift, none is more forry for his Conversion then they that pretended to defign and effect it by perfecution; because the number of Profelits doth diminish the profit, and destroy the projects they had of begging Reculants fines and forfeitures. Your Genious and generolity, My Lord, are so much above these base, and destructive ways, that you are becom the refuge of all persons afflicted for their Conscience. To be popular vpon this score, and to be the patron of so numerous and conscientious a party, as it is the effect of your Wisdom and vertue, so it is a just cause for your Prudent Prince to confide in your Ministery, and to countenance your popularity.

I do acknowledge, My Lord, that in som districts of the Church of Rome, men are punished for their Conscience or contumacy, by a Court of Iustice, called the Inquisition. How worthy the Inquisition is of imitation, I leave to the Judgment of others: But this I do maintain in my book, that our penal and Sanguinary statuts are much more severe and vnreasonable then the Canon law, wherupon the Inquisitors Sentences are grounded. I. Because the Canons against Innovators of Religion, are almost as ancient as Constantin the first Christian Emperor.

2. They feemed fo confidentions and convenient to all his Catholick Successors, and other Soveraigns, that they have incorporated into the laws of their Dominions, the Canons, wherby the Inquisitors are directed to punish herefies, or pretended reformations of Religion; and therfore the first Protestant Reformers in England durst not publish their doctrin vntill these statuts against heretiks had bin repeald by Act of Parliament 1. Edn. 6.3. the Inquifitors pretend not to act by human commission against mens opinions; they proceed as spiritual Pastors, and the Apostles Successors, and therfore endeavor to reduce the obstinat Nonconformists by producing thoufands of learned and lawful witnesses to proue, that the Roman faith is built vpon the very same Apostolical revelations reasons and miracles, wherby the primitive Church and the Catholick world had bin converted from Paganism to Christianity. But our English penal and Sanguinary statuts punish men for adhering to the ancient and authentick Religion of Christendom, and for not embracing a new interpretation of Scripture, for which there is no credible testimony, or proof, that it is the Apostolical; neither is there as much as a pretence of any miracles to confirm Protestancy, or that monstrous Shee-lupremacy, which was imposed vpon men, only to make An Bullens daughter Queen of England, and to exclude the right heirs and now reigning family from the Crown.

Notwithstanding this great disparity, My Lord, between the severity of the Inquisition, and of our penal statuts, J. wish both equally excluded from this Monarchy, and that no compulsion be used against Conscience, but that every one be left to choes his own Religion, according to his capacity, it being likely that none will have a greater care of faving any mans foul, then himself, who is more concerned therin, then any other, whether Prince, Parliament, or Paftor. That God may inspire into every soul that one faith without which none is faved, cught to be the only common prayer imposed vpon us; for that by this vniformity of prayer every man is left to his own Inquisition, which is much more agreable to our genious then that of Spain; and more likely to make us agree amongst our selves, then any penal or Sanguinary statuts; all which I humbly fubmit to your Graces ludgment, begging your Pardon for this trouble, and your protection for this Treatife.

Confecency in the law fellerest here

Tour Graces most obedient and most bumble servant

JOHN WILSON

#### THE PREFACE



HE end which most Authors propose to themselves in writing Prefaces, is, to incline men to read their books; but the books

are now fo many, and of fuch great bulks, that even the Prefaces are not perused. Notwithstanding this superfluity andfurfeit of books I have ventured to add this one to the number. not without hopes that the Title will invite men to read the Preface, and perhaps the Preface may perfuade them to read the Book. For, Religion and Government, being the two things wherin mankind is most concerned ( the one being the ground of everlasting happiness, the other of temporal prosperity ) and I having vndertaken to direct men to the best Religion, (wherof depends the belt Government) the Conscience of some, and the curiofity of others will ith Readers. Some Raylers I me expect to have, because I endeaver to demonstrat that the Crown may lawfully feife on the Church Revenues; burf am content to be saild at, so the common wealth be not raified our of to necessary a Support.

And least J should be thought too partial so my own Religion, I defire

but a toleration for it, as I do for all other Christian professions; albeit to obtain this toleration for the Catholick I am forc't to compare it with the Protestant, and to prove that no Religion is fo conscientious, or fo convenient as the Roman. The truth of this may easily be differred by a Comittee of the layty, if publik conferences of Religion be permitted in English; And truly feing the Scriptures are permitted to be read and interpreted by every English lay man . I fee not why the layty may not judge of Controversies, and conferences of Religion; and according as they find the interpretations of levery Congregation confiltent with the word of God, grant or not grant liberry of Conscience | | | | |

There are few who have not often heard how preflingly and pertinently fom of the wifelt members of Parliament have spoke for Liberty of Conscience in the late sessions; how they made it appear, that our decay of trade, and our fall of rents (wherof Merchants and Land-lords do so much complain) is wholy occasioned by the severity of our laws against Recusants, and nonconformiss for, what credit or security can Merchants or Tradesmen have in England, when their stock and sub-

Stance

Rance, may be legaly confiscated, whenfoever they refuse to take an oath, or frequent a Church , contrary to their confcience? what commerce or correspondence can we exped from beyond the Seas, when he that this day is an able Banquier amongst vs, to morrow must turn Bankrupt , sif he will not concretait himself a Conformist. The Tenants Gattle and Corn may be seifed vpon (and by consequence the Landlord deprived of his Revenue ) whenforver a ceremonious Parson, or an offigious Church-warden, or a malicious neighor will inform, that they come not to the common prayer, or Communion; fo that the Nonconformills being two parts of England, in a few years two parts of the Kingdom will be deftroyed. sagapitaged of ar

If our penal statuts against Nonconformists, did make this Monarchy, as peaceable as they make it poor, perhaps from Pulititians might shinkedt dividable to continue them. Busseing it is impossible to govern an empower with t multitude without a standing. Army (which England will hardly, brook.) and that Religion persecuted makes Rebellion plausible, all disinteressed persons may with reason admire, that the Bishops themselves to not peels and pray for liberty of conscience For, though they should

be fo fhore-fighted as nor to forefee future inconveniencies, yet they cannot be fo insensible as to forget the former effects of perfecunt. And they will find great difficulty in perfusding even the most devoted to their own calling, that thesame cause will not produce in 70. the fame effects we have felt fince 40. If they imagin that their spiritual censures will prewail against the temporal power of a discontented multitude, they must maintain (contrary to late experience.) that God will work Miracles to Support the Church of England as gainst Presbyterian fectaries. § As for the Kings restauration I confess it looks like a Miracle, but why our English Bilh ps should arribut forgreat a blefting rather to Gods will of countenancing their firange caracter, then to his will of continuing lawful Monarchy, or of manifelting the late Kings innocency , or of reward ing the conftancy, and of relieving the indignity of the Cavaleer party's can never be understood by any than knows the grounds of our Protestano Episcopacy, and how it was raised by Q. Elizabeth rather to jexclude the fuscellion of the Stevends from the Grown then to chabilh a fuevellion of true Bibops in the Church, There is much more reason to think that his Majestica restauration was decrease by God in order to the performance of his Declaration at Bredd for liberty of confcience, then in order to the non-performance of fo publick and:

olemn a promife.

Aud albeit I cannot fay that our Adelired peace will be fo abfolutly fecured by liberty of confcience in England, as it is in other Countries. by the Tenets and uniformity of the Roman Religion: yet is it manifest, that perfecution for promoting Prelacick Protestancy will rather increas our confusions, then work our convertion; not only becaus the nonconformiffs, are the more numerous. party, and by confequence can hardly be forc't to obey laws against their Consceince; but also becaus it is confelled by the very Prelaticks, that Christians may be faved though they do not conform to the Church of England; nay they must grant, that sich as do conform to its doctrin and disciplin , may be damned for fo doing, because is a fallible ( and by confequence for ought they or any one knows a fals ) Church That a Church believed by the members therof to be infallible; and the only way of falvation, doch perfecute fach s revolt from its faith and obedience is thought by fome a rational though by me a rigorous ) practife : but that he Church of Bigland, wherefit

is a fundamental Article, that the whole visible Church, or all Chrisftian Congregations ( and by confequence it felf) hath erred, or may err in doctrin, should perfecute fach as revolt from it, or men of a contrary perfusion, for having a stronger faith, grounded vpon Christs promis of never forfaking vs, and a better opinion of Gods providence, and of their own Churches doctrin , feems not agreable to the rules of the Ghofpel, nor of human prudence. For whether the Protestants sectaries perfuation of their own privat fpirits infallibility, or the Roman Catholicks. belief of their general Councells infallibility, be true or fals, the Churcha of England will never be able to perfliade or prove what any Christians. ought to be perfecuted by penal and fanguinary fraruts; for nor exchanging that affurance of Divine faith which themselves are perfunded they have, for a bare Prelatick probability of the fame faith; or for a contested! possibility of being mistaken in the doctrin of falvation. Seing therfore: of two evils the leaft ought to be chosen, and that if liberty of confrience be an evil , it is a left one then perfectation, becaus it will confe left dangers and disturbances in the Nations, then laws which force the Prelatick probability, and uniformiwell of piery as of policy, to continue the penal and languinary flaturs in favor of the contestedly fallible

Church of England.

And when I plead for liberty of confcience in England for Presbyterians and Fanaticks , I hope it will not be ill taken that I beg the fame freedom and favor for Roman Catholicks, especially if I prove (as I have evnderraken) that our principles are nor only more found in point of Christianty, but more lafe in order to the government, then any others. And though it be a common and true faying, that the greatest Clerks are not the whelt men , and by con-Hequence; nor lo fit coprescribe rules for governing as wordlings that are not Divines, or is wanglets that are Lawyers; yer'I humbly conceive that when the misfortunes of a government proceed not from want of judgment or resolution in the Councel, but from want of faith, or ( which sthe fame) from an acknowledged incertainty of faith in the Church, Catholick Divines (leing we are unanimous in matters of Christian belief and do perfuade the belt part of Chriftendom that our Church is infallible in the fame; and if heard, we doubt mot to prevail with these British Nasions alfo to credit vs in that important point, however improbable, it may feem to them at first fight) I hope this supposed, we Catholick Divines may without offence pretend to be better able to shew and salve the spiritual fore of this state, then sany Protestant Statists of schoolmen, who want sufficiencurity, and affurance of faith in themselves, to make their cure and care credible to others.

Seing therfore the foundation not only of Christian Religion , but of a peaceable government, doth copfift in a firm perfusion of the people governed, that the doctrinsprofelled and established by Law is infallible. and of Divine inspiration not of human invention; and by confequence that the decrees and determinations of the State ( which in all Governments ought to be proportioned to the doctrin of its Church ) are lawfull, and intended for the common good; not deligns, or devices to fool the multitude, feed the ministery, or favor the loveraign; and that not only evidence of falshood, but vncertainey of truth, in matters of Chris flianity , must needs render the Church and State that profess such an vincertainty, fo weak and contemption ble, that the subjection to either cannot be otherwise secured then by the force and fear of a flanding Army's and that fuch a subjection doth favor

more of a Turkish flavery then fa Christian Society, or of a civil Subordination to publick authority, and (therfore ) is the cause of continual discontents, and frequent rebellions; and that no Church but the Roman. Catholick, doth as much as pretend. or can persuade, its own infallibility in matters of Religion; feing I fay, all this is manifest by reason, and our wofull late experiences, I question not but that the Parliament will be pleafed to take in good part this humble proposar of faving our fouls, and of fetling this fate, by the doctrin of the Roman Catholick Church, and by the Revenues of the Protestant Prelatick Clergy; especially if the corruptions of Scripture, and fallifications of Councells and Fathers. wher with I'do charge that Clergy. and wherby alone they maintain \* their Protestancy) be cleerly demonftrated in this Treatife, and patiently heard in a publick Trial.

It's now above a Century of years fince the great Statingen of England have employed their wit and industry, in devising how to fetle Monarchy vpon Protestancy; but (vnderfavor) we Catholick Divines do fliew (and all Protestants may suspect by the success) that in so great an affair they have proceeded like vnskillfull Architects, that busy themsels

ves altogether in, proportioning, and adorning the fuperstructures, without inquiring into the strength and folidity of the foundation: They miftook fand for stone, fals translations for true Scripture, a lay ministery. for a lawful Clergy, a temporal foveraignty for a spiritual supremacy: They lave for the first stone of their New fabrik, a fworn fpiritual rebellion ( the oath of fupremacy) against the chief Prelar and common Puher of all Christendom S. Peters Succesfor. No marvail then if this fundation yeelded, and the whole fabrik fell to the ground in our late diftempers; for , by an evident parity of reason it must be concluded that it is as lawful for Protestants to depose Kings, as Popes, by wertue of their privat and arbitrary interpretations of feripture. If notwithffanding the legal and long possession or prescription, of a suprem spiritual superiority, the Bishop of Rome may (by the principles and prerogative of Protestancy ) be reformed, and reduced to be only Parmarck of the West, or a privat Bishop; what temporal foveraignity can be absolute or fécure among Protestants? The same arguments, the fame texts of Scripture, the fame fpirit, the fame interpretations of God's Word, that Litther, Calvin, Cranmer and all other Protestants objected against

sainfithe Popes supreme foiritoalaushority did the Predyterians and other Protestants pres (by an Mitanswerable paralel ) against the late King's temporal Soveraignty. Whenfore it is much to be feared that notwithflanding the extraordinary prudence of our government, we shall be frequently involved in as great troubles and dangers as formerly; and that the privat fpirit; and English Scripture ( interpreted by Proteftants ) will prevail against lawfull Monarchy, whenfoever the like circumstances do concutri viza a Zealous Parliament, a mild King, a covetous Clergy , a stubborn people, and resolute Rogues to lead them, and declare to the Multitude their own frength , as well as the findemental principles and priviledges of all Protestant Reformations ni ali

In Catholick Commonwealths all these circumstances do meet (the principles of Protestancy only excepted) and yet the Catholick sobjects remain immoveable in their obetices ce in regard of the credit, and authority of their Church and Glergy, which in private confessions and publick exhortations continually incollect, how inconsistant private or and by consequence my present of soprince (and by consequence my present of soprinciples) is

willb the Christianty and oblique outres of Catholickfaith and how principal a part it is of that faither believe not only that the Churche's infallible in inidoctriny but alforthat temporal Soveraigns are Gods Viceregents and absoluting heir bedverntment and therfore be fucht outshit to the reveted, and obeyed. And when by session of heavy times, at other fuch actidents of the fire of fedition faintimes breaks forth among Carbolicks it is ( generally feaking thiddenly quenche by the authorier and feverity of the Clergies Centures naeainft the Aurhouse Duby the clovetion and reverence which even the male Interestant of our professioniexhibit to the Bleffed Sacrament of the Altanthatis Shower (voor fuch emergencies ) to the mutidous people, which ( not with flanding their fury and madness) immediatly fall down to adore their God and Redeemen; and for refrect of him ( whom they bolceveno be realy preferto are appeafed or at least give earl to their Paltors reasons and exhibitations with more patience and better forces then any Protestant people in the like occations. Whenfore though we Carbolicks (hould grant (as we neither do, nor can ) that the Protestane or Prelatick reformation is as fale a way to Heaven, as the Roman Religion, yet

Liftiops

Methicks fach Protestants as define to live peaceably, or govern professoully, ought to prefers Popery before Protestancy. I vino somewhat

That K. Hony & in the heat and height of an amourous pallion was fo blinded, that ( to linisfy his carnal duft ) he affurmed and unnexed a frietcual supremacy to a remporat Crown may be sorribused to the fendacis rand fandes of hove. There Babe (R. Edward () was rates with fisch a latble that fagte filbremary 4 incy be imputed to the tenderness of his age, and to the impredence of his viole and Protector Somerfit, who by proamoting that Oath and the Protestant reformation, put the Kingdom into a Babylonical confusion. That Dadthe Duke of Morthwenberland offeing the Church and fite fo confounided) did ground a title for the Lady Fame Grey, and for his own don to the Crown , Apon the principles and Zeal of Promitagey, a but the ordinary practife of Policians that the Lady Elizabeth did receive her factors fipremary and the Procedant reforms tion wherby alone fleateastd isretend to be legitimat ( against two eds of Parliament mever yer repeald) is nov to blameable in their us in them that but four years before ( that by an vonimous vote in both Houses declared An Bullow marriage voyd,

and that fame fupremacy, and Protestancy to be herefy. Than K. James did pardon and promote his mothers murcherers, and conform himfelf to that Religion wherby thee and himfelf had bin fo long excluded from cheir right, was great clemency, or a cuning compliance, without which hezovia hardly have compafied his ends and reftored the tine of the Seilwere to the British Empire. That K. Charles 1. did endeavour by Ordinances and Laws to refirm and reduce the variety of Protestant opinions ( grounded upon the liberty of imerpreting Scripture) wilone kind of vinformicy and subordination to Britices and Prelett had bin an act of preat orudence if it had not haken and thock the very fundation of all Projectime Refermations, that confilts in an arbitrary interpretation of the ableuve Texa of Scripture; from which foundation and fountain necefficier flowers the provider of Herring obedience to af civil and Eceleliation with orige that commands any thing contrary to those interpretations of Scripture, wherby every privat perfon, of any leading men of the Protestant Congregations will be pleased to direct themselves , or gold others. That the Zealous and precife fort of Protestants did convent, and covenant against the King and Bilhops

Bilhoss, for endeavoring to deprive them of this their Evangelical liberty of the Reformation, was but a natural refult of the fame fundamental principle of Protestancy. That Oliper Cromwell by counterfaiting Zeal and piery, and by humoring the privar fpirits and interpretations of Protestant Sectaries, did ruin his King, and rais himfelf from a mean subject. to be absolut Soveraign, needs not to be enumerated among the cafualties, or favors of fortun, there being not any thing more feafible then to dethrone a Protestant Monarch by hisown Religions because it is nothing but an arbitrary interpretation of Scripeure, and by confequence gives fach a latitud for justifying rebellion vpon the fcore of refining the reformation by a new fenfe of Scripture shar every Protestant ( without violating the principles, but rather flicking to the prerogative of Proteftancy ) may embrace any more pleafing and popular tenfe of the Text ; however to prejudicial it prove to his lawful Soveraign, or however constary it be to the fense of Scripture established by law, or by acts of vniformity. . TIDISE

Bur, that notwithstanding so maty warnings and wars as we have had, to great and grave a Councel as the Parliament of England, should think

hi to continue the lame virtuecelsful cours of fotling Monarchy, the fame flatuts wherby Q. Blitabeth exchaded the right heirs and now reigning family, the fame fundamental Tener of the Reformation wherby every fubject is made interpreter of Scripture, and by confequence Judge of his Soveraign , and of the Government ( which must be fubordinat to Scripture) is not only to me, but to the Christianworld, the cause of greatest admiration. And becaus every Religion hath some incomprehenfible mysteries . I will number this among those of Protestancy; but withall must beg pardon for thinking that it is rather against, then above reason; for, to grant the principle, wherupon the independency or Soversignty of every protestant subject is grounded; and yet to make Acis of Parliament (in favor of the Church of England ) against the same subjects independency, or Soveraignry, is a kind of contradiction. So differning a people as the English, can hardly be hindred from feing the manifest connexion that is between the protestant fabjects liberty of interpreting Scripture, and the not submitting their judgments, or actions to any human laws or Government, if contrary to their own interpretations. And Its Religious and scrupulous a people : they

they are, will not be easily perfuaded, chatan Act of Parlishment is fufficient so difpense with the ebligation and inclination of thicking to that fundab mental Toner obProtestancy !! . . . . I confess that in some Countreys (asin France) rhe Proteftant people are now keptin fol great fubjection 91 that they dire notingo for fan as the principles of Protestancy leady and in other more Northern Climate , they are of fo dull and benerable a conflict aution, that they want either euriofity to examin, or courage to afforthel priviledles of the reformation; and therfore are apr to fubmic their tudges ments (by an implicit faith) to the opinions of Lather, or Calvin, or of their own Clergy. But with us, where diving and his andgment de good gras. that of Luther, or Calulty or of the Bilhops where the frommesand ftubborness of our nature makes us venture woon any thing whether facred priprofane, where every Peafant is warribted by the law, to question the prerogative of his prince, in luch a Connerey Iday, and in fuch a conftis sucion of the Government, it is not! to be expected, that men will be left contentious in the Church, then they are in the Courts; nor content with les then with that fupremacy of just diearure allowed by the principles of Sec.2

Protestancy to bethe spiritual birth? right of every Protestant Subject and - Thefe are fome of the inconvenie envies wherence the government in lyable by the principles and profely from of Protestancy ; and though I humbly conceive that nothing but Hiberty of confcience can content for many differring parties, yet & am of opinion that before fuch a liberty be granted forme previous conferences concerning Religion; ( like that of Hampton Court in K. Fames his relem) be allowed but without exelliding from chofe Conferences Pas piles, or any party that will offen to give reason for their Religion. Ford as roaccept of a Bill of comprehenfind before men examin the confequences and qualifications of the Religions comprehended may broed dgreater confusion; so to except my Christis an Religion: from being examinedal doth argue that in our Conferences we gonfult mot confeience Butytris to be feared sharoll wastion abdanced

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quire into the truth of doctrin, or into the right of possession, after 100. years prescription; But they do not consider, or at least would not have others confider, that the Roman Catholicks prescriptio of 1000. years in England, and our Prelats legal posseffrom of lands for the fame fpace of years, was not judged by Q. Elizabeths Bilhops, or Parliaments, a fufficient Plea against the pretentions of the ' Crown to the Church revenues, notwithRanding the Church (then) was thought to be infallible in doctrin; and the revenues therof were first intended for and annexed to the Prelats and preachers of the fame Roman Casholick doctrin and Church. Now, if the Protestant Bishops think that the Catholick Bishops were legally and lawfully dispossessed of their revenues, and their Doctrin legaly and lawfully condemned, and changed by Luther, Calvin, Cranmer, or the Prelaticks interpretation of Scripture, confirmed by Act of Parliament; how can they imagin to make the world believe that it is now either'a fin or facriledge, to be dispossessed themselves of the Church revenues, by an Act of Parliament, confirming as probable an interpretation of Scrip ture as theirs, or as that of Luther, or Calvin is; especially seing they confess their doctrin fallible, and that the revenues were never intended (by those that gave them) for preaching or promoting any kind of Protestancy? Doubtless this incoherency, and their backwardness in reasoning of Religion, will render their Zeal for the Church revenues, as much suspected, as their forwardness in perfecuting tender Consciences, hath renderd their persons odious.

And that there may be no ground for them to work vpon, nor to doubt of the Roman Catholick Clergy's loyalty and fincerity in petitioning, and preffing for publick conferences of Religion, it will be found (I doubt not ) in case any fuch security be defired, or valued , that we shall as readily now, as in Queen Maries reign refign all the right we can pretend to the revenues of the Church, and ( as then ) bestow them vpon the Crown, for the use and ease of our Country. By this it may appear, that we have no defign, but the duty of fubjects, or the devotion of Chriflians, in defiring that the Protestant Clergys title be examined : But they deterr the illiterat layty from this nes cellary scrutiny, by often repeating the word Sacrilege, without declaring its fignification. We know (and fo do they) that it hath bin the ancient prachife of God's Church, to contribut with all that is Sacred ( without the Heaft fear or Kruple of Sacriledge ) to the maintenance of the State, when the layty is fo much empoverisht with wars and taxes, as we are both in England and Ireland. Wee fee that in all Catholick Countreys the Cler-Ev doth imitat the example of the ancient Church in the fame practife. Why our English Bishops, Deans, and Chapters, ought to be exempted from fo reasonable and general a cufrom, vnless it be that they are burshend with wives and Children, I do not vnderstand. But fure their having wives and Children can neither make their revenues more Sacred, nor their Contributions more Sacriledge, in cases of publick necessiry. As a competency of maintenance for themselves, and for their Childrens education and application to some honest Trades, is an act of Charity; To to apply the rest of the Church revenues to publik uses, for foldiers, and feamen, and to the payment of the Crown debts, is not against Chri-Stianity.

In the conclusion of this Preface I must endeavor to excuse the bulk of my book, and the positivenes of my Assertions. For the first, I could hardly draw into a narrower compass so transcendent a subject; and yet I have placed in the end of this Treatise an Index, wherin the substance of the

whole book is contained; to the end every one may find out with eate any point he hath a mind to read. As to the politivenes of my affertions, most of them being articles of my faith, or deductions from my Creed, I could not but utter them in the Tone of our infallible Church. But becaus I fpeak to Protestants that condemn our infallibility, I attempt to demonstrat . their censure against the fame is as rash, as they fancy our belief is ridit culous. I must also ingenuously confels, that it is part of my delign, to diminish the authority of the Prote-Stant and Prelatick writers; but seing my arguments are taken out of their own writings, and are no other then their wilfull and undeniable falfiffcations of Scripture and Pathers, I hope none that detests so horrid a crime, will condemn my Cenfure, or defend their credit. Whether I have bin faithfull in fetting down their falfifications, I must submit to the Iudgment of my Readers, as also beg pardon for intermedling with so much of government as necessarily depends of Religion, and ought to be proportioned therunto; our Protestant Statesmen, will not only pardon, but protect me, when they reflect vpon the impossibility there is of regulating the motions, or appealing the mutinies of a body politik, by a faith fo vncertain as that of the fallible Church of England; or by a rule of Religion fo appli-

cable to rebellion, as the letter of Scripture is, when left to every privat mans arbitrary interpretation.



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And indeed none on frames true judgment of this, or of any other Controucify, before he be informed of the hillorical part (therof. ELIGION AND GOVERNMEN

untill the venter is reacting the world beard firft of prosefurey; of

Of the beginning progress and principles of Proa notestancy in general and of the Prelatick Church of England in parcicular.

of human concruments as the force Microsoft schools. We need not actually to States aren thow energy for the lupport of Houp recellary a rational Religion it for a peaceable Government: What Religion ought to be judged entional? That the truth of mysteries of Faith is more credible then shore ; A digrafion concurring the No-tions and Natures of things and in particular of a Body. House unreasonable it is to judy of impossibilities, in order to Gods comi-potency; because they forms for to one bossess and assumed these dangerous it is for a tempinal Sourceign to present a spiritual insi-diction over his subject; and how the Catallah world coveraction-ledged the Bishop of Rome his forward instifliction over all Chair be fullerfield by the hibjects, as partial; it must be grounded with



surfacility reported to be divin, as ( amone Christians Mongil our Adverfaries discourses against the Roman Catholick Religion, the inconsistency cherof with the fother signty and fafety of Princes feet feether to be snot applauded. The Protest frampulping and prefectat Kings are but Tenants to will have

the Pope, and that his spiritual intidiction dehait Princes of that icelously (when we treat of this point ) by me part 3. Infl. Subject

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nifelting the ralismy. In this part of our Treatife we confine our felues to matters of fatt, referving to dispute of the right herafter. And indeed none can frame a true judgment of this, or of any other Controuerly, before he be informed of the hiltorical part therof. Therfore our method is to fet down in the beginning of this work the state and belief of the visible Christian and Catholick Church untill the years 1517. wherin the world heard first of protestancy : afterwards we shall proceed to examin whether the foul and state may be bester gouerned by the principles of protestancy, then of Popes ry. We doubt not ( with Gods affillance ) to retort against our adverfaries their own arguments, and to proue, that as no Religion is a fafe way to falvation, but ours, fo likewife not any is fo fauorable to the four aignty of lawfull Magistracy, and to the peacebleness of human gouernment, as the fame Roman Catholik. We need not inculcat to States-men (how ever fo Irreligious) that the support of gouernment is Religion, and that their own Mafterpiece is, to keep the multirude in awe of the lawes, nor fo much by force of armes (an expedient more dangerous then durable ) as by a religious fear of God and a firm perfusion that Sourraigns are his Vice-gerents; and divine providence to concerned in the maintenance of their authority and prerogatives, that neither can be opposed withour infallibility of eternal damnation to the oppofers.

This perfusion multinot be the fole work or word of the Sourraigns themselves, or of their state Ministers, their testimony would be suspected by the subjects, as partial; it must be grounded upon authority, credibly reported to be divin, as (among Christians) the holy Scriptures explained by the ancient tradition and seaso of Councels and Fathers, which by another name we call the Church, or Clergy; that is men to whom God hath committed the chargof soules, and commanded us to follow their directions in spirituall matters, as being Interpreters of the divin Law, which Soversigns

and preferbat Kings are but Louisvialdo from

There could not be an expedient more fatisfactory, then the inflitution of fuch a Church, Clergy, and spiritual Court of Iudicature, For, if interpretation of Scripture had bin left to the Soveraign, the

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fubjects would miftrust his fincerity in explaining the fame, if to the lay subjects, the Soverage would be as difficulties of their explications: Wherfore to would difference and disputes. God appointed the Clergy for spiritual Judges, (as being by their institution left concerned in temporal affaires, and therfore prefumed to be more conscientious, and left partial in their sentences then lay persons) and Tridicion for the rule, wherby dicy must direct their judgment to the end their dectrin be Apollolical, not arbitrary, or altered from the primitive; but rather all novelties and differences (concerning matters of Paith) be full suppressed; and therby all units will pretentions (which both Soveraigns and subjects frequently claim under the pretent of Religion) be remedied or provented; for that, fouveraignty is as apt to degenerat into tyranny, fabiection into rebellion, if not regulated by a religion that mahes it is valawfull for lay men to intermeddle with the doctrin of the Church as le 's improper for Church men to intrude themselves into marters of flate. In you maked too any youd and airly about

But because neither Sourraigns nor subjects are bound to fabrile their judgments in matters of Faith to a doubtfull authoridence by vadeniable miracles ( either wrought by themselves, or by their known spiritual predecessours that professed the same Faith ) their nurifdiction and doctrin, they can not rationally pre-tend to have the charge of foules, or any divine authority for determining controverties of Religion. Because, seeing the principal part of Religion doch consist ma perfect submission of the vaderhanding to divine authority, (even against the appearence of fense, and the probability of reason) vales the Church or Clergy where upon we rely doth make it evidently credible by fupernatural figure, that their authority and doctrin is divine, their religion is not rationally and therfore no rational professional not rational; and therfore no rational performs bound ( without that fupernatural evidence ) to acknowledg in them a fairmul juvitilition, or to follow their distances; and forfake his own pri-vat distances, and principles of probability; or the feming evi-dence of his fenfes, and out on a second managed into to be a second

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art Some men dir require more then this; and are of opinion that 4 Religion et not be rational valefs the enue therof be cleerly difscerned or demonstrated by the light of natural reason ; and judg it a great folly in men to believe what they do not comprehend. But this maxim is definitive to Religion and resion; it doth overthrow the very foundation of both , which confels in scknowlegd. ing an incomprehensible Deity, whose perfections are infinit, his thoughts and revelations (and by confequence the mysteries of Religion ) inferutable and therfore to be revered a not examined by to limited and imperfect creatures as we are; that can hardly dine into the bottom of ordinary difficulties, and differn the immortality of our own foules, or the nature and composition of any for that, fouveraigney is as up to degenerat . who definity

nart in Con- And albeir an excellent wit of our age, in a late Treatife, bath cordia frien endeavored to cleere by natural reason the mysteries of Christian tia cumfide, Faith; and in order to facilitat the beliefe of Transfulfantiation, doch teach that one body can not be in many places at one tyme, nor be penetrated with another body; and therfore is for ce to fay; that Christ hath se many bodys, as shere are confermed pieces of bread : yet I think it more agreable not only to Carholik Religion but to natural reason, to believe, that the very same body of Christ that was born of the bleffed Uirgin, and is in heaven, it also under every confecrated feeries to therwife it must be fayd that Christ our Saujour is a monter, that hath not only as many heads, but as mamy bodies a there are Confectations! To solveyorthoo solvents

cal definiti ons and de monftrati. ons concerthing.

How fallaci . But if this argument be thought more popular then philosophi ous are our gal, I hope schollers themselves, will judg it unreasonable than Diphilosophi vines or Philosophers be too politive in defining the immumble essencer of things, or (which is the same ) in determining what is possible, or impossible for God to do, and in deducing conclusions from fuch meties easthey call matures. If we confidentiat we owe ping thene. all our human knowledg to the evidence of lance ( which is often ture and ef- fallacious ) and to reflections, of the mind ( which are alwayes falfence of any lible) we must grant that we may be frequently militaken in the ground of our demonstrations, and do sometimes take our own

fancies

Sancies and falle conceins for true objects, which have no real exifluince in themselves, nor any behar immutability in order to Gods power, believe, that tenacity, or obligately whereweb men slick to their own opinions. This is sufficiently proved by the great discord and diversity of opinion that is in the schooles, even concerning the effence or nature almost of enery thing, and particularly of a look or quentity. Wherefore it is more probable that
Mar Bonart is as injuch militaken in placing the nature of ellers Justanced in
of a Body in advant extension, as he takes otherwise be in their cont the nature
trary opinions concerning the same subject; otherwise Christ hath or effence non only as many Bodys as there are confecrated feeres; but of a Body. also it followeth ( if his Body can not be penetrated, or in the fame place with another.) that he united to his Divine persona nature which he cannot command to be wherlocuer himselfe ( as God) is pleased to be: I am no Vbiquist, and therfore I grant that the hypoftatical voien doth not make Christs body to be every where, or wherfocuer the Dining is; but I think all Christians ought to believe that it is possible for Christ (as man ) to be in any particular place, and penetrated with any Body whatfoener , where his perfor and Dininity 8.

And as for Mr. Bonert his way of defending how Charles Body Pag: 259. did , and may penetrat other Bodys, I see no difference between it and that of the heretiks which himselfe derides, and condemns Pag: 257 but that the Heretiks fay he did thew his body to the allembled Disciples through some chinck of the wall, or through the Key-hole of the doore; and M.r. Bonart fays Christ shor or thrust his Body in through the indiffernable pores which are in every body; and how the whole or the parts of a human body (fuch as that of Christ then was, and now is ) can be conveyed entire through one or many fuch little and diffant pores without loofing all human flape, Lif a perfect penetration be not allow ed ) I do not understand. And I believe M.r. Bonort will hardly be able to declare how the substance of Christs Body is not lost, as well as the thape, by Christs palling through the pores a for that according to his principles [pag, 243.] the subfance of enery Body Line

confifts in fuch a greamest and figure of the parts, as composit that body; and upon this ground he proceeds when he fayes [ ibid." that the fubstance of bread and wine is changed into the Flesh and Bloud of Christ, because the greatness and figure of the parts of bread and wine are changed, though al the rest doth remain. If therfore the greatness, figure, (and by consequence the shape) of Christs Body, and its parts, be changed, or proportioned to the pores of the penetrated body (as they must of necessity be before they can past or be shot through them ) Christs Body, and the parts therof, do loofe the fubstance, as well as the shape of a human body according to M.r Bonartes doctrin. Hence we conclude that actual extension doth not so cleerly ( nor so catholickly ) declare the effence of a Body, but that it must leave or breed some doubts of Christs humanity, of Gods omnipotency, and of his Mothers virginity.

Besides; if the least particles or Atoms of a Body are of the fame nature with the whole, and have real extension, by the addition wherof they make a body greater, as this Author holds; it can not be well comprehended, how the Atoms can be fo litle as pag 301. & not to be capable of being lellend by Gods power; especially 304 & pal- feeing M.r Bonart doth grant one fide of an Atom may be rouche, and the other fide not toucht. For, if so : How can any that believes Gods omnipotency, imagin, that God can not separat or divide fides which may be feuerally wrought and wrought upon by a corporeal inftrument? If an Atom be fo thick that a corpored instrument may touch one side therof, and not touch or reach the other fide, there is ground and room enough for Gods power to separat one side from theother; for if one side of a Body of Atom can be wrought upon independently of the other, it may exist also, or be moued, independently of the same, and by consequence is distinct and separable from it. And indeed, if to be toucht, and not to be toucht be not contradictions fufficient to prowe real distinction between the sides, or extremes so denominated, no kind of contradictions can inferre real distinction.

To fay, [as Mr. Bonard doth pag: 301-303. & pather ] that to be touch

and not touch argues only a verbal (not a real) diffinction in the Atom. wherof one fide is realy toucht, the other not realy toucht; and to pretend that this is cleerly deduced from the first notion or nature of a Body or extense; because for footh, the notion of Parts must suppose not only one extense but many, with a certain manner and measure of extension; and that therfore an Atom may be extended, and yet not partible : To maintain this discourse I say, seemeth to me a begging of the question, and as difficult as any other opinion in this matter. For i. It is not easy to conceine howany extension : whatfoeuer, can include in its first notion or nature, an exclusion of division. 2. In M.r Bonart his own principles it seemeth inintelligible how any Body or Atom that hath fo much extension [that is fo much length, bredth, and profundity] as to be capable of being toucht on the one fide, with out being toucht on the other, is not composed of parts distinct one from the other. For , [page 302] he grants that if in the expansion or extenfion of an Arom did appeare any little line or point, that line or point would conclude a real diffinction of parts in the Atom. Now why the touch of any corporeal instrument [ suppose of a Painters pencil framed and managed by Gods hand I may not leave an impression of itselfe which impression you may call a line or point? in that place or fide of the Atom that is toucht, no reason can be giuen; and by confequence there can not be any for denying real distinction, and division of the parts in the Atom.

Lastly: It must be concluded that the Atoms are either partible, or penetrated: Because if they be not partible, they do touch each other wholy, and every where, according to their dimension, and extensions; and if they touch in such a manner, they are penetrated, or in one and the same place: And if they be penetrated, or penetrable, impenetrability can not be the essence or property of the Body which they compose, and where it only consists. This is only sayd [by the way] to shew that the best with may mistake the notion and nature not only of a spirit, but also of a Body; and that they are not the best Guides when they steere themselves and others more by their own privat discourses, then

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by the common fenfe of the faithfull, in mysteries of faith, where

at is a property to be more credible then cleere.

But if the evidence of lenfe be fallacious, and the reflections of our mind fallible, what certain knowledg can we have of any thing? Must we al turn Stocks or Sceptiles? Shall we doubt of all Geometrical Demonstrations? No , we have certain Knowledge of our own existence, and of some other enident truths. And as for the Demonstrations of Geometry, Euclid himself neuer precended that his notions of a point; line, fuperficier, perfect circles &c. did point at the real existence of any such objects, as major fible points, lines, perfett cercles oc. he knew, and Mathematicians confest, there are no fuch things in rerum natura. And feing Mathematicians, are to ingenuous as to acknowledg that their cleerest notions are not real natures, or immutable effences, I fee no reason why Philosophers | whose demonstrations are not to cleere ] should be to positive in defining things, as if they were defyning Gods the Schooles, or published in their Bookes. And he that thinks to declare the reasonableness of Christian Religion by making the myfleries therofagree rather with his own Philosophical notions, then with the common fense of the Church, will involve himselfe into a labyrinth of errours.

Wherin confifteth the trasonablepest of Re-

ligion.

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The reasonableness therfore of Christian Religion must not be measured by any electeristic of truth that human reason discouers, either in the works of nature, or in the dinine mysteries [for we shall prove herafter such enidence to be inconsistent with faith] but rather by the cleare enidence of an indispensable obligation [that curry man finds and feeles in himselfe] of submitting his judgment to the Church, when he reslects upon the figns and sufficiency of its authority in order to propose diamed doctrin. To submit our reason to a Church or Clergy that hath no cleare and authentick signs of diame authority, is simple and sinfull credulity not to submit to its sufficient authority; that is, is authority signed with supernatural signs, is heretical obstinacy.

As for the meanes wherby every one concerned in this fpi-

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final fubjection to the Church and Clergy, ought to be informed of their miracles, authority and jurisdiction, they are the fame which all men practife and judg to be fufficient for knowing and acknowledging the true and lawfull Heire of a Kingdom or estate. The right to temporal dominion is decerned by succession, and that succession by Tradition; so also the right to gouern foules, and decide Controuerfies of faith, must be acknowledged to refide in them that by a continual succession of Episcopall hands deriue their spiritual caracter or mission from the Apostles. and nener varied from the Apoltolical doctrin; of which fuccession of Caracter, and continuance of doctrin, the best proof is a neuer interrupted Tradition, or Testimony of honest and knowing persons in euery age, against whose verdict there can be no Lawfull exceptions. That Church or Clergy whose doctrin, caracter, miracles, and jurisdiction is witnessed by this Tradition. ought to be obeyed, as having the spiritual superiority wherunto Christ our Saviour commanded both Soueraigns and subjects to fubmit their judgments in the mysteries and Controversies of Religion.

Though this expedient of a Church and Clergy so qualified, ought to be acceptable and satisfactory to lay Princes and people, yet modern Politicians stand upon such nyceries, that the greatest danger and difficulty which they apprehend in the government of a Christian Commonwealth is, to order so affaires, that the spiritual and temporal jurisdiction may not class; they feare that by mistake, or ambition of the Clergy, the temporal may be too far intrenched upon, and made not only subordinar, but subject to the spiritual; and the spiritual at length become so absolute, and arbitrary, that the Clergy may at least indirectly spiritualize any thing for their temporal conveniency; at least that they may persuade such as [by an implicit faith] submit to their authority and direction, to question [if not contemn] any civil Government, whereof they missike the Lawes or Ministers, and by their Ecclesiastical Censures fright the illiterat mul-

titude into rebellion upon the score of religion.

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> The grounds of peace, piety, and policy.

To prevent this danger our English states-men think sit to continue that supremacy of spiritual surisdiction in our Kings, which K. Henry 8. assumed (how piously and politikly, shall be seen heraster.) At present we will only obserue, that it is thought to be the concern as well as the custom of Soueraigns, to employ Clergy men in state affaires, for two reasons. 1. That they may be as much engaged in desending the temporal jurisdiction, which they receive from, and exercise by savour of their Prince, as in vphoulding the spiritual, so much recommended to them by the Pope. 2. That the Soueraigns may be cleered from all suspicions and aspersions of intermedling with the soules of their subjects, farther then the Church and the Pastors therof do allow.

This Christian policy is imitated by the Turck, he thinks it so necessary for the safety of a Prince, not to be suspected by his people of affecting a spiritual supremacy, that he consults with, and euen remits to his Massiy, matters of state depending of Religion. The Pagans give the same respect to their Priests; and the wifest Heathen Princes who tooke vpon themselves the High Priestood, pretended and persuaded their subjects (by some countersait miracle) that they had bin inspired, or commanded by the Gods to assume the dignity; or that the same was due to them by descent from some Deity. And indeed nothing less then a miracle can make it prudently credible, that God dothersust temporal Soueraigns with a spiritual supremacy.

The ground therfore of policy as well as of piety and peace, confifts in the choyce of a Clergy or Church for gouerning foules; whose doctrin, jurisdiction and caracter hath bin confirmed by supernatural miracles; The legal settlement of such a Religion, and Clergy is so agreable to reason, and so acceptable to all forts of people, that the non-conformity therunto will be prudently (and popularly) judged to proceed rather from the contumacy then from the conscience of the non-conformists; and the severe rity of lawes against such Recusants, will sauor more of piety then cruelty, and moue more the generality of subjects to praise the

Soueraign

Soueraign, then pitty the fufferers. In a word; fuch a Church and Religion will make the Prince powerfull and popular; the multitude peaceable and obedient; the Clergy respected; their riches and privileges not envied; it will take away conscientious pretences of rebellion, and ranoue or reconcile all differences between the spiritual and temporal jurisdiction. That the Roman Catholick Clergy and Religion hath all these properties; and the Protestant reformations not one of them, shall appeare after we have finished the historicall-part of this Treatife. Now to the matter of fact.

For the space of almost 1500, yeares it was the general belief of Christendom, that the true Catholick Doctrin was profelled only by fuch as held to the Roman faith, and that the [1] Supremacy of spiritual jurisdiction was annexed to the Bishop of Rome, as St. Peters Successor, and Christs Vicar vpon earth; and that the Sea Apostolick changed not any one point of faith the first 600. yeares, is acknowledged by our learned [a] Adversaries; as also affirmed by the [b] Fathers, that the Roman faith or Church, and the Catholick faith or Church, are Synonima; and that he who is not in communion with the Bishop of Rome is profane, and not in the way of falvation.

And

, † Doctor Philip Nicolai in Comment. de reg-, no Christi, chargeth the Apostles, and the first next , fucceeding Bilhops of Rome , with affectation of the Roman Supremacy. And S. Victor Pope and Mar- Juffered 20 4201 , tyr ( who lived in the next age to the Apostles ) is , reprehended by Nutton , Polanus , Spark , and other " Protestants, for having exceeded his bounds when he took vpon him to excommunicat the Bishops of the , East : S. Ireneus found fault with his seuerity, but , neuer doubted of his anthority. The Centurists (Centur. 3. Col. 168.) do condema

Suff 257

", S. Stephen Pope and Martyr for vndertaking to thres, ten excommunication to Helenus, Firmilianus, and all others throughout Cicilia, Capadocia, and Galacia, for rebaptyfing Heretiks. And col: 84. They reprehend S. Cyprian for teaching that the Roman Church ought to be acknowledged of all others for the mother and root of the Catholick Church. And Centur. 4, col: 764, they confess that the Councell of Sardis (confisting of 300. Bishops and aboue; assembled from all parts of the world, and wher at, sundry Fathers of the Nicen Councell were present) decreed appeals to the Bishop of Rome.

» pag: 246.

That the Roman faith and the Catholick faith are

""" Synonima, or the fame, appeared by [b] S. Hieroms

""" words in Apo: 2. adversus Rusimum, who pretending to

""" be a Catholick, S. Hierom demands: What doth he call his

""" faith? That which the Church of Rome holdeth? If he

""" answered, it is the Roman, ergo Catholici sumus; then

""" without doubt we are Catholicks. And ep. 57. ad Da
""" masum Papam: Quicumque extra hanc domum Agnum co
""" mederit, profamus est, & quicumque tecti non colligit spargit.

""" S. Cyprian (lib: 4. epist: 2.) speaks thus to Anomanus.

""" You writ that I should send a Copy of the letters

""" to Cornelius (Pope) to the end that you communicat

""" with him, that is to say, with the Catholick Church.

5, And the same S. Cyprian (ibid: Epist: 44, ad Corneli10, um) it seemeth good to us that letters should be sent
10, to all our Colleagues at Rome that they should firm11, to all our Colleagues at Rome that they should firm12, tholick Church. Et Ibid: Ego nullum prinum nisi Chri13, stum sequens, Beatitudini tue, idest, Cathedræ Petri com14, munione consocior. Super illa Petram ædissicata Eeclesia scio.
15, And S. Ambrose, de obitu Fratris, reporteth how his
16, Brother Satyrus being desirous to know whether the
17, Bishop to whom he came were Catholick or no, as18, ked him, whether he did communicat with the Ca19, tholick Bishop, boc est, cum Romana Ecclesia convene19, ris.

And though some of the more modern Greecks attempted to make their Patriarch of Constantinople at least equal with the Bishop of Rome, yet their frequent submissions and recantations of that presumption, together with the cleere testimonies of their holy and ancient [d] Bishops and Councells in behalfe of the Popes supremacy ouer the Churches of the East as well as of the West, sufficiently demonstrat the error of the Greek Schismatiks. I say therfor that for the space of almost 1500, yeares, the Roman Doctrin was held to be the true Catholick and Apostolick, and the Roman Bishop to be S. Peters successor, and Christs Vicar vpon earth.

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Theodoret [d] a Greek Father, in his Epistle to Pope placed before his Commentaries vpon S. Pauls Epistle, saith, behold after all trauel and sweat, I am condemned, being not so much as accused. But I look for sentence of your Apostolik sea, and I humbly beseech and require your Holiness in this case to aide

#### A Treatife of Religion and Government.

" me (justum vestrum & rectum appellanti judicium) appealing to your right and just judgment, and com-, mand me to come before you. And in his Epiftle , ad Renatum Presbit. he further faith , I beseech thee persuade the most holy ArchBishop Lee, to exercise , his Apostolical authority, and command me to go to your Councel, because that boly Sea bath the gon vernment of all the Churches of the World. S. Chryfoft. in " Epift. ad Innocentium Papam faith, I befeech you write no that these things so wrongfully don in my absence, and I not refuling judgment, may not be of force, and that those who have don wrong may be subject " to the penalties of the Ecclesiastical lawes, &c. And no command vs to be restored to our Church &c. Pope Imocentius in his Epistle to Arcadius the Emperor and , his wife, who were aduerfe to S. Chryfoftom, and took part with Theophilus, ( quoted Centur 5. col. 663.) n faith. I the last of all, and a sinner, yet bauing the throne of the great Apostle Peter committed to me, do separat , and remove, thee and her from receaving the immaculat " mysteries of Christ our God: and every Bishop, or any on ther of the Clergy which shall presume to minister or give n to you these boly Mysteries after the time that you have n read these present lettres of my Order , I prononce them word n of their dignity, e.c. Arfacius, whom you placed in the Bishops throne in Chryfostoms roome though he be dead, n we depose, and command that his name be not written in the role of Bishops. In like manner we depose all other 30 Bishops which of purposed aduice , baue communicated n with him &c. To the deposing of Theophilus (Bishop of Alexandria, we add excommunication &c. The Cenn turists Cent. 5. col. 778. Say of the Fathers of that 5. " Century , They did affirm erroniously that antiquity bad m attributed the principality of priestood to the Roman Bisn hop about till. And Col. 782, they fet down the general and require your Holiaus in this cale

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" Councell of Calcedons petition to Pope Leo, defiring his , Holyness to confirm their Decrees, and [ Col: 823. ] , the words of the Councell of Carthage to Pope Innocentius, supplicating that to the statutes of their mediocrity might be added the authority of the Sea Apostolick. They further acknowledged that the Pope fummoned S. Arbanafius and his adverfaries to ap-» peare at Rome : And that Arbanafius obeyed, wherof , fee also Nicepbor. 1. 9. c. 6. and hift. Tripartit. 1. 4. , cap. 6. D. Philip. Nicolai de Regno Christ: l. 2. pag, " 149. confesseth, that Julius Pope exercised the supreme suc It Mark 6 3. " spiritual furisdiction, as given ex prascripto & jure , divino, and as St. Peters Successor; as also Pope m Damafus , and Pope Jimocensius afterwards. See Iulius Me Com. Jastice , epiftle to the Churches of the East. Centur. 4. col. 2735. and col. 746. how Pope Julius faith to them, are ye ignorant of the cultom to write to vs first, to the end from hence may be determined what is just , &c. For, what things wee have received from State Peter the Apostle, those I signifie to you.

For, abbeit our learned Adversaries do not all agree in acknowledging that the Roman doctrin was pure for the first 600. Yeares (some of them saying that it began to be corruped after the Yeare 400 others before that tyme) yet they do not prove ! their affertions, but ground them upon this only reason, that the Church in those ages did censure as Herefies some points of Protestancy, and condemned the [e] Authors as heretiks; In particular Hinaias for oppofing the worship of Images; Acrius for denying prayer and offering the Sacrifice of the Mass for the Dead; Vigilanius for denying prayer to Saints, and their worthip; as also the Monastical Profession; the single and unmarried life of Priests denied not only by Vigilantius, but by Jovinian and others; as the Churches visibility, and continuance by the Donatifts :

brotesto in The fing

T . [e] Functius (a Protestant writter) in lib. 7. Chronolog. anno. Christi 494. saith, Henaias was the first , who raifed war in the Church against Images. Nicep. 3 in Hift. Eccl. lib. 16. c. 27. faith. Henaias ifte primus " (O audacem animam & os impudens) vocem illam evo-, muit, Christi & eorum qui illi placuere, Imagines venem randas non effe. August. bar. 53. Epiphan. bar. 75. mentions Aerius his nouelties against fasting appoint-, ed by the Church, prayer for the dead, &c. Wherof M.r Fulk in his answer to a counterfeit Catholick n pag 44. c. 41. faith: I will not diffemble &c. Acrius my taught that prayer for the dead was unprofitable, as witno tnes both Epiphan. and Austin. which they count for an m error. S. Aug. de Eccl. dog. c. 73. faith. : We believe that the bodyes of Saints, and chiefly the Reliques of boly Martyrs, ought to be most fincearly bonored, as if they had n bin members of Christ; if any contradicts this sentence he m is believed not to be a Christian, but an Eunomian or a " Vigilantian. S. Aug: lib: 3. c. 4. contra lit. Petil charge , eth and reproueth Petilian, with his foul mouth, he pro-" ceedeth to the diffrayfing of Monks of Monasteries. He also , chargeth the Donatists Circumcellions with the same , crime faying they use to say what meaneth the name of m Monks, shew where it is to be found in Scripture? Aug. , in Pfalm. 132. S. Hierom contra Vigillan. c. 1. faith: " What do the Churches of the East? What those of Egypt? m and of the Apostolick Sea? Which recease Priests either " Virgins or Continent; or if they have wives, they ceafe to , be bushands. S. Epiphanius ber. 59. But you will tell me, " that in some places Priests , Deacons and Subdeacons , baue n children. But that is not according to the Canon but acso cording to mens minds , &c. S. Auft. de vnit Eccl. c. 12. reporteth the Donatifts as heretiks, for faith he, , they vied to collect certaine places of Scripture, & ea detorquere in Ecclefiam Dei, that it might feem to haus 40 perished in the whol world. And in Pfalm. 101. conc. 20

, relateth their words, the Church hath apostatised and perished in all nations; this they say who are not in

, the Church. [ O impudentem vocem. ]

But the censuring these protestant doctrins as errors, cannot be an argument of corruption or chang of faith in the Church that did censure them, vales it be made appeare that the opinions censured had bin formerly the ancient and generally received belief of the Catholick and visible Church, so that these and the like exceptions are grounded only vpon some vnlearned Protestants suppositions without proofe, and rather confirm then disproue what we fay. Therfore we shall not argue against them, but in this particular of the Roman doctrins purity for the first 600. yeares, we will prefer the testimony of their more learned brethren , viz. their greatest Doctor Bilhop. [g] Iewell , Bilhop [ b ] Godwin, D.r Humfrey, D.r Bell, Bilhop Bale, and many others of their best Divines versed in Ecclesiasticall history; all of them politiuely affirming, that the Roman faith was pure for the first 600. years; and that S. Gregory the great, Bishop of Rome ( with whom ended that terme of years ) lived and dyed in the purity of the primitive faith; and that all the Orthodox Christians of the whole world professed his belief, and communicated with him, as appeareth also by his correspondence, and communion of faith with the Patriarchs of Alexandria, Antioch, Constantinople, and Hierufalen, and with all the Orthodox Churthes of the world through out Afia, Africk, and Europe.

C We do

Bishop senell [g] in his sermon at Pauls Cross, and iterated challeng, appeales (for the truth and purity of the Protestant Religion) to S. Gregory the great, Bishop of Rome. And so also doth Whitaker in respons. and Campian rat. 5. pag. 50. in behalf of

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, all the English Glergy; his words are, O. Campian; n the speech of Jeuell was most true and constant when pro-" voking you to the 600. yeares be offered you, &c. It " is the offer of us all, the same we do all promise, and will , be as good as our woords; which was to be Catholicks if , any Father of the first 600. yeares (wherof S. Gre-, gory the Pope was named ) had any fentence in fauour of Popery. Bishop Godovin [h] in his Catalogue of , the Bishops of England, pag. 3. faith, that blessed and holy Father S. Gregory was the occasion of replanting , the Christian Faith in our Country, The same in Sub-, stance faith Whitaker &c. contra Duraum lib. 5. pag. , 394. Dr Humfrey in Iesuitismi part. 2. rat. 5. pag. 624 " Gregorius nomine quidem magnus, & re vera magnus " Vir magnis & multis divina gratia dotibus , &c. M.r "Thomas Bell in his furney of Popery pag. 187. terms , eth him , S. Gregory furnamed the Great, the holy , and learned Bishop of Rome. S. Damascen a Father , of the Greek Church in Orat. de Defunctis faith , Gregory Billiop of the more ancient Rome ( as all haue known) as well for Holiness of life, as learning, ex-, celent and famous.

Isidore de Scriptor. Eccles. c. 27. saith, Gregory Bishop of the Apostolick Sea of Rome &c. was by the
grace of the holy Ghost so greatly endued with light
of knowledg, as no Doctor of this present age or in
tyms past was equal to him. S. Gregories communion with the Bishops of Greece may be seene l. 4. epist.

56. universis Episcopis per Hollodiam &c. l. 1. epist. 43.

71. 4. epist. 7. Vniversis Episcopis per Illyricum. d. l.
27. 4. epist. 53. Episcopo Corintbiorum. For the Patriarchsof Constantinople, see l. 7. ep. 64. Ioanni Episcopo Syracusano, ep. 65. For Africk, see in l. 7. ep. 30. & l. 5.
29. ep. 60. His Epistles to Eulogius Patriarch of Alexandria,
and see l. 4. ep. 3. & l. 6. ep. 32. Dominico Episcopo
Carraginensis in m. l. 6. ep. 22. Columbo Episcopo Numidia.

We do also agree with most protestant Writers in this, that the fame Religion which S. Gregory the great held, was that which & Auftin the Monk and his Companions (fent by Gregory into England to conuert the Saxons) taught our Ancestors, and that God was pleased to confirm the faith which they preacht, with Miracles; as appeareth by the Confession of our [ i ] Adversaries, and by S. Gregories letters to Austin [k] himself an. 602. aduiting him not to glory therin but rather to confider that God gaue him that gift for the weal of those to whom he was fent. As also by his letters to Eulogius Arch-bishop of Alexandria (lib. 7. epift. 30. indict. 1.) faying therin : , Know then that , wher as the English Nation &c. remaining hitherto in Infide-, lity; I did by the help of your prayers &c. fend unto that , Nation (Aufin) a Monck of my Monastery, to preach to , them &c. and now letters are come to vs, both of his health , and of his work, that he hath in hand; and furly either he or , they that were fent over with him , work fo many Miracles , in that Nation, as they may feem to imitate the power and Miracles of the Apostles them-felves.

### C

That

" For Afia, fee his Epil. to Ificius Bilhop of Hierusa" lem l. 9. ep. 40. fee further l. 9. ep. 27. Maximiano
" Episcopo Arabia. In his epistle to the Patriarchs of
" Alexandria and Antioch. l. 6. ep. 24. 32. & ep. 24.
" [i] See Holinsheads Chronicle vol. 1. l. 5. c. 21.
" pag. 102. acknowledging how St. Austin Monck re" stored fight to one that was blind, as Bede recounts
" it hist. l. 2: c. 2. wherevon the Britans present ther
" at, acknowledged that his doctrin was true. See Ho" linshead also pag. 100. and Mr. Fox Ast. and mon.
" printed 1576. pag. 117. and Bishop Godwin in his
" Catalogue of Bishops, pag. 4. see Holinshead also
" in his great Chronicle volum. 2. pag. 108. & 109.

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, and Fox cit. pag. 120. 6 121.00 6 , [k] This tester of St. Gregor. is extant in Bede hift. L. 1. c. 31. and mentioned by Holinshead pag.

That the particulars of the Religion professed by S. Gregory, and the visible Church of his tyme, and preacht by St. Aufin the Monck and his Companions, fent by Gregory to convert the English Nation, were the same which we Roman Catholiks profess at this present, is evident by all Histories, Both sacred and profane; and even by the Confession of all Protestant writers, who treat of this subject. Austin the great Monck (faith Doct. Humfrey) [1] fent by Gregory the great Pope, taught the Englifmen aburthen of Ceremonies &c. Purgatory , Mass , Prayer for the Dead , Transubstantiation , Reliques , &c. And the [m] Centurywriters, [n] Carion, [o] Ofiander, and other learned Protestants

> [1] n Dr. Humfrey in Jesuitismi part. 2. rat. 5. 6 627. [m] The Century writers of Magdeburg in their 6. , Century cap. 10. col. 748. and collecting (elfwher , in the same Booke) out of St. Gregories own writings ,, by them cited his Popish Tenets, They do in the , Index of that 6. Century, after the first edition ther-, of, at the word Gregory, specially set down his sup-,, posed Popish errors, as Mass, Purgatory &c. and , particularly, with his claim and exercise of Iurisdi-, ction , and Supremacy over all Churches , col. 425. " usque ad 432. Concerning his other Popish doctrin, , fee them c. 10. col. 748. 369. 376. 381. 384. 364. 6 5) fegs. 693. & feg. & col. 425. ufque ad 432. [n] Ca-" rion in Chron. L. 4 pag. 367. 6 feq. [0] Luke Oin fiander in his Epitome Hift. Eccl. Centur. 6. pag. 288. , & feq. & 289. John Bale in Act. Rom. Pontif. edit. , Bafil. 1558. pag. 44. 45. 46. 47. 6 Center. 1. fol. 3.

Tay, that the Religion preacht by St. Austin to the Saxons was, Altars, Vestements, Images, Chalices, Crosses, Censors, Holy Vessells Holy water, the fprinkling therof, Reliques, Translation of Reli-, ques, dedicating of Churches to the bones and afhes of Saints, Con-, fecration of Altars, Chalices, and Corporals, Confecration , of the font of Baptism, Chrism, and Oyle, Celebration of Mass, the Archi-Episcopal Pallat Solemn Mass tyme, Romish , Mals Books; alfo free will, merit, Justification of works, Pe-, nance, Satisfaction, Purgatory, the vnmarried life of Priefts, , the publik invocation of Saints, and their worship, the wor-, ship of Images , Exorcism , Pardons , Vowes , Monachism , Translubstantiation, prayer for the Dead, offering of the healthfull Hoft of Christs body and bloud for the Dead; the , Roman Bishops claim and exercise of Iurisdiction and supremacy over all Churches (Reliquimque Pontificie Superstitionis " Chaos) even the whole Chaos of Popish superstition.

Now that D. Fulck should term this conversion our per- Fulck in his version; and that Mr. Willer should place St. Gregorie and St. Au- Confutation ftin , among the Fathers of Superfition ; and Offander should fay , of Purgatory they subjected England to the Toke of Anti-Christ; and Mr. Ha- pag: 333 rison that they converted the Saxons from Paganism to no less burt in his Tefull superflition then they did know before, making an exchang from trafficon paopen to fecret Idolatry &c. we attribute to an excels of their pri- pifmi pag: vat spirit, and zeale in their own Presbiterian, or Fanatik way, 122. which doth not agree with the more fober and more Christianlike Ofiander in Protestants; nor indeed impugn our affertion, which is, that this Epitom, Cen-Popery, now fo much raild at, though professed by St. Gregorie 190. and wherunto our Ancestors were converted by St. Austin the Monck, and our felves yet profes, was the Religion held by the visible Church as the only Carbolik and Apostolik in the 6. age; and that vntil then no known chang of Christs Doctrin had bin made in the Roman Church. Whether the whole Church of the 6. age was deceived or no, in this their persuasion, and adhesion to the Roman Doctrin, is another question, and shall be discussed herafter.

SECT: 2.

# the the Religion present by S. Admit to the Spaces of the States of the

Of the Author and begining of Protestancy, and of Luthers Disputation and familiarity with the Devill, serjously related by him self in his authentik Bookes.



HE first that preacht the Protestant Religion, or Reformation, was Martin Luther, a German, who (as himself [a] confesset in a letter to his Father) had bin fearfully hanted from his youth with Sathans apparitions, and (as others testify) often in the forme [b] of firebrands; These frights together with the suddain death

of his dearest Camerade slain by a thunderbolt, forced him (as he says, in the said Epistle) to enter into the Religious order of St. Augustin, wherin he lived some yeares (not without signs and suspition of being possessed) vntill that an 1517, one John Tecell a learned Dominican frier, was preferred before him in publishing and preaching of simulgences, which Sermon in like

occasions had bin formerly given to the Augustins.

This fancied injury don to his Order and Person, put Lubber into such a passion, that notwithstanding he understood not well (as he ingeniously [d] confessen) what the name of Indulgences meant, yet he preacht Sermons, and printed conclusions against them his propositions being condemned in Germany, he appealed to Rome, and submitted his doctrin and himself to Pope Leo 10. Vi [e] reprober, approber, sicus placuers, acknowledging his voice to be the voice of Christ. But loe (saith he) [f] whilst I look for a joyfull sentence from Rome, I am striken with the thunderbolt of excommunication, and condemned

doings, fetting forth many bookes &c. And feing it is so, let them impute the fault to them-felves, that have so excessively handled the matter.

" [a Luther in his epift. to his father extant. to. " 2. Wittemberg, fol. 269. faith, It feemeth that Sa-" than did forfee fomthing in me of what he now " fuffers, and therfore endeavoured to destroy me " by incredible stratagems.

"[b] Mallius Luthers own Scholler in loc. commun. pag. 42. & 43. faith that always after the apparitions of firebrands, in the night to Luther, his bead
did ake grievoully. And at Coburg one of these apparitions of three flying firebrands was so terrible, that he
was almost cast into a sound, in prevention wheref, oyle
was distilled into his eare, and his feet rubb'd with bott
Cloaths &c.

"[c] Cochleus a vertuous and learned man, who is lived with Luther many years, and writ his life very exactly from year to year, fets down therin as a known truth, how that one day when the Ghospell (Matthew 9.) of Christs casting out a dumb and deaf Devill, was read in the quire, Luther fell down to the ground, and cryed, non sum, non sum, I am not; and without doubt if Luther was possessed, it was not by a dumb Devill. [d] See Luthers words in Sleydan l. 13. fol. 177. [e] Luther in appellations prima and Leonem X. tom. 1. Wittemberg, fol. 219.

Afther that Luther had loft his hopes of being favored in his opinions by the Pope, he [g] appeald from his Holyness fentence

fentence to a general Councel, affuring himfelf that none would be caled, or allembled in his own days. That this was his defign, and not any defire of being directed by a Councel . is manifest by his procedings; for, as foon as he heard there was a Councel fummoned, and perceived fome likelihood that the Bishops would meet, he writ a [b] book against the necessity and authority of general Councels, and begins with the first at Ferufalem, condemning its Decrees; then, with the first Nicen. and conclude there is no obligation of submitting our Judgments to their Definitions; or of conforming our actions to their Canons; and declars to his Germans, in what a fad condition they would all be, if they were bound to obey Councels, for then they must have abstained from strangled meat, soule, add (which is wors) from puddings, and faulages, according to the Apoltles Decree at Ierusalem; as if that Decree (intended but for a litle tyme ) were still in force. Therfore he maintained that Christ [1] bath taken away from Bishops, Doctors, and Councels the right and power of judging of doctrin, and given it to all Christians in generall; and admitts of no other rule but Scripture, as every one will thinck fit to interpret the fame.

Thus farr was Luther driven by his pride, and passion against the Dominican friars, with resolution not to recant what he had once writt, though be wished [k] be had never begun that business and that his writings [ ] were burned and buried in eternal oblivion : he had not as yet precipitated himself into the particulars of Protestancy, but for some few years went no further then the dispute of Indulgences, and wore still his religious habit (though he had left the Monastery) fayd Mass, and was much tormented in his Conscience for running so desperat a cours as to appeale from the authority of Popes, Fathers, Councels, and Church, upon'a punctilio of his miltaken honour. How often (faith he) did my trembling bart beat with in me, and reprebending me, object against me that most strong argument; Art thou only wife; do so many worlds err? were so many ages ignorant? what of thou errest and drawift so many into error to be damned with thee eternally? &c.

" [g] Sleidan. l. 1. fol. 10. faith; Martin Lubbers
" Appellation from the Pope being contemned, his offers
" despifed; looking for no more help nor health at the
" Popes hands, was through extreme necessity brought
" to appeale from the Bishop of Rome. See also O" stander in Epitom. cent. 16. c. 25. p. 63. [b] Belarm.
" praefat. de Consiliis. [i] Luther tom. 2. Watemberg.
" fol. 374. & 375.

"The Governors and Pastors of Christs sheep have
"power to teach, but the sheep must give judgment
whether they propose the voice of Christ, or of strangers &c. Let the Pope, Bishops, Councells, &c.,

ordain what they please we will not hinder it, but
the judgment shal remain with us, who are Christs
sheep, and heare his voice, whether they propose
the truth and things agreable to our Pastor, and they
must yeeld, subscribe, and obey our censure and
sentence. [k] Luther in Collog. Mensal, fol. 158.

[l] Luther in prasat. in tom. Germ. [m] Luther tom.
Germ. fol. 9. And t. 2. Witteberg. of an. 1562. lib.

de abroganda Missa privata, fol. 244.

And again. [n] Dost thou O sole man, and of no account, take upon thee so great matters? what is thou being but one offendest? If God permitt such so many, and all, to erre, why may be not permit thee to erre? (o) His berto apartaine those arguments, the Church, the Church the Fathers the Fathers, the Councels, the Customs, the Multituds, and greatness of wise men: whom do not these clouds and doutes, yea these seas of examples overwhelm?

" [n] Luther tom. 5. Watenb. in Galat. e. 1. fol. 290.
" & in colloq. Menfal. fol. 273. [o] Luther tom. 7.
" Wittenberg. anno 1558. in l. de Missa privata fol.
" 443. & 228. & tom. 6. Gar. fol. 28. in lib. de Missa
" angulari.

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Being thus tormented and tolled between his passion of pride, and a perplexity of mind, himself relates at larg (tom. 7. Wittemb. edit. an. 1558. lib. 1. de Missa. angu. ) how vpon a certain tyme he was fudainly awaked about midnight, and how fathan began his disputation with him, saying; Harken right learned Doctor Lu-, ther; Thou knowest thou hast celebrated privat Mass, by the , space of 15. years, almost every day; what if such Masses were horrible Idolaty ? &c. The deuill speaking thus to me . I burst forth all into a sweat, and my heart began to tremble, , and leap ( voce forti & gravi utitur ) the deuill had a graue and . ftrong voice &c. And then I learned how it came to pass that fomtyms early in the morning men were found dead in their beds. To the Deuill I answered, I am an anounted Priest, , receaued confecration from a Bishop, and did all things by order of my Superiors. In these streights and agony I would ,, fain vanquish the Devill with the armes of Popery, and did object the intention and faith of the Church &c. But Sathan , with greater force and vehemency did pursue; Go to, shew , where it is writen (teaching Luther to appeale to Scripture alone) , that a wicked and incredulous man can affift at the Al-, tar of Christ, and consecrate in the Churches faith ? de. If , men have taught it without the express word of God, it is , altogether vntrue : But in this fort are you acustomed to do all things in the dark, under the name of the Church and fo fer to fale your owne abominations, for Ecclefiaftical doctrin. e. After this disputation Luther was so well acquainted with the Devill, that him felf faith (tom. 2. Germ. Fen. fol. 77. Believe me I know the Devill very weell, for now and then he walketh with me in my Chamber. When I am among company be doth not trouble me, but when he catcheth me alone, then he teacheth me my manners. And (in Conc. Dom. Reminiscere fol. 19. apud Goobleum) f am troughly acquainted with the Deuill, for I baue eaten a bushell of falt in his company. Yea confesseth (in Collog. Germ. fol. 275. 281.) that the Devill was his Bed-fellow, and lay with him more frequently and closer to him then his beloved Kate the Nun. And (in litteris ad Electorem

beforem Saxonia) he faith, The Devill dorb fo run to and fro trough my brain that I can neither write, nor read. And (in Collog. Germ. fol. 283.) brags thus, I have a couple of rare Devills, who attend and wart upon me most diligently: they are no petty Fiends, but. great Devills; yea great Doctors of Divinity among the rest of the. Deville. One of these two great Doctors of Divinity continued his disputation thus against Luther.

" Now I urge this, that thou didft not confecrat in thy , Mas, but didft ofter and adore only bread and wine, and proposedst the same to be adored by others &c. The institun tion of Christ is, that other Christians may communicat in the Sacrament, but thou art anointed, not to diffribute the Sacrament but to facrifice; and against Christs institution thou hast vsed the Mass for a Sacrifice &c. And that which Christ did ordain for ean ting and drinking for the whole Church, and to be given by the , Priest to other Communicants &c. of this thou dost make a pro-

pitiatory Sacrifice O ! abomination above all abomination,

And after that Zealous and learned Devill had thus exclaimed, and argued against the Sacrifice of the Mass, the authority of the Church, Transubstantiation, and adoring of the B. Sacrament, he reasons also against the intercession and prayer to Saints; his words are fet down by Luther in the same place thus. We Spirits being rejected, do not confide in Christs mercy; neither do we look upon him as a Mediator or Savior, but feare him as a cruell Fudg; such was thine and all other Papists faith &c. Therfore ye did shin from Christ , as a cruell Judg to Mary , and the Saints; and they were Mediators between you and Christ; so is Christ deprived of that glory. The and and

In this disputation the Devill had so good success, that Luther was convinced, and refolued to become a Protestant, and to preach and print, not only against the Mass, and the other particulars mentioned in his Disputation, but (upon these words of the Devill, (So is Christ deprived of glory) did Luther ground his opinions against the necellity of good works (in favor of Iustification by only faith) against merit, satisfaction, Purgatory

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ere, and maintained these his Diabolical opinions with so great obstinacy, and fo litle respect to [p] Scripture, Church, Councells, Fathers, Princes, and Prelats, that fuch parts of Scripture as did not favor the Devills argument, he either rejected them as sporriphal, or altered the words and sence in his Translations and Comments, against all exemplars and copies either in Greek, Hebrew, or Latin. And all Princes and Prelats that contradicted his errors, he vilified in fo virulent and villanous terms. that none but a foule directed by the Devil could refolve to print them. His Bull against all Bishops is full of most vile stuffe: as also against the Duke of Brunzuick, the Elector of Mentz. Orc. In fo much that his owne Scholler Sleiden acknowledgeth his manner of writing to be unworthy, Bafe, Schrilous &c. In his Book, and answer against K. Henry 8. he calls him an envious mad foole, bubling with much foittle in his mouth, more furious then madness it felf, more dokish then folly it felf, indued with an impudent and vuborish face, without any one veine of princely bloud in his body , a lying sophist , a dammable rotten worme , a Bastifk and progeny of an Adder, a lying scurill, covered with the title of a King, a clounish wit, a doltish head, most wicked foolish and impudent Henry. All this he fays tom. 2. Wittenberg. fol. 333. 384. 235. & fol. 338. 334. he faith : The King doth not only lye like a most vaine source, but passeth a most wicked knowe : thou lyest in thy throat foolish and facrilegious King; And other fo immodeltly. base expressions against his Majesty and all other Papists, that we ar ashamed to English them. By Luthers Language, and way of defending his Protestant doctrin, we might guess at his Man fter, though him felf had not told us his name was Sathan.

#### SUBSECT

" [p] Luther in lib. de fervo arbitrio contra E-" rasm. in the first edition saith: Lay aside all the armes of Orthodox antiquity, schooles of Diumity, " authority of Councels and Popes, the consent of the " many ages, and of all the Christian people, we receive , nothing but Scripturs, yet fo, that we alone haue

, the authority of interpreting them. That which we interpret is the fence of the holy Choft, that which

nothers bring, though they be great, though many, proceeds from the fpirit of Sathan and madness.

#### SUBSECT L

How weakly Protestants excuse Luthers Conference with the Devill, and the embracing of Sathans doctrin.

HERE is not any one thing troubleth fo much the learned Protestants, as their Apostle Luthers acknowledged instruction in Protestancy received from the Devill, and therfore [4] fome of them endeavor to maintain that this Disputation was only a spirituall fight in mind, and no bodily conference; but with the same probability of truth they may affirm that all other real apparitions and the effects therof, were only spirituall conflicts. Luther tells so many corporeal circumstances, that it could not be a meere spiritual fight : first, he fays that the Devill spoke to him voce forti & gravi, in astrong and grave voice. 2. That then he learnt how men were found dead in their beds in the morning; True it is that these words and circumftances are fraudulently omitted by the Divines of Wittenberg, in their later editions of Lutbers works, and perhaps Mr. Chark, and Mr. Fulk did never peruse the more ancient and sincere edition (tom. 6. Germ. In. fol. 28.) where all these things are fet down. Yet grant this were no bodily conference, and but only a spiritual conflict, what matters it whether Luther was instructed and persuaded this or that way, by sensible conference, or inward suggestion into Protestancy, if therin the De-Other vill was his Mafter? D 3

Censure pag. 234

<sup>&</sup>quot; [q] Mr. Chark in his answer to Censure deas also mr. Fulk in his Treatife against the desence of the

Other (7) learned Protestants excuse Luthers conference, saying it was only a dream; to mistake which for a reality, he was subject, as being a German Monk, giuing to understand, that good drinck doth frequently turn German dreams into reall persuasions. But vnless they prove that Luther was in a dream, or in drink, when he writ this conference, they wil never persuade any man that reads it, that this Disputation was not real. Him self says he was awake, tells the tyme of the night that it happened, describs the Devills voice, his owne scare, learnt how people were slain by the Devill in their beds; these resections and impressions are far from dreams, especially when the party delivers them as real truths many years after, and (1) make them the ground of his chang in so important a matter as Religion.

" [r] Sutcliff in his book de vera Cathol. Christi " Ecclesia pag. 299. when he saith, Lutherus autem ni-" bil aliud peccavit, quam quod ut homo Germanus & non

n ita pridem Monachus, &c.

" [] Hospinian in Hist. Sacramentar. part. altera, after that in his prolegomen. had sayd, that Luther was a man adorned with excellent gifts, with the highest of beavenly knowledg, reale of Gods glory, and raised up to restore the Chospells light &c. affirmeth of that the Mass was wicked, and being overcom with Sathans arguments, did (therupon) abandon the Mass.

But suppose German Monks were as much given to drink, and after drink as apt to mistake their dreams for real truths, as Mr. Sutcliff infinuats; and to maintain, even when they are sober, that their dreams ar not dreams, as Luther doth his Conference; of what credit can such an evaluon or excuse be to

Protestants

Protestants? for what difference is ther between a dreaming,

drunken, and Diabolical Religion?

These answers not being any way probable, other learned Protestants grant the Devill did realy conferr with Luther; fo-Hofpinian , B.p Morton , Joannes Regius , Baldwin &c. This last in a Book of this subject printed at Ifleb 1605. pag. 76. 75. 83. faith, let none wonder that I confess the disputation to be real, and not written in iest, or hyperbolicaly, but seriously and historicaly; for , Luther writ that history so consideratly and prolicely , that I still acknowledg be writ it seriously, and according to the truth of the histor. But then he adds that Luther had bin a protestant before that Conference, and that the Deuills drift was to make Luther defpair for having faid Mass, prayed to faints. &c. this is impertinent and fals; impertinent, because our dispute is not of the Deuills intention, but of his instruction, and whether Luther did well in embracing (either before or after his revolt from vs.) the Devills doctrin; fals, because vntil that Difputation Luther fayd Mass almost every day; as sathan objects to him speaking [t] somtyms in the present, and was then no protestant; for, the only point wherin he differed then from Catholiks, was, about Indulgences; and even that he maintained more out of a pick and pride, then Judgment, as appears by what hath bin fayd in the beginning of this fection.

", [1] Luther tom. 7. Wittenberg. an. 1558. fol.

3, 229. fetteth down the Devills words faying to Lu
3, ther (as being then one with the Papifts) Behold

3, your bouldness; you do these things in darknes,

3, and abuse the name of the Church &c. And fol. 230.

3, why therfore in the privat Mass dost thou blashes,

4, mously goe against the cleer words and institution

5, of Christ &c. And fol. 229. going about to prove

5, that Luther may not in the Mass communicat alone,

6, he aleadgeth the example of the other Sacraments,

7, which

which a man can not vie for himfelf, faying, If , a man absolues himself it is no Absolution; If he anoints himself it is no Unction : If one marries , to himself, it is no mariage &c. Fo, these are your Teaven Sacraments ( fo plainly yet was Luther a , Roman Carbolik ) If therfore a man can not Mini-, fter to himfelf any of your Sacraments, how coms that thou canst Minister to thyself alone this a greatest Sacrament ? &c. Dost thou think that , Christ did institute the Sacrament for thee alone, and , that in thy privat Mass thou dost consecrat the bo-, dy and bloud of the Lord? [v] Foames Regius in his book intituled Liber Apologeticus &c. under n the Title Confideratio Censura pa. 123. faith of Lu-, there inftruction from the Devill. What doth this availe to confute Luthers doctrin of the word of God? And how doe you know that it was an evel fririt who told , this to Luther? (We know it by Luthers own Conn festion ) or if be were an evel fririt it doth not follow 3) that be told lyes , because the Devills speak truth som , tims, when they freak that which the Scripture wittmesseth.

Wherfore Jammes Regius (v) in his Apology against Belarmin saith, that the Devills instruction is no argument to confute Luthers doctrin, because though it was the Devill that instructed him, he intructed him according to the word of God; and the Devills speak truth sometyms, especially when they speak that which the Scripture witnesseth.

This, in my opinion, is the worst of all other evasions;

1. Because the Devill seldom or never applies the words of Scripture, to the right sence; when he tempted our Savior, though he quoted Scripture, yet he was no true Interpreter therof. Now what ground Protestants can have to believe that the Devills hash altered his onld custom, or why they should prefer the Devills

Scriptural

Scriptural interpretation, before that of the visible Church, Councells, and Fathers, is not intelligible. z. It is not credible that if all the visible Church of Christians did err in professing Popery and committed Idolatry by hearing Mass, and adoring the Sacrament, that the Devills would distinate them from that Idolatrous Religion; his design and desire is to seduce men, not to reduce them to the way of faluation. 4. It is not likely that God would compel the Devilt to be chief instrument of reforming the Catholik Religion, and Church; in the ould law he pever committed fo great a charg unto him, he employed holy men and Prophets to convert the Iews and Pagans; 'tis ftrang that in the law of grace the Devil should become an Apostle. When Dives (who was but the Devills Camerade) defired leave to come into the world, and preach to his Brethren, God did not judg him a fit Messenger, or Missioner; it was answered that his brethren ought to believe Moyfes and the Prophets, that is the Church, and the Ministers therof. And though this be a parable, it contains real doctrin, wherey we are instructed that Gods Church would never be fo low brought, as to stand in need of Preachers from Hell. Seing therfore we have so many reasons to conclude that God would not make the Devill an Apostle, or a Reviver, and Reformer of the Ghospell, Protestants can have none to believe that the doctrin and Reformation which Luther received from him, 'is true, or agreable to Scripture.

Doctor Morton [w] late Bishop of Duresme (to proue ad hominum against us, that the Deuill doth persuade men sometyms to piety, and by consequence that Lurbors reformation might be pious, though the Deuill instructed him therin) objected Delrius (a session of many that the Deuill appeared to an Abbot in the forme of an Angel, and persuaded him to say Mass. Therfore if the Mass be good (as Catholiks say) the Deuill may and doth exhort men to vertuous actions. To this I answer, I. That our question is not whether the Deuill may sometimes persuade men to do things of themselves good; we know he may, but when

when he loth, it is always with an enill defign, and to the end good things may not be well don, but that the manner of doing them may vitiat their goodness. This Delrius in the place cited by Mr Morton, fays, and proues by many exemples, wherof the Mass is one. But Mir Morton wilfully conceals and mistakes. the truth of the story; for, Simon the Monk, whom the Deuill endeavored to persuade to say Mass, was neither Abbot non Priest; but only Diacon, as Delrius sheweth, and therfore he answered the Deuill, that none ought to fay Mass without the order of Priesthood; and by his aduice to the contrary, he was discouered to bee the Deuill, though he appeared like an Angell. Without doubt this was a Lutheran Deuill, and perhaps the same that dissuaded Luther from the Mass, because Luther [x] learnd of him amongst other points of the reformation, that lay men, and euen women, are Priests, and may consecrat the Sacrament, preach. and absolue from fins.

"[w] D.r Morton in Apolog. Catholica part. 1.)
"l. 2. c. 21. pag. 351. saith: Apud Surium liquet Diabo"lum in specie Angelica apparuisse statingue Abhatem ut Mis"sam celebraret hortabatur, alledging there in his mar"gent, Debrium Ies. lib. 4. de Magia cap. 1. quast. 3. 6.5.
"[x] Luther in lib. de captiv. Babylon. saith: Whoso"cuer is a Christian let him be most certain that wee are
"all equaly Priests, that is, we have the same power in mi"nistring the word and Sacrament. See more of this al"ledged out of the edition of Jeneua by Cnoglerus in his
"Symbula tria, pag. 157. And in loc. orm. clas. 2. pag. 136.
"c. 138. See also Luther in affert. damnatis per Leonem
"X. art. 3. where he maintains that women can absolue

Having fincerely related this matter of fact in Luthers own words, and not concealed any thing that any of the most learned.

ned Protestants could say, to interpret or excuse the same; and nothing appearing wherby his instruction in protestancy by the Deuill may be denyed, or justifyed, I leave it to the confideration of all wife, and Religious perfors, whether it be policy or piety to promote a Religion whose confessed Author or Apostle is Sathan. So long as the generality of a people can be made belieue that Luther did feriously, and of set purpose, belye himfelf, and discredit his own reformation; or that the Deuill is a fincere Interpreter of Scripture; and Scripture interpreted by him, is the word of God; fo long, I fay, as these Nations can be made belieue fo impossible things, without doubt both the protestant Church and state may thrive by protestancy, but how long so unlikly a persuasion will continue amongst inquisitive, though ignorant people is vncertain, as also the greatness grounded thervpon. It hath gained more ground in England then could be expected, confidering the ingenuity of the Natines; but Q. Elizabeths interest went a great way in the begining of her Reign; euery Courtier and countrey gentleman expected (by giving his vote in Parliament for reuiuing the Protestant Religion, wherby alone she could pretend to be legitimat) her fauor, and rewards out of the Church hitings; and in her long continued gouernment, their Children were made belieue that her Reformation was not the work of Cecil, but of Christ; And euer fince, their posterity haue bin confirmed in that opinion by false Translations of Scripture, and fallifications of Councells and Fathers, as shall herafter appeare.

Its strang so improbable a persuasion can beare such sway, and bear down the Catholick truth. But as the Deuill insisted most vpon discrediting the Diume Sacrifice of the Mass in his Disputation with Luther, so the Protestant Clergy striue to make that holy Mystery to be lookt vpon by their slock, as a blassphemous fable, and dangerous deceis. We hope notwithstanding that the English Laiety will restent upon the occasion of their mistake, and consider whether it be not a grieuous sin and great folly, to preferr Q. Elizabeths temporal interests, (which now is turned into

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duft )

dust ) before that of their fouls ; and Whether any thing can be fo vnreasonable as to give more credit to the Deuill, and to Martin Luther, and his followers (debauch't and dissolute Friars and Priests) then to the holy Doctors, [y] and Martyrs of Christs Church (euer fince the Apostles) in their acknowledged writings, and in general Councels, who call the Mass the visible [ 1 ] Sacrifice, [2] the true Sacrifice, [3] the dayly Sacrifice, the Sacrifice [ 4. ] according to the Order of Melchifedech , the Sacrifice [ 5 ] of the Body and Bloud of Christ, the Sacrifice [ 6 ] of the Altar, the Sacrifice [7] of the Church , and the Sacrifice [8] of the new Testament, which succeded [9] all the Sacrifices of the old Testament: and that it was offered for the bealth of the [ 10 ] Emperor , for the 11 ] sick upon the Sea , and the fruits of the earth, for the [ 12 ] purging of houses infected with wicked Spirits, for the fins [ 13 ] of the living and dead; And this is fo undeniable that our learned aduerfary Craftoins in his book of the Mass against Belarmin (pag. 167.) reprehended Origen, S. Athanafius, S. Ambrose, S. Chrysostom, S. Augustin, S. Gregory the great, and venerable Bede , for maintaining the Mass to be a propitiatory sacrifice for the fins of the living and of the dead.

And

21. faith of the Mass celebrated on Saints days, Although in memory of Martyrs, yet not to Martyrs do we erect Altars. Et lib. 22. de Civitate Dei cap: 10. Vpon which Altars we offer Sacrifice not to Martyrs, but to the God of Martyrs, (& lib. & cap. 27. de Civitate Dei, & contra Faustum Manichaum libro 20. cap. 20. For which of the faithfull hath at any tyme heard the Priests standing at the Altar (which in the honor of God is erected upon the body of a Mirtyr) to say in service tyme: O Peter, Paul or Cyprian, so say in service, fice. The protestant writers Eusebius: & Althricherus doe consess that the Arians seeing the whole Cap.

tholik Church by unanimous confent offer Sacrifice , in the Mass to God the Father ( mistaking as Ful-, gentius fays lib. 2. ad Monimum cap. 3. that the fame was not also offered to the son) argued against Catholicks, that the Father was greater then the Son, » lib. de myfico & incruento Sacrificio adversus abominan-, dam Missa superstitionem , pag. 141. And pag. 236. the s fame Protestant Author doth acknowledg and fet , down S. Ireneus his Argument against Marcion the , heretick, deduced from the Churches received doc-, trin concerning the Sacrifice of the Mass; and this , was in the next age to the Apostles. S. Augustin lib. , 9. Confes. cap. 12. fayth, that the Sacrifice of our price was offered for his Mother Monica being dead. And , de verb. Apost. ferm. 34. That the vniuerfal Church , doth observe as delivered from their Forefathers, to pray for the faithfull deceafed in the Sacrifice, and alfo n to offer the Sacrifice for them. Conc. 1. Nicen. Can. , 14. faith, the holy Councel hath bin informed that n in some places and Cities the Deacons distribute the Sacrament to Priefts, neither rule nor custom hath , delivered, that they who have not power to offer Sa-, crifice, should distribut the body of Christ to them who offer. Concil. Bracarense 3. Can. 3. Concil. 12. " Tolet can. 5. [ 1. ] S. Augustinus de Civitate Dei lib. n 10. cap. 19. [ 2. ] S. Cyprian lib.z. epiff. 3. & Aug. n cit. cap. 20. [ 3. ] Aug. cit. 16. & Concil. Tolet. 1. Can. . S. Cyprian de Cana Dom. post med. Origen in num. » bom. 23. [4] Cyprian lib. 2. epift. 3. & Augustin. n de Civit. Des, lib. 16. cap. 22. & passim. Aug. [ 5] n de Civit. Des, lib. 22. cap. 8. & lib. 20. contra Faustum 2 cap. 18. & Hieron. lib. 3. contra Pelag. August. tom. 8. in Pfalm. 33. con. 2. faith: Ipfe de Corpore et Sans guine suo instituit Sacrificium secundum Ordinem Melchisedech. S. Chrisost. in lib. 1. cor. bom. 24. faith of Chrift: Iplum mutavit Sacrificium, et pro cade bru-

torum , seipsum justit offerri. [ 6 ] Aug. in Enchirid. , cap. 110. & de cura pro mortuis, cap. 18. [ 7 ] Aug. , de Civit. Dei, lib. 10. cap. 20. & Cyprian de cana Dom. [8] S. Ireneus lib. 4. cap. 32. August. de n gratia novi Testam. cap. 18. [9] Aug. de Civit. Dei , lib. 17. cap. 20. S. Clement the Apostles scholler in , Apost. Confit. edit. Antverp. 1564. Ab. 6. cap. 22. fol. 123. [ 10 ] Tertulian ad Scapul. cap. a. faith, Sacri-" ficamus pro falute Imperatoris. [ 11 ] Chryfoft. , bom. 27. in Acta. Apoft. Pro infirmis eriam facrificamus. , [ 12 ] Aug. de Civit. Dei lib. 22. cap. 8. faith, one , went and offered (in the house infected) the Sacrifice of Christs Body, praying that the vexation might , cease, and by Gods mercy it ceased immediatly. [ 13 ] » Basil in Liturgia fol. 40. Chrisoft, in Mart. Rom. 82. , Cyprian de Cana Dom. prope initium. Origen. Athan. . Oc. quoted by Crastonius cit.

And if there can be no policy of state (as things now stand in the English Monarchy) to make Q. Elizabeths legitimacy and supremacy a matter or ground of Faith, I am sure it cannot be Christian piety to press and present the reformation (which she and her faction introduced for that reason of state against the Stewards), before the Religion of all the ancient and learned Fathers of the Catholick Church though we had no other exception against it, but that all the wit and learning of Protestants, cannot make it probable in any degree, that the Deuist is not the Author of Protestancy.

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SECT.

# SECT: III.

## Of the principles and propagation of Protestancy.



Viber after his Conference with the Deuill, having resoluted upon that Foundation of his Resormation, which hee had learnt from so godly a Master, endeauored to gaine as many Poets, Players, Painters, and Printers as he could, to discredit with Scotling, Ballads,

Pamphlets, Poems, and Pictures, the Roman Religion (which untill then had bin caled and efteemed the only Catholick and Apoftolick) and to divulge his now Doctrin amongst ignorant and vicious People. For encouragement of the dissolute Clergy to ioyn with him, he taught (against the doctrin and practise of the whole Church euer since the Apostles as shall be demonstrated), that Priests and professed Nuns might mary; and to give them good example he took a professed Nun [a] for his owne wife: And prevailed with this doctrin more then Iouinian [b] the heretik.

[a] Ofiander a Protestant writer, epist. cent. 16.
pag. 90. saith Leonard Keppen on the 7. day of April
15 23. brought to Wittemberg nine Nuns from
the Monastery Nimptsen, among which number one was Catharin Boren, whom afterwards Luther married. Peter Martyr, and Bucer married Nuns.
Luthers example of marriag was followed by all the Disciples, though professed Monks, not only in Germany, but in euery other country: Here with us, these
protestant Bishops ensuing, Hooper of Worcester,
Barlow of Chicester, Doumbam of Chester, Scory of

, Herefort Rorkley of Bath and Wells, Conerdale of Excepter, all Monks; Crammer of Canterbury, and Sandes of York, Priests. [b] S. Austin hurres. 82. faith of fournian teaching the Lawfulness of Priests and Votaries mariage. This herefy was (quickly) extinct, neyther could it euer preuail to the deceiuing (so much) as of any (one) Priest. And (lib. 2, reseases, cap. 22.) that fournian with his herefy deceiued but only normallas Santimoniales, some few Nuns. But Lutter deceiued Priests, Monks, and Nuns: or rather they concurred with him to deceiue others.

For this liberty together with his principle of juffification by only faith, drew from fundry parts of Europe, incontinent Clergymen, wherof the chief were Carolfadius, Archdeacon of Wittenberg, Jufius Ionas head of a College of Canon Regulars, Occolampadius a Monk of S. Brigits Order; Zuinglins a parish Priest; Marim Bucer a Dominican friar; Peter Martir a Canon Regular. Bernardin Ochimus a Capuchin; and some Augustin Friars of Luthers own Order. Each of these having taken a wench, were en-

gaged in Luthers quarrel against the whole Church.

But their course of life and the nouelty of their doctrin, being dislik't by all men that were not Liberim; and not countenanced as yet by any Princes or Prelates; it was thought necessary for their own preservation and propagation of their Ghospell, to make it plausible to the giddy multitude, whose ignorance they knew to be as capable of incredible impressions, as their nature is impatient of reasonable subjection. [4] Therfore besids many other works, in the yeare 1520. Tuber writ a book called Pracudium captivitatis Babilonica, wherin he maintayined, that Christians are not subject to human Lawes (at least in fore Consciouse) Christ having made them all equall by the Gospell; but that the Pope, Prelates, and Princes had tyranically usurped a Jurisdiction over them; and kept them for many years in gross ignorance and

and wors then in a Babylonian captivity; therfore that God had fent him to reforme these abuses, and restore vnto all oppressed people the Christian liberty which they had received in Baptisme, and by his reformation they might enjoy so fully as to judg and govern all, omnia judicemus & regamus.

[c] Luther de seculari potestate in tom. 6. Germ. faith: Among Christians no man can or ought to be Magistrat, but each one is to other equaly subject &c. Among Christian men none is superior save only Christ. And in his Sermons englished by William Gage, pag. 97. and tom. 7. Wittemberg. fol. 327. he saith, Therpfore is Christ our Lord that he may make us such, as himself is, and as he cannot suffer himself to be tyed and bound by laws &c. So also ought not the conscience of a Christian to suffer them.

Afterwards he taught to moderat this liberty by explaining, that subjects ought to have an obedience rather of policy then conscience, which is as much to say as to dissemble, and obey when they cannot help it, but if ever they can rebell with probability of success, they may do it with a safe conscience. And therfore in the same Sermons page 261. he doth admonish we obey the civil Magistrat, provided it be not pretended that it is necessary for salvation to obey.

Most Protestants follow this obedience of poli-

most Protestants follow this obedience of poli-, cy not of conscience, see Whitaker in resp. at Rat. lamp. , rat. 8. pag. 154. And Danceus against Belarmin pag. 1127.

Then he published his doctrin of justification by only faith so resolutly, that he doubted not to preach, though mens words be the

be the greatest blasphemies, and their works the most damnable villanies: If they have as much confidence to believe without doubt, as impudence to act without scruple, they may be sure that God hath received them into his favor, and cannot be damned, un-

less they doubt of their faluation.

transland Daneme against Delermin page

This abominable prefumption Luther [d] grounded, upon the infinitness of Christs merits, (as if forfooth, our Saujour had fuffered, to the end we might not only be happy in heauen, but by his passion hah waranted our wickedness upon earth ) grossly mistaking, and confounding the sufficiency of Christs merits with the fufficiency of their application; none can deny but that the least drop of our Saujours Bloud is sufficient to redeeme millions of worlds, because it is of infinite value; but all Catholicks euer held that though his Bloud and merits be infinitly fufficient, in themfelues, yet are they not fufficiently applyed to finners, unless they concurr to their own reconciliation and justification, not only by faith, but by good works, Sacraments, and other meanes, which God hath appointed for that purpose. Yet Luther pretended that faith alone is a fufficient application of Christs merits, and that men needed not mortify their bodys nor endeavour to fecure their falvation by good works, thinking it a diminution of our Redeemers glory, and a difrespect to his person . that with our free will we should cooperat with his passion, and help our felues; and voon this ground do Protestants raise all their batteries against Indulgences, Purgatory, Pilgrimages, praying to Saints, Confession of fins, Penance, Satisfaction, Merit, austerity of Monastical life, Works of supererogation, &c.

A refor-

<sup>[</sup>d] Luther in Comment. ad cap. 2. ad Galat. saith.

When it is taught, Faith in Christ doth indeed justify, but with all its necessary to keep Gods command, ments, there Christ is denyed, and faith is abolished;

because that which is proper of God alone, is attri
buted to the commandements of God, or to the Law,

See also Luther in Colloq. Mensal. Ger. fol. 152. & 153 M.r Willet in his Synopsis Papismi pag. 564. faith. The Law remaineth stil impossible to be kept by vs through the weakness of our flesh; neither doth God , giue vs ability to keep it , but Christ hath fulfilled s it for vs.

Dr Whitaker de Eccles. pag. 301. We fay that if a holme , man have an art of faith, fins do not hurt him, this Me h has , truly Luther affirming, this we all fay. Hofman de Pa- due to so nitentia edit. 1540. lib. 2. fol. 113. faith, according to , the Protestant principles. Whosoener truly believeth , suf-, fereth God to work for him, and dispose eternall life for t, bim; bimself taking no labor nor working any thing for o bimfelf.

A reformation so indulgent to liberty, and sensuality, could not want Profelits; and in a short tyme appeared the effects therof; the Peasants of Germany rebelled against their Princes and Lords in defence of that Euangelical liberty which Luther had preached, and in the space of one summer, were on both sides a hundred thousand men flain. Some Princes, to make themselues confiderable (by heading the multitude which ran to Luther) pro. fessed his Religion, and protected his person, and he layd for the foundation of his reformation the enfuing principles.

## SVBSECT I.

The fundamentall principles of Protestancy.

He first principle, and foundation of Luthers and of all Protestant reformations, is, a supposition, that the whole visible Church fell from that primitiue pure doctrin, and true meaning of Scripture, which Christ our Sauior and the Apostles

postles had planted, and the first Christians had professed. All reformed Churches do and must agree in this supposition (the very name of a Doctrinal reformation implies a change and decay of doctrin) though they disagree in the tyme, and other circumstances of the change. Untill Luther had conferred with the Devill, he durst not vent this principle; he appealed indeed from the Pope to a generall Councell, and from a generall Councell (when he perceived one was summon'd) to the Church diffusine; but af-

[a] Lu- ter his conference with Satan, he ventured to tay: [a] Lay aside therus lib. de all the armes of orthodox antiquity, Schooles of Divinity, authority of serve arbitric Councells, and Popes; consent of so many ages, and all Christian Peocontra Eras. ple, we receive nothing but Scripture, yet so that we must have the ceredit. I. tain authority to interpret the same. Our interpretation is the sence of Cnoglerus.

Cnoglerus the boly Ghost, that which others bring, though they bee great, though pag. 152. St many, proceedeth from the sprit of Sathan, and from a distracted mind. nullus of ne- The reasons why Luther and all Protestants run this desperat mo G.6. pag. course, is, because having examined and sound that orthodox antiquity was Roman Catholik, and not one Church, parish, or person ever Protestant, before 1517. they are inforced to maintain (by mis-interpreting Scripture) that the whole visible Church er-

red, and that God fent them to reform it.

The second principle of Protestancy is, to admit of no rule of faith but only Scripture, of no other infallible Judg of the letter or sence of Scripture, or of any controversies in Religion, but every particular [b] Church and person, interpreting Scripture according to their best endeavors, and discretion. This is expressly declared in the last mentioned words of Luther, and inculcated by the Devill to him in his Conference; and though sew are willing to speake the same words, yet is there not one Protessant in the world, that doth not practise the very same doctrin, and defend it, when the matter is argued: It necessarily solloweth from the first principle; Because if the whole visible Church fell from the pure faith, and from Gods meaning of Scripture, the belief, tradition, and testimony of that visible Church, Councell, and Fathers, can be no true rule of faith, nor them

felves fit Iudges of Religion, or of the fense of Scripture. Therfore every privat Protestant must be his own Guide, and Iudg. in matters of faluation and Scripture. For, though Luther, Calvin, or any Protestant Congregation should pretend that their fense and interpretation of Scripture, is that of the holy Ghost; and the interpretation of others, Diabolical; yet no privat Protestant doth look even upon their own reformers, or Churches, as infallible in this, or in any other particular, but in as much as he Iudges it agreeth with Scripture; and therfore every one that fupposeth the fall of the Roman Catholik and visible Church, and the fallibility of the Reformers and reformations (as all Protestants [e] do) will deny that him-felf hath any obligation to fubmit his Iudgment in controversies of Religion to any interpretation of Scripture, or decision of doctrin, beside his owne; and so become his owne Guide, and his owne Iudg of controversies, and makes his owne interpretation of Scripture, his only rule of faith.

F 3 The

"[b] The Catholik Doctrin of the Church of England pag. 103. in the explanation of the 20. article of Religion, faith; Authority is given to the Church, and to every member of found judgment in the fame, to judg in controverfies of faith, and fo in their places to embrase the truth, and to avoyd and improve Antichristianity and errors; and this is not the privat opinion of our Church, but the straight commandment of God him-self particularly to all teachers and hearers of Gods word, and generally unto the whole Church, and also the Iudgment of our Godly Brethren in forreign Countreys.

39. [c] Mr. Bilson, Bishop of Winchester in his true, difference &c. part. 2. pag. 353. saith, The people must be Discerners and Judg, of that which is taught.

The Catholik Doctrin of the Church of England

Judy of Contract

, art. 19. Proposition 6. pag. 94. faith, The visible . Church may, and from tyme to tyme hath errd , both in Doctrin and conversation. pag. 95 conclun deth, This with us, the Churches in their Confessions do. acknowledg.

ther affiralso say.

The third principle of Protestancy is, that men are justified taker deEc- by only faith; and that he who hath once justifying faith, can clef, pa.301. neither loofe it, nor be damned. This tenet is cleerly professed We jay that as the doctrin of all Protestant Churches: in the Catholik doctrin if a man ha- of the Church of England art. 11. pag. 52. & feqq. And pag. 54faith, fins do The Papilts are declared heretiks for holding that men are to renot burt him; main doubtfull whether they shall be faved or not. From these this truly Lu- principles flow that infinit variety of Protestant Religious, and reformations. They began in Luthers owne days, and still conmeth, this we tinue to increase and multiply, having no rule of faith but an obfcure text of Scripture, nor no Church, or Court of judging the controversies therof (with an obligation to submit there-unto) but every ons privat opinion; which must needs breed diuision add confusion. And so it happened in the very beginning to Luther. For, his Disciples observing that every one of them-selves might pretend to be fent by God (by an extraordinary vocation) as well as Luthers (seing he proved not his Mission by Miracles, or by any supernatural sign) to reforme the Church; divers of them separated from him, and set up for them-selves; as Zuinglius, who invented the Sacramemarian Religion against Christs real presence in the Sacrament; and Bernard Rotman, Father of Anabaptifts &c. It were tedious to relate all their divisions, and almost impossible. We will only assure the Reader, that in the space of 30. years after Luther began his Reformation, it was divided and subdivided in Germany alone into 130. Sects. For first, his Disciples divided them-selves into four prin-

cipal Reformations, of plain Lutherans, balfe Lutherans, Antilutherans or Sacramentarians, and Anabaptifts. These plain Luthe-The Catholik Docum of the Church of I

by

rans, into eleuen Sects; and these againse into soft, rigid, and extravagant Lutherans; the semilarberans or half Lutherans, also into eleven Sects. The Sacramentarians or Antilutherans into 56. and one of these into 9. The Anabaptists into 13. Sebastianus Traneus, a Protestant, numbreth 70. How all these have bin subdivided since, we may guess at, by the variety we see in England of Protestant Religions, not with standing the severity of the Laws in savor of the Prelatik.

Not one of these Seas have subordination to another, and agree only in some general Notions of Christianity, and in impugning the Roman Catholik Religion (one of the marks whereby the Holy Fathers discerned [d] Heresies.) Each of them pretend to be a true Church, and condemn the rest as Schissmatical, and Heretical Congregations; perpetually quoting Scripture one against the other, but understood according to every one conveniency, fancying or seigning that the Spirit of God inspires him to reform not only the Roman Doctrin, but the Protestant reformations.

But when we call to them for their comission (which must be signed by Miracles) and desire to know by what authority they presume to take upon them so high an employment? they tell vs that Miracles are ceased in the Church, and all ours either [e] counterfeit, or Diabolicall, wrought by the Devill to confirm us in the Idolatry of the Mass, Invocation of Saints, &c. But because our Miracles exceed the Devills power, and can be wrought only by God, rather then Protestants will embrace the truth by Miracles testified, they [f] teach a blashhemy, saying that God doth give power of working true Miracles unto false teachers, not to confirm their false and Popuh opinions, but to tempt those (the Indians, Iaponeses, and Chineses) unto whom they be sent.

rivers call in amora

, [d] Frenæus l. I. c. 5. faith, Videmus nunc & eo., rum inconstantem Sententiam, cum sint duo vel tres, quemadmodum de sisdem eadem non dicant. And c. 18.

, Cum autem discrepant ad invicem, & doctrina, & tra-, ditione, & qui recentiores corum adnoscuntur, affectant , per singulos dies novum aliquid invenire &c. Durum est 32 enim omnium describere sententias. " Tertullian: de Præscrip. adv. hær. cap. 42. saith , m Mentior si non etiam a regulis suis variant inter se, dum no conusquisque proinde modulatur que accepit, quemadmon dum de suo arbitrio composuit &c. Denique inspecta ba-, reses omnes in multis cum authoribus suis dissentientes de-, prebunduntur. And see cap. 37. Chrystom. oper. im-, perfect. in Marth. hom. 20. faith , Omnes infideles , qui sub Diabolo sunt, non sunt vnum nec vnum sapiunt, » sed sunt per diversas opiniones dispersi : alius quidem sic , dicit, alius sic, &c. Eo modo persidia Hæreticorum qui " nunquam sapium vnum, sed quot sunt, tot sententias ba-, bent. Hilar. lib. 7. de Trinit. faith, Heretici igitur , omnes contra Ecclesiam veniunt, sed dum Hæretici om-, nes se invicem vincunt, nihil tamen sibi vincunt : victo-, ria enim eorum, Ecclesiæ triumphus ex omnibus est, dum , in eo Heresis contra alteram pugnat &c. S. Athanas. , Orat. I. contra Arianos, faith, Illud quoque prorsus , admirabile, omnes quot funt Hærefes in fingendo, diversa » pugnantiaque inter se adferre, nec alibi nisi in falsitate n fibi invicem confentire. See the Centurists [e] almost s in every age attributing the Roman Catholik Mira-, cles to the Devill , V. g. Centur. 9. cap. 13. And , Ofiander in Epitom. Cent. 9. pag. 63. faith the fame, and in particular of St. Bernards, St. Francis's Mira-, cles &c. Whitaker [f] de Ecclesia pag. 348. And Daneus in his answer to Belarm. part. 1. pag. 784.

for why might not God tempt the Iews and primitive Christians by Christs Miracles, as well as the Indians, and Iaponi-

ans by others of the same nature, and as prodigious? If the Including be not bound to believe the doctrin preach to them, though confirmed by our true mirades, why should the Jews or any others be obliged in conscience to believe Christ? For, if God may work true Miracles to make a falsbood so plausibly credible as to oblige prudent men to believe it; no prudent man is bound to believe the truth when it is evidently confirmed with true Miracles; and by consequence none was or is bound to believe in Christ; which doctrin is impious, and contrary to our Saujours own words some 41 36, and against 2. Cor. 12. Hebr. 2. 4 and Mirc. 16, 20. and Joan 15, 24. Where our Saujour declares that the reason why the incredulous Jews did sin in not believing his Divinity was, because he confirmed his doctrin with Miracles: If I had not don among them the works which no other man did the had not simed.

tholick faith, they answered that they needed no other warrant but Scripture, which did cleerly condemn the Popilh Tenets. Being defired to show what parts or words of Scripture were Contary to the Popilh Tenets, of for that after comparing all places and Texts, very godly and learned men could find no such opposition between Gods word and the Roman doctrin) they [g] replied, that the reason why the Popilh Diuins and Prelats did not see their own errors, asterall their search and study was, because they had not the spirit of God; which had reuealed to Protestants the true meaning of holy writ; though they could not deny but that their own interpretation was new and contrary to that which the visible Church of the 15.1h age had received

Date of Luber in profest affertions articulorum a Leone profess of all controuers and that it is cleerer then the comments of the Fathers upon it. But that to the proud and enfaithfull (Papills hemeanes) it is obscured by See him also in lib. de servo arbitrio.

from the 14.th and the 14.th from the 13.th and fo forth.

Therfore they all conspired in maintaining that the visible. Church had erred in doctrin, and that the mysery of iniquity began even with the Apostles, or immediatly after. But because some parts of Scripture are so cleere against their new doctrin, that they could not be wrested against the Roman Catholicks nor reach the Protestant, thy framed a new Canon of Scripture, and excluded as Apocryphall many Books and Chapters which spook cleerly against them, and in their translations of the ould and new Testament into vulgar languages, they added to, [b] and substracted from Gods word, what they thought sit, to make the illiterat people believe that their new inventions were agreable to Scripture; and that Popery was quite contrary to the same.

" [b] Luther in his Translation, to affert his justification by only faith, added to the text of Scripture
the word alone, against all Originals and Copies.

Swinglins to maintain that the Body and Bloud of
Christ were not realy present in the Sacrament of the
Altar, in steed of Christs words, This is my Body.

" translateth, This fignifieth my Body.

See herafter more of this, and of the English Bibles.

o corruptions.

And because none of the first Reformers was a Bishop, and they knew Bishops only could confecrat other Bishops and Priests, and that no Congregation could be esteemed a Church with out that caracter and calling, according to the received maxim of S. Hieron. Ecclesia non est que non babet Sacerdotem. Luther [1] And the rest who pretented a Reformation, judged it necessary to alter this doctrin, and declare that all Christians, both men and women, are Priests by baptism; yet that only such as are chosen by the Congregation, or Magistrat, ought to exercise the function, for the auoyding of consustant. Luther endeauors to proue it at large thus. The first office of a Priest is to preach the

Just butthe right of ex cers in that hower confirmed by the property of the civil

the word &cc. But this is common to all: next is to baptyze; and this also may do euen women &c. The third is to confecrat bread and wyn; but this also is common to all, no less then Priests; and this I avouch by the authority of Christ him-self, saying, Do this in remembrance of me; this Christ spook to all there present, and to come afterwards; whosever should eat of that bread, and drink of that wine &c. This also is wittnessed by S. Paul, who I. Cor. II, repeating this, applyeth it to all the Corinthians, making them all as him-self was, that is to say, Consecrators; &c. If then that which is greather then all, be given indifferently to all men and women, I meane the word and baptism, then that which is less, I mean to consecrat the supper, is also given to them. So much Luther.

n [i] Luther tom. 2. lib. de Ministris Ecclesiae institun endis, fol. 368. & 369. & lib. de abrog. Miss. privat. n tom. 2. fol. 249. & in lib. de captivo. Babylon. cap. de n Ordine.

Luther in affertionibus damnatis per Leonem cap. 10.

part. 13. faith. In the Sacrament of Confession

and remission of sin, the Pope doth no more then
the meanest Priest, nay, where a Priest is not,
every Christian can do as much, though a child or a

woman sec. That in the absence of a Priest a child or a

woman, and every Christian may absolve is cleer out
of Math. 18. Where Christ saith to all Christians,

Quodcumque solveritis super terram, &c.

With Luther in this doctrin concurred all the reformed Churches, even the Prelatick of England seems to approve there of in the 23, and 25, articles of Religion; and Mr. Horn Bishop of Winchester in the Harbrough An. 1559. n.2. saith concerning the Ministery, Preaching, or Priesthood of women: In this point G 2

chitren car absolue

we must be a certain moderation, and not absolutly in everyonise !!-Vary women berein, &c. I pray you what more peternoncy offeth S. Canha DPaul in forbidding women to preach, then in forbidding them to vacever their heads; and yet you know in the best reformed Churches of all excertiscateles Germany , all the maids be barebeaded. They who know this to Junitime oran - have bin the Doctrin of Linber, and of the reformed Churches, thouse of the are not to much flarted at Q Elizabeths spiritual headfhip of to do so therefor the Church , nor at the Act of Parliament 8. Eliz. to whering it is declared that flie and her fuccessors may authorise any perfen Els. dirust what sover (whether lay man or woman) to exercise any spiritual Suprem jurisdiction or power in any matter whatsoever, even of confectating Archbishops, Bishops, Priests &c. And albeit afterwards (art. 27. ) there hath bin an explanation made concerning the fupremacy, excluding from the Church a shee; or Lay Ministery and Priesthood; yet the words of the Oaths both of supremacy and Episcopal homage, and the laws of the land (especialy this Act 8. Eliz. r.) maks it most manifest, that even Prelatik protestancy maks the temporal Lay Soveraign to have the source of all spiritual power and jurisdiction; and that the letters Patents of the Kings. of England, directed to my perfor what foever, renders him capable of confecrating Archbishops, Bishops, Priests &c. as may be feen in the aforesaid Act of Parliament. And if any person what foever may by vertue of the Kings letters patents confecrat Bishops, Priests, &c. without doubt the King that gives that spiritual authority, and the Lay men, or women to authorifed, must of necessity have the caracter of Episcopacy and Priesthood which they communicat to others ? vnless it be maintained that men can give what they have not themselves.

Thus was Protestancy begun, principled, and propagated, by Martin Luther and his Disciples; and because their Sects agree in nothing fo vnammoufly as in protelling against the doctrin of the Roman Catholik Church, and the Imperial Decrees enacted in behalf therof, though fome Lutherans only ( exhibiting the Confession of their faith at Auspurg) were the Protesters, yet all others who pretend a Reformation, like the name, and call them-

felves:

disenting Congregations, to pretend unity of doctrin by affuning one name, then declare the novelty, and diversity of their Tenets by calling themselves by the names of their first Authors, and Reformers. Now it is tyme we treat in particular of the Protestant Church of England

## French Lody, 19 Westlert On Field Mayde of honour, of when he was though he was the westlest of the standard o

# Of the Protestant Church of England.

T was the misfortune of England to have had in that tyme when Reformation began to spread, a vicious King, and lewd Court, an ambitious Minister of state, a timorous Clergy, and contemporting Parliament. Cardinal Wolfey who had bin rated from the meanest parentage to domi-

neer over the English Peerage; not content with his good fortune, and the Kings favour, would needs be Pope, and obtained from Charles V, the Emperour , a promise of his best endeavours to promote him to that dignity; but perceiving himself deluded when the occasion was offered of performance, and that Charles had preferred to the Papacy, one of his own subjects that had bin Instructor to him in his tender age, he resolved to be revenged vpon the Emperors relations, seeing hee could not reach his perfon. And observing that K. Henry 8. was weary of Q. Catharin the Emperors Aunt, and defired her death or divorce, to the end he might marry and have iffue male to succeed him in the Crown, The Cardinal discoursed with his Majesty of the doubts which himself had railed and many seemed to entertain concerning the validity of a mariage with one that had bin his brothers wife; and proposed the publick conveniency and privat satisfaction the King: forcign

King might receave by taking to wife fome relation of the Prench King, with whom he perfuaded Henry 8. to make a league in defence of the Sea Apoltolick against Charles V. whose army at that tyme had fackt, Rome, and kept the Pope prisoner; not doubting that his Holiness to oblidged by Henry, and injured by Char-

les, would declare Q. Catharins mariage voyd.

An' Bullé's after wards Punished with her that of ber brothers of Bruerton, Weston,

K. Henry applauded the motion, but lik't not fo well the incest and le French Lady, as An Bullen one of his Queens Mayds of honour, audness was of whom he was so desperatly enamoured, that though he was advertised of her amorous disposition, and lewd conversation by one of the Courtiers that favd he had enjoyed her favours; yet she death, and rejecting his Majesties courtship, he thought, she was not so cunning as chaft, and perfuading himfelf that a woman fo sparing of favours to a King, would not be prodigal of them to others, he gave litle credit to the publick reports, and privat informations of her immodest behaviour, and now courted her not as his present Norris, and Mistris, but as his future wife; not questioning but that the Pope of the Kings whom he had obliged, would declare null his mariage with Q. privy Cham. Catharin: but his Holines, though much inclined to gratific the ber. An King, and incenfed against the Emperour for many indignitys, other escaped resolved neither to reward, or revenge by abusing his spiritual deathbecause authority, which he knew could not be extended to dissolve a be advertised knot that God had tyed, and blessed with posterity: his Predecesbis Majesty knot that God had tyed, and blessed with posterity: his Predecesof her immo fors dispensation, after mature deliberation, was found to be vadefly before lid, and no way contrary to Scripture, which is fo far from prothe mariage, hibiting a mariage with a deceased brothers wife (Louis, 18.) that it commands ( Deuter. 25. ) the brother to marry his issuless brothers widow. And when S. John Baptift told Herod, it was not lawfull for him to keepe his brothers wife, his brother was then living: fo that these words could not be applyed to K. Henry 8. his case, nor occasion any scruple in his conscience.

He therfore finding by experience that the Sea of Rome was not directed in deciding controversies of Religion by human respects, or interest, and that the Colledge of Cardinals could not be corrupted with bribes, to favour his fute, as fome Doctors of

foreign

foreign universities had bin; nor terified by his threats, as was most of the English Clergy; he resolved to renounce that spiritual jurisdiction and supremacy, (the only lett against his lust) which all his Christian Ancestors had acknowledged, and himself defended in an excellent Treatife against Luther, demonstrating as well & Ambrose by Scripture as by reason, that the Bilhop of Rom's supremacy pleth this be and jurisdiction was de jure Divino; otherwise how could S. Peter ry argument be caled by the Evangelist, Chief of the Apostles, or Primus in to the same dignity, feing his brother S. Andrew was the first Disciple, or purpose. primus in antiquity; and if there was a Chiefe among the Apostles, how can it be imagined that their fuccessors should be all equal, or that the fuccessour of the Chief Apostle could be deprived of a prerogative so necessary for the peace, and government of the fucceeding Church ? Or if the Bishop of Rome had not this fupremacy as S. Peters Successour, and by Christs appointment, how is it possible, that all the Christian Princes and Prelats of the world should conspire, or consent to submit themselves to one whose temporal power could not force that submission, and they had no cause to seare his spiritual more then that of other Patriarchs, or Bishops confined to their own Dioceses?

These were the Kings reasons in behalf of the Popes supremacy against Lucber; but now his passion made him contradict his pen; and love (though blind) gave him eyes to fee more of Christs mind fince he had feen Anne Bullen, then all the world had discerned in 1500, years before. He declared therfore by Act of Parliament that the Popes spiritual jurisdiction was a meer vsurpation, and that every temporal Soveraign was Pope, in his own Dominions: and by vertue of this prerogative he declared his own mariage with Q. Catharin, voyd; married Anne Bullen, and feifed vpon all the lands, and treasurs of the Monafteries, and Abbies; difpenfed with all the young Friers, and Monks vows of obedience and chastity (after that he had taken an order they should not break the vow of Poverty) and to that purpose framed an instrument (and forced the Religious to sign it) wherin they declared, that now at length (through Gods great

mercy) they had bin inspired, and illuminated to see the inconfissency of all Monastical ! se with true Christianity, and the salvation of their souls, and therfore they humbly petitioned his Majellie, by means of his Vicar General in spiritualibus Cromwell, (who was Earle of Essex, and a black-smiths son of Putney) to restore them to Christian liberty, and a secular life. And because the Abbots of Glassenbury, Reading, Glasseser, and many others would not subscribe to this instrument, nor by their approbation thereof declare that S. Austin the Monk and Apostile of England (who converted the Saxons to Christian R eligion) professed a life inconsistent with Christianity, they were cruely tormented

and put to death.

The fame, tyrany was executed vpon all forts of people without distinction of age, fex or quality, and amongst them suffered also Sir Thomas Moore Lord Chancelor of England, and Cardinal Fisher Bishop of Rochefter , two of the greatest ornaments of that age, for refuling the oath of the Kings fupremacy. And for that S. Thomas of Canterbury , alias Becket , had opposed K. Henry 2. Laws, made rather against the exercise, then the right of the Popes spiritual authority in England; and therfore was Kill'd by some officious Courtiers, and honoured as a Martyr by the Catholick Church; and his Sanctity, and Martyrdom had bin confirmed by most authentick Miracles ( which also confirmed the Popes spiritual supremacy and jurisdiction and condemned King Henry 8. vanity) he without feare of God, or regard of the world, cited a Saint reigning in heaven, to appeare and heare vpon earth his fentence; which was, to have his reliques burn't, the treasure of his Church, and shrine confiscated, and all those declared Traytors that would call him Saint, or celebrat his feaft, or permit his name to remain in the Kalendars of theyr Books of Devotion. He also prohitited his subjects to call the Bishop of Rome Pope, and every one who had S. Cyprian, S. Ambrofe, S. Hieron, S. Aufin, S. Leo or any of the Fathers works, was commanded to write in the first leafe therof, that they renounced those Saints doctrin of the Popes supremacy. Not content with these extravagancies" at home

at home, he sent Embassadours to solicit Princes abroad (and in the first place to Francis 1. of France) that they might follow his example in assuming the supremacy; and albeit the Pope was cither agreed or engaged in a Treaty with Charles 5. to the prejudice of France, yet that Christian King would not as much as hear Henry 8. Ambassadours speak of his imitating their Master in assuming to him-self the supremacy. And even the Protestant Cochleus lib. Princes of Germany, to whom the Ambassadours repaired after that contra Municipal regoritation had bin rejected by the French King, told them son, they were sorry K. Henry 8. did not ground his reformation vpon a more religious soundation, then his scandalous passion for Anne Bullen.

And the first protestant Reformers abroad (part of whose design was to get all spiritual jurisdiction rather into their own hands then into the hands of their temporal Soveraigns) were much troubled at K. Henry's supremacy, and Calvin writ a smart though short treatise against it, and no Protestants make a lay Prince spiritual head of a Church, but our English Prelaticks.

Notwithstanding that the lareness of the discovery together with K. Henry 8 motives of his supremacy made it so incredible that no Catholick Soveraign would assume to him-felf that prerogative, nor any forraign Protestants approve therof, yet his cruelty made most of his English subjects swear that, which neither themselves nor the world could believe; for had it bin any way probable by Scripture, History, or Tradition, that temporal Soveraigns (as fuch) are spiritual Superiours, how is it possible that all Christian Princes before Henry 8. should be so short-sighted, and stupid in their own interest, and in a matter of so great consequence, as not to see a thing so obvious, and aduantagious? How careless in their own concerns, were Charles, Francis 1. and many other Princes their Predecessours, who after having bin provoked, and exasperated by some Roman Bishops, so far as to think it necessary to invade their Teritories, fack Rome, and imprison their persons, yet at the same tyme did acknowledg that spiritual supremacy which gave so much advantage, power, and credit

credit to their enimy? Without doubt the fame forces which had bin employed against the Popes person, and temporal power, would not have spared or savored his spiritual jurisdiction; he would have bin forc't to renounce his primacy had not the world, and they who subdued him, bin fully satisfied that it was no hu-

man donation, but divin institution.

Though these reasons were convincing, and the example of Charls 5. spiritual subjection and submission to his subdued prifoner Pope Clement 7. was fresh in King Henry 8. memory, and that he knew never any Catholick Princes pretended it was a prerogative of soveraignty, to share with the Pope in the Ecclesiastical government of the soules of their subjects (though many clamed as a priviled granted by the Roman Sea, the liberty to examin and approue the authentikness of Papal censures and in-

The Kings of examin and approue the authentikness of Papal censures and in-France prete-junctions ) and that his passion for Anne Bullen was turned into ded to the hatred, for her proued incest, and adultery; yet his pride and wil-Gallical lifulness was so excessive, that rather then acknowledg his former berties : and error by a formal recantation, he continued to exercise his scanthe Kings of dalous supremacy so violently, that he devised Articles of Reli-Spaine 10 their Sicilian gion, made Cromwel his Vicar-general in spiritual affairs took upon him to define what was herely, what Catholick faith; permitted Monarchy and other pri the Scriptures to be translated by heretiks, and read in English, vileges. The and (to vexe the Pope) countenanced, and connived at any novelkings of En. ties; though afterwards he burn't the novelifts for heretiks, and gland also prohibited (when it was too late) their Translations of Scriptuwhen they were Roman re, and other Books which he had formerly permitted. But feing Catholiks pre that notwithstanding his severity, the Sacramentarian herefy, which tended to the he most of all hated, did increase in his Kingdom, and that the like priviled spiritual sword in his lay hand did not work those effects which ges,presenta. it had don when it was managed by the Bishops of Rome (by tions &c. whose sole authority all the herefies of the first 300. years were condemned and suppressed without the help of a general Coun-

Stat Henry 8 cel ) and that the Keys which he had usurped ferved rather to 34 & 35 open the doors of the English Church to all errors, then shut Bein enacted them out; and perceiving his end draw neer, he began to think shat all man.

ot a

reconciliation with Rome, but fuch a one as might fute with ner of books his humor , which he termed Honour. Therfore he fent his fa- of the old and vorit Bishop Gardener to the Imperial Diet, with privat instruc- new Testa vorit Bishop Gardener to the Imperial Diet, with privat linear ment in Eng-tions, to endeavour in such a manner his return to the unity and sub, being of obedience of the Church (through the mediation of the Catho-the crafty, lick Princes of Germany, and of the Pop's Legat) that on King falce, and Henrys fide it might look more like a princely condescendency vntrueTranthen a penitent conversion; wherunto he seemed to incline at the lation of folicitation rather of others, then moved by a detestation of his William own errors? But God with whom none must dally, nor Prin-all other books ces capitulat, fummon'd him to an account sooner then was ima- and writings gined. Whether he repented, or despaired at his death, is vncer- in the english rain. Some fay his last words were omnia perdidimus, all is lost tongue, tea-In his last will and Testament he named 16. Tutors for his Son, ching or com-In his last will and Testament he hamed 10. Tutols for many passing any to govern, during his minority, with equall authority; charging passing matter of them not to bring in the Sacramentarian Religion. But God per- Christian Remitted his will to be broken before his body was buried ( who ligion contrahad changed the last wills of so many thousands deceased) and ry to that do. that, but three days after his death; for upon the 1. of February Etrin which Seamor Earle of Hartford brother to Ed. 6. Mother, was made fince the year Protector of the King and Kingdom, by his own ambition, and of our Lord privat authority of his faction (which prevailed amongst the 16. bath or shall Executors ) without expecting any Parliament, or confent to the be fet forth Realm for fo great a charge, or for the change of religion which by his Ma immediatly followed. And because Writtbelly Earle of Southamp- jefty is clearly ton Lord Chancelor, the Earle of Arundel, and Bilhop Tonftall, and and viterly some others, would not betray their trust, and opposed the new abalished, reformation, they were diffraced and displaced.

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Of the English Religion, and Reformers in King.

He Earle of Hartford, newly created Duke of Somerfet and Lord Protettor of England, was a man fitter to be governed, then to govern: his judgment was weak, but himself very wilfull, and so blindly resolut in commanding and executing the designs of others, by whom he was

guided . that without perceiving it, he was made the inffrument of his own ruin, as wel as of his brothers; and of the yong King also by the chang of the ancient Religion. Dudley Earle of Warwick was his director both in Church and state affairs, and yet was his greatest enemy; which Somerfer had not the wit to fee. though all the world knew him to be his Competitor. And albeit Dudly had bin always a Roman Catholick in his judgment. yet (as most Polititians. do ) he dissembled his belief, and yet foothed the Protector in his inclination to the protestant reformation, not doubting but that having once intoxicated the people with the liberty and inconstancy therof, he might lead them from the contempt of spiritual authority to rebel against the temporal, and humor fo well their mad zeale that for their new Ghospel's preservation and propagation, they would fix vpon him for. their Director, and flick to whom he would appoint for their Soveraign. He was not deceived in his expectation, the Protector Seamour was destroyed; Dudly himself made chief Minister of England; the King poyfoned; the Princess Mary excluded, the Lady Jane Gray declared Queen (because she was a Protestant) and marryed to Dudlys Son. All which things he compaled in a short tyme, though by degrees, as you shall hear.

No fooner

No fooner was K. Horry S. dead , but Dudly Earle of Warwick advised Somerfer to take voon him the Protectorship , and (to make him, odious,) by his privat authority to after the publick profession of faith; and because he knew so notorious a fraud could not be effected without force, he devised with the Protector. the journy of Mulelborough field, and the war of Scotland, vnder pretence of gaining by force the yong Queene of Scots to marry K. Edward 6. but in reality to get the power of the Militia into his own hands, and therby to fettle in England a Religion wherby he might (in due tyme) vpon the score of a refin'd reformation, vnlettle the government, and alter K. Henry 8. Teltament, and persuade England that his Daughter Marys reign would eclipfe the light of the ghospel, which then began to shine. After that he had made the Protector fo odious, that none could endure to hear his name, or to live vnder his government, he thought it a proper tyme to establish by Parliament that new profession of faith, which he knew could not be effected without the confent and concurrence of that great Assembly. And though he was not ignorant of the abfurdities contained in the best of the new reformations, yet because since the settlement of the spiritual headship of our Kings, he perceived the common people might be led any way, and that an Act of Parliament was held fufficient to make them believe the ancient Christian Religion was profane; and that any protestant reformation was the primitive and Apostolick faith; he wrought so much by the feare of the army and the Kings authority, that albeit in the first Parliament and year of Edward 6. reign, nothing more could be obtained in favour of Protestancy, but an indemnity for the preachers therof from penalties enacted by the ancient laws against married Priests, and Heriticks; and a repeal of the English Statuts confirming the Imperial Edicts against heresies; yet in the second year, and Parliament of Edward the VI. It was carried (though by few votes, and after a long debate of about four months) that the Zuinglian, or Sacramentarian reformation should be the Religion of England

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The fuft Reformers of the Prelatick protestant Church of England.

The charge of framing Articles of this Religion, as also of composing the Liturgy, and a book of rits, ceremonies, and administration of Sacraments, had bin committed to Thomas Cranmer Archbishop of Canterbury, and to some other Protestant Divins, who were all married friars, and Priefts, lately come out of Germany, with their fweet-hearts, viz. Hooper, and Rogers, Monks; Couerdale, an Augustin friar; Bale a Carmelite; Martin Bucer a Dominican; Bernardin Ochinus a Franciscan; and Peter Martyr a Chanon Regular; these three last were invited by the Protector, and appointed to preach and teach in both the Vniversities; and at London; and were to agree with the rest in the new model and form of Religion; which was a matter of great difficulty; because the Tenets which vutil then they had profesfed, were irreconciliable. Hooper, and Rogers were fierce Zuinglians, that is, Puritans or Presbiterians; and with them was joyned in faction against Crammer, Ridly, and other Prelaticks (for that they opposed his pretention to the Bilhoprick of Worcester) Hugh Latimer, of great regard with the common people. Couerdale, and Bale, were both Lutherans; and yet differed, because the one was a rigid, the other a mild, or half Lutheran. Bucer also had professed a kind of Lutheranism in Germany, but in England was what the Protector would have him to be, and therfore would not for the space of a whole yeare, declare his opinion in Cambridg (though preffed to it by his Schollers) concerning the real presence, vntil he had heard how the Parliament had decided that controverfy at London; and then he thanged his opinion and became a Zuinglian.

The same tergiversation was tised by Peter Martyr at Oxford, and so ridiculously, that coming sooner, in the first E-pistle to the Corinthians (which he vidertook to expound) to the words Hot off Corpus meum, then it had bin 'determined in Parliament what they should signifie, the poore stiar, with admiration and laughter of the University, was fore to divert his Auditors with impertinent Comments upon the precedent words, Accipite, manducate, fregit & dixis &cc. which needed no explana-

tion

tion. And when the news was come, that both houses had ordered they should be understood figuratively, and not literaly, Peter Martyr faid he admired how any man could be of an other opinion, though he knew not the day before what would be his own. But as for Bucer, he was a concealed Jew, or Atheift, for being asked confidently his opinion of the Sacrament by Dudly Duke of Northumberland, in the presence of the Lord Pages then a Protestant (who testified the same publickly afterwards) he answered, that the real presence could not be denied if men believed that Christ was God, and spoke the words: This is my Body; but whether all was to be belived which the Evangelish writ of Christ, was a matter of more disputation.

Bernardin Ochinus dyed a Jew in his opinion, he writ a book to affert the lawfulness of having many wives at once; this together with his profession of the Mosaick law at his death, proved

that he was but a counterfeit Protestant.

Cranmer was a meer Contemporifer, and of no Religion at all. Henry VIII. raised him from Chaplain to Sr. Thomas Bullen, to be Arch-bishop of Canterbury, to the end he might divorce him from Q. Catharin, and marry him to An' Bullen; afterwards by the Kings order he declared to the Parliament, that to his statut 18. knowledg Anne Bullen was never lawfull wife to his Majerty when Henry 1. cap he married the King to An of Cleves; and when the King was 17. an 1536 weary of her, Crammer declared this marriage also nul; and married, and vnmarried him fo often, that he feemed rather to exercise the Office of a Pimp then the function of a Priest, which (to requite one courtefy for an other) made the King connive at his keeping a wench, and at some of his opinions, though contrary to the Statut of the 6. Articles.

In King Henry VIII. days he writ a Book for the Real prefence, in King Edward: 6. days, he writ an other Book against the See his letters real presence. He conspired with the Protector Somerset to over- and in Storm throw K. Henry 8. will and Testament; and afterwards conju-pag. 1036. red with Dudly to ruin the Protector. He joyned with Dudly and the Duke of Suffolk against Q. Mary for the lady Jane Grey,

and immediatly after with Arundell, Shreusbury, Pembrouk, Pager, and others against the same Duke. Finally when he was condemned in Q. Maries reign for treason and herefy; and his treason being pardoned, hoping the same sayor might be extended to his herefy, he recanted and abjured the same; but seing the temporal laws reserved no mercy for relapsed hereticks (who are presumed not to be truly converted or penitent) he was so exasperated therby, that at his death (moved more by passion there conscience) he renounced the Roman Catholick Religion.

wich he had to lately conformed. I had bevoted man ti

These were the men who framed the 39. Articles of Religion the Liturgy and the Book of Sacraments, rits, and ceremonies of the Protestant Church of England and though it may feem incredible that a Iew, an Atheift, a Contemporifer or meer Polititian, a Presbiterian, a rigid Lutheran, half - Lutheran and an Anti-Lutheran, or Sacramentarian, should all agree to make one Religion, yet when men do but diffemble, and deliver opinions to please others, and profit themselves, and have no Religion at all, they may without difficulty concurr in fome general points of Christianity, and frame negative articles impugning the particular truths therof. This was the case of the Church of England. For though Hooper, and Rogers were prity obstinat in the Presbiterian, or Zuinglian doctrin of the Sacrament, and prevailed therin fo far by the Protectors countenance , as to reform the common praier Book, and to confound the caracter of Episcopacy with single Presbitery; as if there had bin no real diflinction between both , nor no imposition of Episcopal hands required for either, but only a bare election of the Congregation, or Magistrat; yet rather then loose the revenues of benefices, and Bishopricks, they were content (contrary to their folemn confederacy) to connive at the Episcopal disciplin, and ceremonious decency of furplifes, fquare Caps, and Rochets; The names of Priests and Bishops they were content to admit of in the common praier - Book, fo the caracter were not mentioned in their new form of ordaining them, but rather declared not to

be of divin inftitution, nor a Socrament: In like manner Happer at length condescended to take the Oath, of supremacy, and conformed therento his confeience, when the Bilhaprick of Worseffer was added to his former of Gloseller , though yntil then he agreed

with Calois in impugning the Kings' spiritual headship,

As Hopper condescended to the Kings' Supremacy, to the Prelatick disciplin, and ceremonies, so Gramper and his prelatick party condescended to the Presbiterian doctrin because they were indifferent for any that would alow them wenches, and not deprive them of their revenues. And as for Ochimis the lew, Bucer the Atheift, and the rest of the protestant Divines, their vots as wel as their livelyhoods depended of Cronwer his wil and pleafur. Befids Crammer perceived the Protector inclined to Zuinglianism, and the Presbiterian, doctrin, and therfore refalved to accomodat the doctrin of the Church of England to his humour.

Hooper and Ragers agreed youn an ecclefialtical Government inconfiftent with Monarchy; which was that over every 10. Churches or Parishes in England there should be a learned Superintendent apprinted who should have fast of all readers under bin, and that all Popish Priefts should clean to our out And to draw all publick matters of frate and Religion to thum-felves, they compoled a Treatile to prove : That it is laufed for any privat man to reason and writ against a wicked Act of Parliament, and ungodly Councel, orc. fee fox page 1257 col. 1. num. 72. And Hopers prophecy against the Prelatick protestants for not conforming them-felves to his Puritan and Preshiterian, discipling pag 1356. And of his contention with Cranmer and other Prelatick protestants about the outh of Supremacy &c. For pag. 1366

Both Cranmer and Ridly, made appear to the Protector and Councel, that Hoopers Presbiterian disciplin was not consistent with the Constitution of Parliaments; and the refusal of the oath of Supremacy to be of dangerous consequence, in a tyme that Devensbir Northfolk, and many other Shires had taken arms in defence of the Roman Carholick faith. It was further confidered that fo fudain a change from on extreme to an other in matters of religion

(as it would have bin, from ceremonious Popery to plain Press bitery) was against the rules of policy; therfore scing the people: had bin fo long accustomed to the Mass, and to Ecclesiasticat? ceremonies, it was judged expedient to make the vulgar fort believe, the chang was not of Religion, but of language; that the common prayr was the Mass in English; that the substance of the Catholick faith was retained in the Prelatick cape, copes, and furplifes; and what alteration there feem'd to be, was but of things? indifferent, or petty circumstances; and had bin resolved vpon by the King and Parliament more to preferve vniformity, then to promote novelty ; as may be feen by any that wil observe the words of the statuts confirming the common prayr book, administration, rits, ad ceremonies of the Sacrament. 2. Ed. 6. 1. and the Councels letter to the Bishops recited by Fow ; pag. 1184. col. 1. Whereof long tyme there had bin in this Realm of England divers : forms of common prayer. And where the Kings Majefty hath hereto fore divers tyms affayed to flay innovations, or new rits. Tutbe intent : that an uniform, quiet, and godly order should be had concerning the premifes, bath appointed the Archbishop of Conterbury should draw and make one convenient and meet order of common Prayer and administration of Sacraments to be weed in England, Wales , or. The which at this tyme by the ayde of the boly Ghoft with uniform agreement is . of them concluded, ere. in the Statut.

But in very deed the whole substance of Carholick Religion was changed, and nothing retained but so much therof as seemed necessary to keep the mante of Christians, and had not bin rejected by most of the ancient condemned hereticks, as shal appeare by our observations upon the 39, ensuing articles of Reli-

the Conflication of Parliaments ; and the removing seasons confequence in a removing confequence in a removing confequence in a removing confer Shires had taken time.

gion of the Church of England.

### they free all men from an obligation

### Uf the 39. Articles of the Church of England.



Hofoever confidered thefe 39. Articles of Religion composed by Cranmer, and his Divines, may eafily perceive their drift was rather to humour factions at home, and diffenting Protestants abroad; to countenance sensuality, and grant a liberty of not believing the particulars of Christianity, then to instruct

men in the doctrin of Christ or to prescribe any certain rule of Faith. For their method is, to word fo the matter of the Articles, that where Protestants disagree among themselves, every one of the diffenting parties may apply the Text to his own fense. Info much that the Presbiterians except not against the doctrins Doctor Bruthemselves rightly explained (that is according to their explanation) ges in his post but against the wording and expressions therof, which ( fay they ) are script to Der ambiguous, and capable of more senses then one, and so may be, and are Pearson edit. wrested to patronise errors. In the mistery of the real presence they speak clearly against it , because it was refolved in Parliament , That England bould be Zuinglian in that point, against the Catholick faith of Transsubstantiation.

Wherfore after Cranmer and the other his Contemporifers had fet down to five of their fix first Articles, the belief of the Trinity, Incarnation, Passion, and Resurrection, wherof no Protestants then doubted; they dare not declare themselves (in the third, wheein they speak of Christ descent into Hell) whether it was to that of the damped, or to a third place; for that if they denyed the first, they would have offended Calvin; If they denyed the last, they were fure to disoblige some Lutherans that admitted of Lymbus, or a third place.

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(a) See the ancient Fa there affirming it was the constant practife and principle of Heretricks to appeale to Scripture a. tone. S. Auftn l de vnit Eccl & lib. contra Maximinum S. Hilarius l. contra Confantium. S. Bafirus 1. de Spiritu S. 6. 27. 8 29. 8 Epiphanius ber 69.73.

ChJS. Athanatus in l. I. de decret Nicen. Synodi contra Eujeb.

phanius her. 64 Theod ret lib. de hæres.

(d) August. bar. c. 54.

In the fixt Article they free all men from an obligation of believing any thing that is not read in Scripture, or proved therby, and make it their ownly rule of faith, and themselves the Judges therof: wherin they agree [a] with the ancient Hereticks, Arians, Donatiles, Eunomians, Nestonians &c. But forthat some Protestant doctrins are expressly reproved by many Parts of Scripture, they make those parts Apocrypha, because, for sooth, they were doubted of, by forme Churches in the printing by mes. And truly if a man will reflect upon these words of their fixt Article, We do condenfrand those Canonical Books of the culd and new Testament, of whose authority was never any doubt in the Church, he may cleerly see that they believe many parts of thenew Teframent not to be Canonical Scripture, because many parts therof have bin doubted of in the Church before the Canon was do termined . See after, part. 2.

It the 7. they only declare that Christians are not bound to observe the ceremonal, but only the moral law of Moyfes.

In the 8. they tel vs of foure Creeds ( wherof & Athanafus his fymbol is one) are to be believed ; because they may be proved by Scripture; and yet S. Athanafias himfelf declared in the Councel of Nice that the doctrin of his Symbol, that is, the mysteries of the Trinity and Incarnation, could not be proved by Scripture alone, or without Tradition.

In the o. and to. Article they [ c ] follow the heretick Proclus, the Meffalians, Zuinglius, Luther, and Caboine doctrin concerning Original fin.

In the 11. Article they teach with fome of the [ ] Pfeu-(c) S. Epi- do-Apostles, with Euromine, and with the fame Zuingline, Luther and Calvin , that men are justified by faith alone. See herafter of the pultification by only faith, how inconfiltent with any fothind , wheeln they speak of Cishrow boog irob ares to aburish

And in the rz. would faine (but in vaine) free themselves de fide Soper and their Doctrin from the aspersion of neglecting good works 6. 14 8 de though they maintain them not to be necessary for justificasocial bridge to a stand la bringhes tion.

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In the 13. Article they fay all virtuous moral actions of men that are not in grace, have the nature of fin; And in the 14. they follow Euromius, Vigilancius, Helvidius, Jovinian, Fauftus, and Ebion hereticks, faying: that works of supererogation (that is, not commanded but councel'd by God) cannot be taught without arogancy and impiety; and yet Christ taught them, and S. Paul commends them.

Mar: 19, 27 1. Cor 7. V. 25. 28. 33.

In the three subsequent Articles they seeme to agree with all Christians: But in the 19, they differ from all Catholicks, And as the Arians did maintain the fallibility of the Nicen Councel, and the Donatists the fall or invisibility of the whole Church, so do Protestants; and therby open a wide gap for all heresies.

In the 20, they contradict themselves, and the former articles by saying that the Church hath power and authority to decree controversics of faith; for there can be no authority in a Church to decree or define matters of faith, without there be in the faithful an obligation of conscience to submit and conform their judgments to the said Decrees and definitions; and shure there can be no obligation of conscience in any man to submit or conform his judgment in points of faith to a Church that doth acknowledg it self may err therin, and lead men to herefy, idotry and damnation. True it is that the Protestant Church of England can never remedy it's want of authority, vnless it pretends to infallibility; and that, now can hardly be don; seing in the 22. Article next ensuing, it denys that same prerogative to general Councels, which are of greater authority then our English Convocations.

In the 22. Article Cranmer and his Affociats (because all other Sects of Protestants do the same) speak cleerly against the Roman Catholick doctrin of Purgatory, Pardons, worshiping of Images, Reliques, and invocation of Saints; and are pleased to censure it a fond thing, invented and grounded upon no waranty of Scripture, but rather repugnant to the word of God: as if, forsooth, the Jews, Atheilts, and Apostata Friars who composed these 30-Articles, knew better the right sense of the word of God, then

the whole Catholick Church, and the general Councels which practifed, and thaught the Roman doctrin, and the lawfulnes of

these things, and condemned the contrary as herefy.

These errors were rays'd by Aerius in 342. Xenaias and other hereticks: Aerius because he was refused a Bishoprick, taught that Episcopacy was not distinct from single Priesthood; Hedenyed Prayrs and masses for the Dead ought to be offerred, and by consequence the doctrin of Purgatory; as also that the Church could command men to fast, but that every man might sast when he thought sit Xenaias was the first who made war against Images Vigilantius against Reliques, praying to Saints &c. S. Hierom, ad Ripar. & Desider. Presbitors: Vigilantius orsus est subito, qui contra Christi spiritum, Martyrum negat sepulchra veneranda, damnatque Sanctorum Vigilias; ex quo sit ut Dormitantius potiùs quam Vigilantius vocari debeat. Haretiei assumnt sibi linguas suam, vi cordis venena ore pronuncient. O prascindendam itaque linguam, o in partes & frusto lacerandam vneam injuriam patienter suli, impietatem contra Deum ferre non valui.

S. Hierom laughs at the folly of Vigilantius the heretick, and cals him Dormitantius, for being in these points a Protestant; and fays that his tongue ought to be cut and carved into a thousand pieces for blaspheming against God in his Saints. And truly it is a hard case that Scripture should warrant our worshiping of Prophets, or recommending our felves to the Prayers of Saints, when they convers with vs apon earth; and yet that it should not be lawful for vs to do the same when they ar in heaven; as if their enjoying the presence and fight of God, did diminish their dignity, or charity. Or as if a Saint in Gods glory were not as fit ad object and as capable of our Religious worthip as a Prophet, Apostle on Bishop is in this world, to whom we kneel out of the religious respect we own to their spiritual caracter, or Ecclefiastical dignity, though their natural qualities deserve not such respect. My-Lord of Canterbury (they say) commends very [e] much the religious piety of some Ladys for craving his benediction vpon their knees; which reverence

(e) The Pro testant Bish-

21.34

not exhibited by them, nor expected by him, as he is M'r Sheldon; but as he pretends to be Archbishop of Canterbury. themselves And if it be not only lawful but comendable to kneel to his religiously. Grace, or at least to others who are true Bishops, and to shew worship's or a religious respect of the like nature to his picture or presence; and that all this may bee don without daunger of Idolatry, or of derogating from the Deity; I fee no reason why men should condemn in vs, the like worthip of Saints in their Images, or Reliques. It is not the outward action, but the inward intention that maks the worthip unlawful. So long as we do not adore to Saints. Images as Gods, or Idols, we may bow and kneel to them with as much ceremony, as Protestants do to their Prelats, or Episcopal pictures. The simplest Papist can hardly be so stupid by nature, or at least fo destitut of instruction, as to believe a stock or stone, can be God; or that there is no difference between the worship due to Saints, ( whom they know to be but Gods servants ) and the worship due to their Master and Creator.

The 23. Article is fet down in fuch general and ambiguous' terms that neither Presbiterian nor Prelatick Clergy is therby eftablished; nor any caracter of Priesthood, or Episcopacy-asserted, but according to the doctrin of all the first Reformers, a private ministery of preaching, and baptifing infinuated to be common to all Christians. Be you most certain, faith Luther lib. de Captiv. Babylon and let every man (who is a Christian) know that we are all equaly Priests; that is; we have the same power to preach, and administer the Sacraments. The same doctrin teacheth Zuinglius and Caluin. Though (to avoyd confusion ) it be not lawful for any man to take upon him the office of publick preaching, or ministring the Sacraments in the Congregation, before he be . lawfully caled, and fent to execute the fame! And because in the 25. Article they declare it is not necessary that this caling or miniftery be ordination by imposition of Bishop's hands, or by Apostolical succession, and by consequence, may be extraordinary vocation, or election, they leave the authority of caling as doubeful as not determining whether the power be in the fecular .

are wel pleas fed to fee respected,and yet exclaim against Catholicks for she wing the like respest

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cular Magistrat, or in the ecclesiastical Congregation; albeit they seeme (by virtue of the English Supremacy.) to place it in the King; their words are, And those we ought to judg hanfuly caled and sent, which be caled and chosen to this work by men who have publick authority given anto them in (not by) the Congregation, to call and send Ministers into the Lords wineyeard. So that they seem to place all spiritual authority and jurisdiction in the Kings, and reserve only the application therof, and the choice of the persons authorised, to themselves. But they were loath to explain, their meaning in this particular, for searce of scandalizing their brethren abroad, that admit of no such Supremacy in temporal Princes.

In the 24. Article they make it a point of the Protestant faith, that Scripture exprelly commands the publick prayers and ministring of the Sacraments not to be in Greek, Latin, or Hebrew (wherin the Scriptures were written) because the common people vnderstand not these languages, but vnder pain of damnation must be in English, Dutch, Irish, Welsh, & as if, forfooth, it were not lawful for a Priest or publick Minister, to offer Sacrifice, or negotiat for a multitude of iliterat, people in languages they do not understand; or as if it were not sufficient for them to viderstand, that in publick or privat prayers, they thank God for his benifits, and crave new favours. So that according to this Article, a Greeck Priest cannot offer publick prayers for the Latins, or even his own Grecians, who vnderstand not the learned Greeck, nor a latin Priest for the Grecians, or any other nation that vnderstands not Latin ; neither is it sufficient that God who alone is able to grant what is demanded, understand the petition, and heare the publick Minister, but it is necellarily required that the demand be made in a barbarous language, because the common people vaderstand no other.

In the 25. Article they cut of five of the deaven Sacraments, as not being Sacraments of the Ghospel, or ordained by Christ; this extravagancy of doctrin was thought necessary for the disciplin of the protestant Churches, which despairing of

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a fuccession of true Bishops, excluded the Episcopal Caracter, and all Sacraments that had dependency therof.

In the 26. Article they endeavour to excuse their own lewdness and liberty (though by inculcating truth) to wit, that the effects of the Sacraments are not taken away, by the defects of the Ministers.

In the 27. they condemn ( against their own principle in the 6. Article ) their Brethren the Anabaptists, for not baptizing their children: which error cannot be consuted by Scripture without Tradition.

In the 28. they tel vs it is plain in Scripture that when Christ sayd This is my Body, he meant This is not my Body, and therfore that Transsubstantiation cannot be proved by holy Writ: if they can prove by Scripture that Christ means the contrary of what he speaks we shal confess that neither transsubstantiation nor any other thing can be proved by holy Writ, but only this, that Scripture cannot be vinderstood, nor be a rule of faith.

They add that the mean, wherby the Body of Christ is spiritually received and taken in the supper, is faith. To receive, and eat spiritually the Body of Christ (if it signifies any thing) must signifie that we ought to believe that the Body of Christ is received and eaten. And if this belief be true (as it must, if it be Divine) then Christ's Body is really received and eaten, though in a spiritual manner, that is in a manner not perceptible by our senses. The 29. Article is but a quotation of some words of S. Augustin.

The 30. Article feems to have bin altered (as also the 37. of the supremacy) in Q. Elizabeths reign; because as we find it now, it contradicts not only the doctrin of the chief Protestant [f] Reformers (who acknowledg that the Communion vnder both Kinds was always a thing indifferent) but also the statut made in Edwards 6. reign, and a little before this article was framed. The statut 1. Edward 6. cap. 1. ordains indeed that the B. Sa-

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crament be commonly delivered to the people under both kinds, but addeth, except necessity otherwise require. And certainly there can be no necessity, or possibility for any human power to dispense with Christ's ordinance and commandment, which this 30. Article says was, (contrary to what the statut supposed) that both kinds should be administred to all Christian men alike.

, [f] See Martin Luther the first founder of Pro, testancy ep. ad Bohem. in declarat. Euchar. on in ser.
, de Euch. hath these words. Although truly it were an
, excellent thing to use both kinds in the Eucharist (and
r Christ in this thing hath commanded nothing as necessary)
, ry) yet it were better to follow peace and unity which
, Christ bath commanded us to follow, then to contend a, bout the kinds.

, And lib. de Captivo. Babyl. Cap. de Euch. They fin not. , against Christ who wse one kind, seing Christ bath not: , commanded to wse it, but bath lest it to the wil of eve-

so ry one, oc.

, Philip Melancton in 2. edit. loc. com. impres. Argent. , an. 1525. fol. 78. He erreth that thinketh it impious to , eat swin's flesh. As also these things are indifferent and ,, placed in our power, and fo I judg of the Eucharift, ,, that they fin not who knowing, and believing this liber-, ty do vie either part of the fign. Bucer alloweth the " fame indifferency, and Iewel in his reply to Harding " pag. 108. 109. & 110. John Pezibram a Bohemian. " Protestant in his book de professione fidei Cathol. , cap. 19. Heere fearing God and taking notice of the e-,, vil custums of others , I do confess that I do not intend ,, to condense or consure for bereticks any such persons of ,, the Church as do impugn the communion of the faithful ,, under both kinds : which yet of necessity must have don; , if be had thought that Christ had recommanded it. Belids

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Besids, the statut doth in the end declare that by what it commands, it doth not condemn the viage of any Church out of the King his Majesties Dominions; which limitation doth demonstrat that the Parliament and English Protestants then believed the communion of the layty under both kinds, not to be a precept or determination of Christ, but an indifferent thing left to the discretion of the Church: neither have our modern Protestants (who grant no other substance in the Sacrament but that of bread and wine, whervnto they add nothing but a remembrance of Christ's passion) any reason to upraid us with robing them of half the communion, seing we exhort the layty to that remembrance, and offer them wine after receiving the

species of bread.

In their 31. Article we are tould that the Sacrifices of Maffes (in the which it was commonly fayd that the Priests did offer Christ for the quick and the dead, to have remission of pain or guilt) are blasphemous fables, and dangerous deceits And yet S. Cyprian lib. 2. & 3. versus finem, Et de Coena Domini post med. Concil 1. Toletan. can 8. 5. Origen in numer. hom. 23. August. de Civit. Dei lib. 10. cap. 19. & 20. & passim. S. Clement the Apostles scholler in Apost constit. lib. 6. cap. 22. fol. 113. edit. Antverp. 1564. Concil Nicen. 1. can. 14. Augustinus de cura pro mortuis cape 14. & in Enchirid. cap. 110. &c. Tertul. ad Scapul. cap. 2. Gbrifoft. hom. 27. in act Apost. S. Clemens lib. 8, Const. Apost. cap. 18. fol. 173. & 174. edit. Antverp 1564. Augustin. de Civit. Dei lib 22. cap. 8. Ciprian. de Coena Dom. prope initium S. Ignatius the Apoltles Scholler in Epist. ad Smirn. S. Augustin. lib. 9. Confes. cap. 12. & in Enchirid. cap. 110. & de verb. Apost. ferm 34. Saith that the facrifice of our price was offered for his Mother Monica, being dead; and that it is not to be doubted, but that the foules of the dead are relieved by the piety of their living friends, when for them is offered the sacrifice of the Mediator: and that the vniverfal Church doth observe, as delivered from our Forefathers, that for those who are dead in the Communion of Christ's Body and Bloud when in the type of faccifice they be remembred in their place, prayer. is made

is made for them; and (beside this prayer) it is remembred the sacrifice be offered, for them also &c. S. Ambrose make express mention of the Mass lib. 5. epist. 33. Ego mansi in munere, Missam facere expi &c. S. Leo epist. 81. ad Dioscor. Netesse autem est vi quadam Populi pars sua devotione priverur, si vinius tantum Missa more servato, &c. S. Augustin serm. 91. de Temp. In lectione (qua nobis

ad Missas legenda est) audituri sumus. Oc.

Let any Christian be judg whether it be not more safe, and more rationable to rely in matters of faith vpon the Tradition of the whole Catholick Church, and it's ancient Liturgies, and vpon the Testimony of all the holy Fathers, and Councels fince the Apostles, then to take the bare word of Cranmer, a man who married and vnmarried K. Henry 8. to as many women as his Majestie lik't or dislik't, dissolving the holy Sacrament of Matrimony as often as the King feemed to be weary of a wife; a man, whose religion was nothing but his conveniency and incontinency; and therfore did alter his faith as often as the tyms changed, and factions prevailed, and fided with every Rebel against his Prince; and was so carnaly given that even in Henry 8. days, when Priests were not permitted to have wives, he kept a wench so constantly, that he carried her about in his Visitations: Let any Christian I say be judg whether this man together with Ochinus a lew, Bucer an Atheist, Peter Martyr fo indifferent for any doctrin, that he framed his faith at Oxfort, according to the news from London, and the Parliament Diurpals; Hooper, Rogers, and Latimer, ambitious and discontented Presbiterians, Bale, and Coverdale, two lewd and runigad friars; whether I fay, these men ought to be believed in this important point of falvation, rather then the holy Fathers, and Councels, who (as bath bin faid hertofore) cal the Mass the visible Sacrifice, the true Sacrifice, the dayly Sacrifice, the Sacrifice according to the Order of Melchisadech, the Sacrifice of the Body and Bloud of Christ, the Sacrifice of the Altar, the Sacrifice of the Church, and the Sacrifice of the new Testament, which succeeded all the Sacrifices of the old Testament: Must the word of Cranmer and his fellows be a fufficient ground for prudent men to The 2. Combelieve as an Article of Religion, that the doctrin delivered as celofCantha-Catholick by the holy Fathers, and Doctors of the Church, are gecentradicts this article but fables, and themselves but a company of Cheats,

The 32. Article was made by Crammer and his Camerades to excuse their lewdness, legitimat their bastards, and make their wenches wives. The fecond Parliament of King Edward 6. had bin so importuned by Apostata Priests and Friars, who had coupled themselves with women, that (their petition having bin rejected by the first Parliament Edward 6. ) at lengh against the inclination and judgment of both houses, they obtained now by meer importunity an Act to take away all positive Laws of man, made against the marriage of Priests statut an. 2. Edward 6. cap. 21. But then they are told in the very Act, that it were not only better for Priests to live chast sole and separat from the company of women &c. but that it were most to be wished that they would willingly and of themselves endeavour to keep a perpetual chastity, and abstinence from the wfe of women. And 1400. years before that, Origen Hom. 23. & lib. 8. contra Celsum declared the doctrin even of the Greeck Church in these words. It is certain the dayly Sacris fice is hindred in them who serve the necessities of mariage; therfore it seemeth to me that it apportaineth only to him to offenthe dayly Sacrifice, who hath wowed himselfe to dayly and perpetual chastity; with whom agree the other Fathers; S. Ferom (in Apologia ad Pamachium, cap. 3: ) defires them who like not of this doctrin, not to be angry with him; (for telling them of it ) but with the boly Scriptures, with all Bishops, Priests &c. with knowthey cannot offer Sacrifice if they we the Act of mariage; and faid to Vigilantius ( c. 1. ) who in this point also was a Protestant, and seemed to consess his owne frailty. What do the Churches of the East, of Egipt, and of the Apostolick Sea, who receive none but unmarried or continent Priests, or if they have voices, they must cease to be Husbands? And against Iovinian cap 19. & 14. & ad Pamachium Apol. cap. 8. Truly thou dost acknowledg that he cannot be a Bishop wwho in that state getts children; if he be convicted therof he will not be taken for a Husband, but condemned as an Adulterer. But it feems our Pro-

cel of Camba. this article Can. 2. Omnibus placet , that Eishops Priefts , and Deacons, &c. abstaine from wives, that what the Apostles hare taught, and hath bin obfer ved by antiquity , We may keep.

See Clement 1. 6. Conflit. Ap. 6. 17 8 Confil Aneir. can. 10. & Concil Neocefariense c.T & Confil Nic. can. 14. And. Faleb, de demonfirat. E. vangelica lib. 1 c 9. Epiph. bar. 59.ante med Bafilep 1. ad Amphilocium ca. 6 5 epif. 17 ad Paragonu Presbiterum; and Civil: Hierofolomy Catech 12.

testant Bishops know the Scripture, and the doctrin and disciplin of the primitive Church better then S. Hierom, Origen, and all the ancient Fathers and Councels both of the East and West. Since the King's most happy restauration they were not content to enjoy their wives, and see the legitimacy of their children approved of, but in the first Parliament wherin they were permitted to vote (as I have bin credibly informed) they at empted the house of Lords should declare their spiritual peerage did communicat the same honours and privileges to their Ladys, that the law doth give to Baron's wives; but seing the house smile at the motion, and one of the first Peers begin to rally (according to his witty way) upon a subject so proper for his genius, one of the Bishops not so much concerned in the fuit, (because he was not married) in the name of all the rest, waved the pretention by

faying, there had bin a mistake in the motion.

In the two following articles, they would fain prevent diversity of opinions and schisms among the Protestants of the Church of England, and gain authority for the Prelats therof, and reverence for their ceremonies and censures. But this defign is frustrated by maintaining the lawfulness of their own revolt, and separation from the Church of Rome, as also the Roman Catholick fallibility and fal from the true Apostolick Religion, without any farther proofe or evidence of so great a fault or frailty, then the fancy and privat interpretation of Scripture of some discontented and dissolute persons pretending divine inspirations, and illuminations for the same, and for their warant to depose their spiritual Superiours,, and to reform the doctrin of the whole vilible Church; which reformation they also introduced in so tumultuous and seditious a manner, that none who considers the principles, practifes, and circumstances of the chang, can prudently commit his foule to the reformers charg, or condefcend to any spiritual jurisdiction and authority in their Successours. For, besids that they have nothing to fhew for their prefumption, and intrusion, but obscure texts of Scripture, interpreted by them felves in a fense contrary to that of

the whole visible ancient Church, that hath bin confirmed by continual and vndeniable Miracles; they can give no affurance or probability of them felves being or continuing in the right way of faluation, because if all the Roman Catholick Churches did err in doctrin, how can their reformations pretend not to be subject to the same mis-fortun or mistake? And if the supposed frailty and fallibility of the Church of Rome be a fufficient cause to question and condemn it's authority, how can the Church of England, or any other Protestant congregation exact from their Sectaries, greater respect, and obedience, then the first reformers gave to their Roman Superiours? Presbiterians, Independents, Quakers, Anabaptifts &c. pretend to as. pure doctrin, as Divine a Spirit, and as much Scripture againfic Prelaticks, as Prelaticks do against Papists, and thinck there is as much reason for them to be Judges of the truth of their own Canon and sense of Scripture, and of the falshood of the Canon. and fense of Scripture of the Church of England, as there is for the English Church to make it felf judg of the falshood of the Canon and sense of the Church of Rome. As for the authority which the Prelatick religion receives from the laws of the land, that gives but little advantage, feing the Roman Catholick doctrin hath bin confirmed by the temporal laws of every Kingdom, Country and Citty, befor, and at the tyme that Protestancy succeeded, and prevailed; and yet that legality was not valued by the Reformers.

The 35. Article is to authorife fome Puritan homilies, as the 2. wherin the danger of idolatry in Popery is much infifted vpon, as if Christians could easily mistake Images for Idols, or Saints for Gods. Jews and Hereticks have often endeavoured to

confound the one with the other, Catholicks never.

The ancient Fathers, as also the second Councel of Nice have long since declared the Protestant Doctrin against Images to be herefy, and the Councel of Trent confirms the same decree of Nice, and demonstrats how far that the Catholick doctrin of worshiping Images is from any danger of Idolatry. The words of the

of the Council fell. 25, are: .. The Images of Christ, of the Virgin Mother of God, and of other Saints are to be had and retained, especialy in Churches; and that due honour is to be imparted vnto them, not for that any Divinity is to be believed to be in them, or vertue, for which they are to be worshipt or that any thing is to be begg'd of them, or that hope is to be put in them, as in tyms past the Pagans did, who put their trust in Idols; but because the honour which is exhibited to them, is referr'd to the first pattern which they resemble. So that by the Images which we kiss, and before which we vncover our heads, and kneele, we adore Christ and his Saints, whose likness they beare; we reverence that which is ratified by the Decrees of Councels, especialy of the second

of Nice, against the impugners of Images.

In the 36. they make it an Article of Religion, that their new form of ordaining Priefts and Bishops is valid, and containeth all things necessary; but fince his Majesty's happy restauration they have judged the contrary, and therfore thought neceffary to add thervnto the words Priest and Bishop. Yet this wil not ferve their turn, for before they can have a true Clergy, they must change the Caracter of the Ordainers, as wel as the form of ordination: a valid form of ordination, pronounced by a Minister not validly ordained, gives no more caracter then if it had continued invalid, and never bin altered: The present Protestant Bishops, who changed the form of their own Ordination rpon their Adversaries objections of the invalidity therof, might as wel submit to be ordained by Catholick Bishops, as alow (by altering the from after so long a tyme, and dispute) that it was not fufficient to make themselves, and their Predecessours Priests or Bifhops.

Ritual of the Church of England published fince his Majellies -happy restau. ration.

See the new

In their 37. Article they give a spiritual supremacy to the "temporal Soveraign. But because the world laught at that vanity and at the statuts 1. & 8. Eliz. 1. Wherin is declared, that the English Soveraignty is so spiritual as that it may give to any perfon whatfoever ( whether man or woman, lay or ecclefialtick)

power

power and authority to exercise any spiritual function, and confecrat Priefts and Bifhops) they would fain make vs now believe that they did not attribut to the Queen, and her Successours any power of ministring God's word, or the Sacraments; notwithstanding that the aforefaid Statuts, yet in force, certify the contrary; And indeed if none can give what himself hath not, Teing the Kings of England can give power and authority to any berlow was locute to confectat Priefts and Bilhops, and to exercife all kind of spiritual ministery, and jurisdiction concerning God's word, and Sacraments, this power and ministery

cannot be denved to be inherent in themselves.

In the 38. and 39. articles they endeavour to supress some errors of the Anabaptifts, which necessarily follow from the Throw we foundation and principles of Protestancy: for if it be lawfull to Godoe deprive men of a spiritual authority and jurisdiction, wherof they are in present possession, and which their Predecessours had peaceably enjoy'd, tyme out of memory, the confequence and of the lawfulness to deprive men of their temporal jurisdiction, Dominions, riches, and goods, is evident by a parity of reason: for if peaceable and prefent possession, confirm'd by a prescription of many ages, be not fufficient to ground right for the Roman Bishop and Clergy to govern fouls, and to enjoy the Church livings, ther is no temporal Prince, or person can be fecure, or have a right to govern subjects or possess his Dominions. So that by the fame warrant wherby Prelatick Proteflants have taken from the Pope, and Roman Clergy their spiritual jurisdiction, and temporalities, the Anabaptists and all others may evidently demonstrat, that all goods are common, and no one person can pretend right to Superiority, or any thing he doth possess.

SECT. VI.

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#### SECT. VI.

Of the effects which these 39. Articles of Prelatick Protestancy immediatly produced in England, and may produce at any tyme in every state wher such principles are made legal: and how the Roman Catholick Religion was restored by Act of Parliament of Queen Mary.



Fter that Prelatick Protestancy had not only bin permitted, but established by Parliament in England, ensued the destruction of many thousand innocent people, as also of the Protector Seamor, and K. Eduard 6. togeather with the exclusion of Q. Mary, and others the lawful Heires of the Crown, and the in

trusion of the Lady Jane Grey (and in her of Dudly's son and samily) vnto the Royal throne. These were effects of Protestancy, not events of sortune; they were designs driven and directed by the principles of the Reformation, the like wherof any politick and popular subject may compass as well as Dudly: wirness our late long Parliament, and Oliver Cromvel's proceedings. Though K. Edward 6. was but a Child, and his vncle the Protector no great Polititian, yet they had a grave and wise Councel; but against the liberty and latitude which men are allow'd by the principles of Protestancy, no conduct can prevail, nor government be safe, as appeareth in many examples, and in our late Soueraign's Reign, and death. It's in vain to make particular articles of Religion, or temporal Statuts, if there be a general principle admitted as if it were the word of God, wherby

wherby both are rendred vnsignificant. One of the general principles, and indeed the foundation of Prelatick Protestancy, is, that it is lawful for privat men and subjects (such were all the first Protestant Reformers) to despise and depose their spiritual Superiours by their own arbitrary interpretations, and applications of Scripture, notwithstanding the peaceable possessison, immemorial prescription, legality, and exercise of their sayd Superiour's authority and jurisdiction. From hence it evidently followeth, that if it be lawful to deal thus with spiritual Superiours, it must be as lawful (a fortion) to deal after the fame manner, and vpon the fame grounds of every privat man's interpretation of Scripture with temporal Superiours. To imagin therfore that by a particular article of Religion, or by an Act of Parliament against Presbiterians, Quakers, Anabaptists, &c. (in favour of the subject's property to temporal goods, or of the King's prerogatives, and foveraignty) fuch mens minds, or mouths wil be stopt from raising tumults, and runing into a rebellion fo cleerly waranted by the fundamental principle of the Protestant Reformation, is but a fancy, not to be rely'd vpon by any discreet person.

Dudly Earl of Warrvick, and afterwards Duke of Northumberland, observing that by this foundation of Protestancy the very ground of Alegiance, and Obedience not only to the spiritual, but also to the civil Magistrat, is vndermin'd; resolved to make his son King of England, and in order therunto marryed him to the Lady Jane Grey, a Protestant of the bloud royal, not doubting but that they who had renounc'd all subordination unto their spiritual Superiours vnder the pretext of a resormation, would upon the same score preferr the lady Jane to the Crown before the Princess Mary, a Constant Catholick. Therfore after that he had beheaded the Protector, and poyson'd the King, he crown'd his son's wife, with the concurrence and applause of the Prelatick Clergy, Cranner, Ridly &c. and with the consent of the Protestant Nobility, and Citty of Longary. But Protestancy not being at that types to deeply rooted,

Commons togeather with Q. Maries great courage, and refor

lution, qualit this Politician's delign, and brought him to due punishment. Vpon the fcaffold he declared that he never had bin a Protestant in his judgment, and only made use of it's profession and principles for temporal ends, as to raise his family, &c. he advertis't the people of the new R chigion's inconfiftency with peace and quiet; that it's Clergy were but Trumpets of fedition: The substance of his speech is set down by D. Heyling in these words. " He admonish'd the spectatours, to stand to , the Religion of their Ancestors, rejecting that of later date, , which had occasion'd all the misery of the foregoing thurty , years; and that for prevention for the future, if they defir'd , to present their souls vnspotted in the fight of God, and , were truly affected to their Country, they should expel those , tempelts of fedition, the Preachers of the reform'd Religion; , that for himfelf, what foever had otherwise bin pretended. ;, he profess'd no other Religion then that of his Fathers ; for , testimony wheref, he appeal'd to his good freind, and , ghostly Father the Lord Bishop of Worcester; and finaly ,, that being blinded with ambition, he had bin contented to , make rack of his conscience by temporising , for which he , profest'd himself fincerly repentant, and so acknowledg'd the , justice of his death. A Declaration (faith De Heylin) very vnseasonable, whether true or falle; as that which rendred himless pittied by the one side, and more scorn'd by the other. This is a more Politick then pious observation of D.r Heylin; would he not have men confess their faults, and profess their faith when they are dying? and would he have them preferr the vanity of the pitty or scorn of the world, when they are to bid the whole world adien, before the fatisfaction and falvation of the foule? I feare too many of D. Heylins principles not only deferr until the last house the profession of the truth, but even then diffemble; thinking a Declaration and recantation of

their errors at that tyme either unfeafonable, or unpardonable;

and

D. Heylin Ecclef.restau. Q. Mary Pag. 19.

and prefert, the vanity of the world's opinion, before the ne-

cellity of a convertion vnto the true faith.

Q. Marys daunger ended not with Dudlys death, it lasted so long as ther was any man to head the Protestant party, and to put the people in mind of it's principles. First, the Duke of Suffolek, and others, plotted the fetting up once more of the Lady Jane Grey, and began the execution therof by their Proclamations against Q. Marys intended mariage with Philip of Spain; this occasioned the Lady Fan's death. Other zealots of the Protestant Religion concluded a mariage between the Lord Courtny and the Lady Elizabeth; their plot was discover'd, as also Wists Rebellion suppressed; all these things, were don by the advice and affiftance of the Protestant Clergy that remained in England, and were commended by fuch of them as liv'd abroad. D.r John Poinet the last Bishop of Winchester was not only of Wyat's Councel, but continued in his camp vntil he perceiv'd the design would not take; then he departed telling the Rebels he would pray for their good fuccess. Goodman, and Knox rayled in their Books against the Queen; and Calvin in his Coment vpon Amos termeth her Proferpine. , Goodman bath this expression. Wyat did but his duty, and it was but the duty of , all others that profess the Ghospel, to have risen with him , for the maintenance of the fame. His cause was just, and , they were all Traytors that took not part with him. O No-" ble Wyat! thou art now with God, and those worthy men-, spirit, these the first effects of our English Protestancy.

Not only the Queen out of a zeal to the Roman Catho-lick Religion, but the Privy Councel and Parliament moved with a delire of peace (seing it was moraly impossible to govern people protestantly principl'd') resolved to restore the ancient doctrin wherwith their Ancestours had so long prosper'd; and to suppress the Protestant novelties by the rigour of the laws formerly made against heresies, which had bin repeal'd at the instance of the reform'd Preachers, and Presas, in K. Raward

D. r Heylin cit pag. 33. 14. 5 35.

Heylin pag.

Cap. 14

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& raigna.

6. raign. And therfore (as D. Bancroft Arch-Bilhop of Canterbury confesseth in his book of dangerous positions pag. 63.) though Q. Mary was a Princess of nature and disposition very mild · [ L · Vag lis and inclined to pittie, yet the and her government is taxed with .78.0.0; too much severity by them that consider not the nature and confequences of Protestancy. If Tinkers, Taylors, Tapsters, Tanners, and Spinsters, would needs run into the fier for defending the fond inventions of Cranmer, and of other known Temporifers, who could help it? neither patience nor pains was wanting in the Catholick Clergy to reduce them to the truth; but their obstinacy, and the vanity of dying Martyrs (forfooth) made them preferr their own privat sence of Scripture before that of the whole visible Church. So charitable were the Catholicks, that they delay'd the penalties of fuch as they could not convert, and connived at them who endeavored to escape by absenting or concealing themselves. And as for Cranmer, Ridly, Latimer, and the other Ringleaders of Protestancy, they had liberty given them to maintain their cause in publick difputations, with the tyme, books, and notaries that themselves defired. How litle they could say for their Religion and Reformation, and how they were convicted of frauds and falfifications, in the planting and propagating therof, may be feen in the third part of this Treatife.

But that which most pleased and settled the Kingdom, was the Roman Clergy's resignation of the Church livings to the Crown, and to others that possess declaring the whole Conyocation petition'd to their Majestys, declaring the readyness they were in, to wave their claim, and interest; and thus con-

clude

D. Heylin Ecclef: resta, in the Histor, Q. Mary 288, 43. "Wherfore preferring the publick good, and quiet of the Kingdom before our own privat commodities, and the faluation of fo many fouls redeem'd with the precious Bloud of Christ, before any earthly thing whatfoever, and not feels hing our own, but the things of Iesus Christ, we do most a carnestly and most humbly befeech your Majesties, that you would

would graciously vouchfaf to interceed in our behalf with the most Reverend Father in God, the Lord Cardinal Pole Legat a latere, from his Holiness, that he would please to fetle and confirm the fayd goods of the Church either in , whole, or in part, as he thinks most fit, one the present ocso culants therof, according to the power and faculties committed to him, by the faid most Serene Lord the Pope, ore. And for our parts we do both now, and for all tyms comming give confent to all and everything, which by the faid Lord Legat shal, in this case, be finaly ordained, and concluded oc.

As the Clergy shew'd much zeal and charity in refigning their temporal interest, so did the layery give an eminent proof of Christian humility in acknowledging their schism and herefy by an instrument deliver'd by the Lords and Commons affembled in Parliament, to Cardinal Pole, craving absolution for their fins and schism, mention'd in the Statut an. 1. & 2. Philip. & Mar. cap. 8. part of which Starut I thought fit to fet down a part for an example worthy of imitation, it being credible that they who were Actors in the Changes of Religion, and had experience both of the new and old faith, knew better how things were then carried, and voon what motives, then any now li-Thus then they petition to the Queen, and King.

Wheras fince the 20. year of K. Horry 8. of famous me- stat. an 1. , mory , Father vnto your Majesty our most natural Soveraiga & .. Phil & " &c. much fals and erroneous doctrin hath bin taught, preacht Mar. cap. 8. , and written, partly by divers the natural born subjects of , this realm, and partly being brought in hither from fundry n other foreign Countries, hath bin fow'n, and spread abroad , within the fame; by reason wherof as wel the spirituality, as the temporality of your Highness Realms and Dominions have waru'd from the Obedience of the Sea Apoltolick, and declin'd from the vnity of Christ's Church, and so have continued vntil fuch tyme as your Majesty being first raised vpby God, and fet in the feat Royal over vs &c. The Pop's Holiness and

1.22 (77) 8:

nets and the Sea Apollonick fent hither vitto your Majetties, ('as vitto perfors videfill'), and by God's goodless preferil's, from the common infection aforefaid ) and vitto the whole Realm, the most Reverend Father in God, the Lord Cardinal Pole, Legar a latere, to cal vs home again into the right way from whence we have all, this long while wandred and strayd abroad; and we after fundry long and grievous plagues, and calamities, feing by the goodness of God, our own errors, have acknowledged the same vitto the sayd most Reverend Father, and by him have bin received and embraced, into the vality, and bosom of Christ's Church: and vpon our humble substitution and promise made, for a Declaration of our repentance, to repeal and abrogat such Acts and Statuts as had bin made in Parliament since the sayd zo. year of the sayd King Henry 8. against the Supremacy of the Sea Apostolick Occ.

And because the first occasion and main Motive of our English Protestant Reformation was the pretended nullity of K. Henry 8. and Q. Catharins marriage; for fatisfaction of the world and a discovery of the truth, the Parliament (wherin sat many both Lords and Commons particularly acquainted with the whole matter, and employ'd in that intrigue) declare their knowledg and discharg their conscience in the ensuing Act 1: Maria.

An Act of Parliament on. 1. Maria concerning the fraud and force of King Henry 8. unlawful divorce from Queen Catharin.

Or as much as truth (being of her own nature of a most excelent vertue, efficacy, force, and working) cannot but by process of tyme break out and shew her felf, however for a while she may by the iniquity, and strailty of man be suppressed and kept closs. And being revealed and manifested, ought to be embraced, acknowledged, conselled and professed in all cases and matters, whatsoever, and whomsoever they touch or concern without respect of persons; but in such cases and matters, especially as whethy the glory and shonour of God in heaven (who is the

Is the Author of Truth, and truth it felf ) is to be specialy set forth, and wherby also the honour, Dignity, surety, and pre-Gervation of the Prince, and the Ruler under God in earth, dependeth and the welfare, profit, and special benefit of the universal people and body of a Realm is to be continued, and maintained. We, your Highnessmost loving, faithful and obedient subjects, understanding the very truth of the state of matrimony between the two most excelent Princes of most worthy memory , King Henry 8. and Queen Katharin his loving, godly, and lawful wife, your Highness lawful Father and Mother, cannot but thinck ourselves most bound, both by our duty of Alegiance to your Majesty, and of conscience towards God, to shew vnto your Higness, first, how that the same Matrimony, being contracted, solemnized, and confumated, by the agreement and affent of both their most noble Parents, by the councel and advise of the most wife and gravest men of both their Realins, by the deliberat and mature confideration and confeat of the best and most notable men in learning, in those days, of Christendom, did even so continue by the space of to years and more between them, to the pleafure of Almighty God, and fatisfaction of the world, the joy and comfort of all the subjects of this Realm, and to their own repose, and good contentment, God giving for a sure token, and Testimony of good acceptation of the same, not only godly fruit, your Highriefs most noble person (whom we beseech the Almighty and everliving God, long to prosper and preserve here amongst vs) and other Issue also, whom it had pleased God to take out of this Transitory life vnto his eternal glory, but also fending us a happier, flourihing and most prosperous Commonwealth in all things.

And then afterward, how that the malicious and pervers actions, of some (a very few persons) envying the great felicity wherin; by the goodness of God, your sayd most noble Father and Mother, and all their good subjects lived and continued many years, did for their own singular glory, and vain reputation conceive sundry suttle, and disloyal practices, for the inter-

ruption and breach of the fayd most lawful, and Godly concord. And endeavering to put the fame in vre devised first to infinuat a scruple into the King your Father's conscience, of an vnlawful marriage, between him and his most lawful wife the Queen your Highness Mother, pretending for the ground therof, that the fame was against the word of God. And thervoor ceased not to persuade continualy vnto the sayd King your Father, that he could not without daunger of the loss of his foule continue with his favd most lawful wife, but must be separated and divorc'd from her. And to this intent caus'd the Seals as wel of certain Vniverlities in Italy and France to be gotten (as it were for a testimony) by the corruption of many, with a few light perfons, Schollers of the fame Vniverlities; as also the Seals of the Vniversities of this Realm to be obtained by great travail, sinifter working, fecret threatnings, and intreatings of some men in authority, especialy sent at that tyme thither for the same pur-

pofes.

And how that finaly Thomas Crammer, newly made Arch-Bishop of Canterbury, most vingodly and against all laws, equity and confcience, profecuted the same wicked device of divorce. and separation of the faid King your Father, and Queen your Mother, caled before him (ex officio) the hearing of the same matter of marriage, and taking his foundation partly upon his own vnadvised judgment of the Scripture, joyning ther with the pretended Testimonies of the faid Vniversities; and partly vpon bare and most votrue conjectures, gathered and admitted by him: vpon matters of no strength or effect, but only by supposal, and without admitting or hearing any thing that could be fayd by the Queen your Mother, or by any other on her behalf; in the absence of the sayd late your Mother, proceeded, pronounced, and discerned, declared, and gave sentence, the same most lawful and vindoubted matrimony, to be naught, and to be contracted against God's law, and of no value, bur lacking the strength . of the law; and the faid most noble King your Father, and the faid noble Queen your Mother so married together, did separat and divorce, and the same your most noble Father King Henrythe 8. and the said noble Queen your Mother, from the bands of the same most lawful matrimony, did pronounce, and declare, by the same his valawful sentence, to be free, discharged, and set at liberty. Which sentence and judgment so given by valawful and corrupt means and ways by the said Archbishop of Canterbury, was afterwards upon certain affections ratissed, and confirmed by two several Acts, the one made in the 25, year of the raign to the said King your Highness Father, and intituled, an Act of declaring the establishment of the succession of the Kings most Royal Majesty, of the Imperial Crown of his Realm. The other Act of Parliament made in the 28, year of the raign of the said King your Highness Father, intituled an Act for the establishment of the succession of the Imperial Crown of the Realm.

In the which faid two Acts, was contained the illegitimation of your most noble Person, which your sayd most noble Person being born in so solemn a mariage, so openly approued in the world, and with fo good faith, both first contracted, and also by so many years continued between your most noble Parents, and the fame Mariage in very deed not being prohibited by the law of God; could not by any reason or equity in this case be so spotted. And now we your Highness sayd most loving, faithful, and obedient subjects of a godly heart and true meaning, frely and frankly, without fear, fancy, or any other corrupt motion, or fenfual affection, confidering that this forefayd mariage, had it's beginning of God, and by him was continued, and therfor was received, and is to be taken, for a most true just, lawful, and to all respects, a fincere and perfect mariage, nor could nor ought by any man's power, authority or jurisdiction, be dissolved broken, or leparated ( for whom God joyneth, no man can nor ought to put a funder ) and confidering also, how during the same mariage in godly concord, the Realm in all degrees flourished to the glory of God, the honour of the Prince, and the great reputation of the subjects Ma

of the fame; and on the other fide, vnderstanding manifestly that the ground of the fayd divice and practice for the fayd divorce. proceeding first of malice, and vaine glory, and afterward was profecuted and followed of fond affection, and fenfual fantalie, and finaly executed and put in effect by corruption, ignorance and flattery; and not only feeling to our great forrow, dammage, and regret, how shamful ignominies, rebuks, flanders and contempts yea with death peftilence and wars, disobedience, rebellions, infurrections, and divers other great and grievous plagues, God of his Justice hath fent vpon vs., ever fince this vngodly purpose was first begun and practifed; But also feing evidently before our eys that vnless so great an injustice, as this hath bin, and yet continued, be rebuked, and that the fayd fals and wrongful process, Judgment, and sentence, with their dependances be repealed and revoked, nothing is less to be doubted, then that greater plagues, and ftroaks are like to encrease and continue dayly more and more with in this Realm; do befeech your most excelent Majesty, as wel in respect of your own honours, dignity and just title, as for truth's fake wherwith ( we doubt not) but your Highness also will be specialy moved in conscience. and also for the intire love, favour, and affection which your Majesty beareth to the common wealth of this Realm, and for the good peace, vnity, and reft of vs your most faithful subjects, and our posterity; that it may be enacted by your Highnels, with the confent of the Lords spiritual and temporal, and Commons in this present Parliament assembled.

And be it enacted by the authority of this prefent Parliament, that all and every decree, fentence, and Iudgment of divorce, and separation between the sayd King your Father, and the sayd late Queen your Mother, and all the process commenced followed, given, made, or promulged by the sayd Thomas Crammer, then Archbishop of Canterbury, or by any other person or persons whatsoever, when you fame most just, pure and lawful marriage, between the sayd late King your Father, and the sayd late Queen your Mother, was, or is pronounced, or

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in any wife declared to be vnlawful, or vnjuft, or against the law of God, be, and shal be from the beginning, and from hence forth, of no force, validity, or effect, but be vtterly naught, voyd, frustrat, and annihilat, to all intents constructions and purposes, as if the same had never bin given or pronounced.

And be it also enacted by the authority aforsaid, that as wel the faid Act of Parliament intituled an Act declaring the establishment of the Succession of the King's most Royal Majesty, to the Imperial Crown of this Realm, made in the 25. year of the reign of the King your Father be repealed, and be it voyd, and of no effect, as also all and every such clauses, Articles, branches, and matters contained and expressed in the afforfaid Act of Parliament, made in the faid 28. year of the Reign of the faid late King your Father, or in any other Act, or Acts of Parliament, as wherby your Highness is named or declared to be ilegitimat, or the faid marriage between the faid King your Father, and the faid Queen your Mother, is declared to be against the word of God, or by any means vnlawful, shal be, and be repealed, and be voyd, and of no force nor effect, to all intents, constructions, and purposes, as if the same fentence or Act of Parliament bad never bin had, nor made, and that the faid marriage had and folemnized between your faid most noble Father King Hemy, and your said most noble Mother Queen Catharin, shal be definitivly, cleerly, and absolutly declared, deemed and adjudged, be, and stand with God's law, and his most holy word, and to be accepted, reputed, and taken of good effect and validity to all Intents, and purposes. &c.

Notwithstanding that the force and fraud vsed by King Henry 8. Cranmer, and others engaged in this divorce, were so plainly manifested, the Catholicks faith reestablished, the folly and falshood of former schisms and heresics publickly acknowledged, yet no sooner was Queen Many deceased, then Queen Elizabeth and her Protestant faction, resolved to return to the former errours, wherever vicious persons (who always are the greatest number) were as vehemently inclined, as men are to en-

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joy their liberty, and to excuse the sensuality which they prac-

tifed, by the principles of that Religion.

Dr. Heylin Q Elizabeth pag. 107.

And though it feemed a busines of great difficulty for Q. Elizabeth and her Councel, to revive a Reformation, which had bin fo lately cryed down as schism and herefy, by the vnanimous concurrence of a ful and lawful Parliament, yet her Regal authority, her fex, and words wrought fo ftrongly voon the weakness of some, and vpon the ambition of others, that she gained the greater part of the house of Lords (and yet but by on only voice) for establishing Protestancy; the Duke of Norfolk, and the Earl of Arundel employing in her fervice, all their interest, with freinds and relations, against the Religion of their Ancestors. " And such Lords and Gentlemen (faith D.r Heylin) ,, as had the managing of elections of their feveral Counties. , retained fuch for members of the house of Commons, as they , conceived most likly to comply with their intentions for a reformation. Befids (faith he ) the Queen was young, vnmarried and like enough to entertain fome thoughts of a husband; fo ,, that it can be no great mervail, not only if many of the no-, bility, but some even of the Gentry also, flattered themsel-, ves with pollibilities of being the man whom the might choose ,, to be her partner in the Regal Diadem. Which hopes much , smoothed the way to the accomplishment of her defires, which ,, otherwife might have proved more sugged and vnpaffable, &e. Notwithstanding all these devices, and compliances they never passed an Act in Parliament for the validity of her Mothers marriage, on which (faith Heylin) her title most depended. It feems the late former Act declaring the validity of Queen Catharins mariage deter'd her from attempting an other incompatible therwith, and wherin men must have had contradicted themselves most imprudently, as also the truth afferted by the many witnelles, and confirmed with fuch individual circumstances; that without infamy to the late Parliament they could not take from Queen Elezabeth the brand of baltardy. Yer they resolved it should be no bar between her and the Crown, and so they thrust her

into the Throne, which of right belonged to Mary Steward Queen of Scotland, as is manifest to all that are not persuaded, Catholick Religion doth make soveraigns incapable of Regal jurisdiction.

## SECT. VII.

Other effects of Protestancy after it was revived in England by Q. Elizabeth, to exclude the Royal Family of the Stewards from the Crown; of the nulity of her Clergy's caracter and jurisdiction.

y King Henry 8. his revolt from the Church of Rome, not only the Religion but the realm of England was so embroyl'd, that very many who had no right, entertained hopes of ascending into the Royal Throne; some by fishing in troubled waters, others by mar-

rying Q. Elizabeth, others by their descent from the younger daughter of King Hemy 7. (all mention of the heires of the elder Sister having bin omitted, or blotted out of the last will and Testament of K. Hemy 8.; and Q. Elizabeth having bin declared ilegitimat by three Acts of different Parliaments, which never yet were repealed) very few there were that did not hould their own title to be more legal then hers. This confusion also made the Queen of Scots known right to be neglected. But the French King who was concerned therin, commanded her to be proclaimed Q. of England, and quarter'd the Arms of great Britanie with his lilies. Q. Elizabeth apprehended some daunger from a title so cleere, seconded with the power

Act. 14. 1-23. 5 tom. 5.22.

\* See thee mulity of the Prelatick Clergy of England cap. 2. andD. Bram. hal in his pindication therof pa 92. 5 pag. 101. Dr. Stapleton in his return of Vntruths against Fewel ful. 130. and in his Counserblast a. gainst Horn fo.79 8 301 Dr. Harding Confut. Apol. fol. 57.8 60 5 part 2.fol. 59.edit.1563 & fol. 57. 8 59 edi. 1566

Stat. 8. Eli-

wer of France, and Scotland; and therfore by the advice of Secretary Cecil and others, refolved upon the chang of Religion and the destruction of the Catholick party and Clergy which favoured the Stewards claim. The Protestant Reformation 143 being futable both to her birth and interests) was revived, and a new caracter of Priesthood and Episcopacy devised; not imprinted in the foule by imposition of Episcopal hands, according to the Ghospel, but in wax, as if for sooth by the weight of the great seal, and the vertue of a shee supremacy, a woman or lay men might make Bilhops. This superficial formality was declared a sufficient caracter, and ground of Episcopacy, by a Junta of her Majesties lawyers, and Divines as appeareth in their definitive sentence, and her Commillion \* to the Consecraters of her first Bishops D.r Parker, and others, wherin she dispenseth with all the inhabilities, and inexpassities even of their State and Condition; because the true Bishops refused to ordain her Clergy, and a Clergy she was resolved to have that would vote in Parliament, and instruct the People as should be thought fit for her Succession and security.

And because the Roman Catholick Writers of those tyms laught at the Protestant Bishops Episcopacy, and bid them shew the letters of their Orders, not the letters patens of the Queen; and tould them a fecular Prince might give them the revenues of Bishopricks, but not the Caracter of Bishops; and that the same Catholick writers infilted much xpon their Adversaries not being able to name what Bishops did confecuat them; and befids pleaded in the publick Court, they were not realy nor legaly ordained; and that afterwards it appeared to to the lury appointed for the examination therof; both the Queen and her Bishops found it absolutly necessary for her credit and their caracter to ratify all Acts, and things had made, or don by any person, or persons in or about any consecration, confirmation, or investing of any person, or Persons elected to the office, or dignity of Arebbishops, or Bishops by wertue of the Queens letters patents, or Commission, since the beginning of her Reign. So that to know, whether D.r Parker, and

. Edward

and his Camerades were true Bishops, none must have examined whether they had bin confecrated by other Bishops, but only whether the person or persons that were the Consecrators (whether lay men or Ecclesiastick it matter'd not ) performed that ceremony by virtue of the Queens letters patents, or commission ? If they could show her great feal , they might vie what sist. 8. Phy. matter and form they pleased; for , by the Act 1. & 8. Eliza there was given to the Queens Highness, ber Heires &c. full power and authority, by letters patents winder the great seal of England, from tyme to tyme, to affign, name, and authorise such person or persons as she and they shal thinck meet lines convenient ( arry lay man or woman would ferve turn ) to energife, ufe enioy and execute vn-Her ber Highness, all manner of jurisdictions, Priviledges, prebemi mences, and authorities, in any wife touching or concerning any fpiritual, or ecclefiaftical power, or jurisdiction within this Realm, or any other her Majesties Dominions, or Countrys. Now priesthood being nothing but a spiritual power to Consecrat Christ's Body and Bloud, and forgive fins, and Episcopacy including besids the same, a spiritual power to consecrat, and ordain other Priests and Bishops; who can doubt but that by these words and Statut, the Queen might, and her Successours may, by their sole letters patents and great feal, make any lay man, ( whether Carter or Catchpole), a Protestant Bishop, or Priest; seing therby he receiveth ful power to exercise, wie, execute, &c. all manner of jurifdictions, preheminencies, and authorities, in any wife souching or concerning any spiritual, or ecclesiastical power des

And because ther might remain no ambiguity or scruple of Parker, and the first Protestant Bishops valid and legal Confecration, the same Statut 8. Elizabeth 1. assures us, that the Queen in her letters patents for that purpose directed to any , Archbishop, Bishops, Or Others (mark the word Others) for , the confirming, investing, and confectating of any person , elected to the Office or dignity of any Archbishop, or Bi-, shop, hath not only ysed such words and sentences as were accustomed to be vied by the late King Homy, and King

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Edward her Majesties Father and Brother, in their like letters patents, made for fuch causes; but also hath ysed divers other general words and fentences, wherby her Majestie by her supreme power, and authority hath dispensed with all causes or doubts, of any inperfection or disability, that can, or may in any wife be objected against the same, as by her Majen flies fayd letters patents (remaining on record) more plainly wil appeare. Now Mr. Brambal, the late Primat, would fain make the Parliament fo fenfless, and his Readers fo fimple, as to referr the words, mentioning and comparing the records of the Queen and her Fother and Brother's tyme in this Act, to the Archbishop of Capterbury's Register, and not to their Majesties letters patents; wher as by the whole context and discourse it is evident, that the Parliament's drift is to shew no fuch ceremonious folemnity (as of late hath bin pretended and printed by Mr. Mason ) was necessary. Had ther bin any fuch legal or formal Confecration at Lambeth, as 50. years after was forged, and foifted into the Archbishop's Register, the Parliament 8. Eliz. 1. would have remitted us therunto, named Lambeth, and not infifted al-togeather upon the Queen's difpenfation for the validity, and legality of her first Bishops Confecration and caracter.

See the nullity of the Clergy and Church of England edit. 1659.

Many ar the reasons lately printed, and not like to be answered, that persuade all prudent men, who have not too great a passion for the Prelatick Clergy, to believe that Mr. Mason's new found Register of Lambeth is forged. 1. It was never produced, nor mentioned by the first Bishops, so much pressed by their Adversaries to shew some Register, or any evidence for their Consecration. 2. They were only desired to let the world know, wher, when, and by whom they had bin made Bishops squestions easily answered, had they bin consecrated at Lambeth, or any Register then extant when Dr. Harding, Stapleton and others, charged them with nulity and illegality of Episcopal caracter. 3. It's no more credible that such knowing and consecrations men as Stapleton, Harding, Fitzberbert & c.

then living in England, and probably at London, would question so publick and solemn an action, then it is, that a sober man would now cal in doubt King Charl's 2. coronation at Westminster, or ask in print, who set the Crown vpon his head pretending he neuer had bin crown'd. And though Bishop Godwin and other Prelatick Writers abuse Dr. Harding, Holiwood, Firefimons &c. for relating the meeting of the first Protestant Bishops with a design to be ordained at the Nagsbead in Cheap-fide, yet all the world knows that albeit there could be no delign to feign that story, yet our Controverfy with the Prelaticks, is not whether their first Prelats were ordained there. but whether they were ordained any wher ? We'know Bishops might be as validly confecrated in a Tavern, though not so de- Brambal in cently, as in a Church. But t'is fit they also consider, that if his vindica. Dr. Parker and their first Bishops, were so narrowly watch't tion pag. by Mr. Neal, and other Catholicks (whom Primat Brambal 132. doth cal Spies ) that they could not be merry in a Tavern without their knowledg, they could hardly perform fo serious, and solemn an Action in a Church, as the first Consecration of a Protestant Archbishop, without their observation; it being a matter then fo much fought after, and controverfed, of fo great curiofity in it felf, and of greatest concern to us, the total credit, and being of their new Reformation depending therupon; And yet for aboue 50. years none of the Writers of either fide Catholick, or Protestant (who mentioned all other partis culars relating to the reformation) writ, or fpoke a word of this folemnity at Lambeth. The Puritans indeed upraided the Prelaticks with faying their Episcopal ordination in England, had it's beginning and progress in a corner, not in a Congregation, but we can not imagin they could mistake the Archiepiscopal Chappel of Lambeth, for a corner, or deny that the great Assembly 2. pag. 43. pretended to have had bin at Dr. Panker's Confectation, deferved not to be caled a Congregration.

Queen Elizabeths Clergy thus created by her patents, and Parliaments, they endeavored to show themselves gratful to her Majefty,

Demonfrat. Discipl. cap. 8. g. 1. 5 2. part.

See this Act of Parliames in the life of the Queen of Scots, Written by M.V. dal, and dedicated to King James pag. 200. 5

Majesty by making the people believe that Popery (by the principles wherof the was vncapable of the Crown ) was Idolatry the Pope Antichrift &c. And to that end corrupted Scriptures in their English Translations, as shal be proved herafter. And because their frauds and follies were discoverd by Catholick Priefts, the fanguinary and penal laws were enacted and executed with great cruelty. But that which most troubled the Queen and her Clergy, was the life and right of the Queen of Scots; they found an expedient to rid themselves of both . that innocent Queen was murthered, and feing Queen Elizabeth was not inclined to marry, it was decreed in Parliament that incase there should be any natural isfine of her body, it should enjoy the Crown after her death, and so the line of the Stewards was excluded; and for that the doctrin of the Roman Catholicks favored their Title, all persons of that profession were difcountenanc'd, and perfecuted. And albeit this fetlement both of the Crow'n and Clergy of England, feem'd very abfurd to all that reflected vpon the principles of Christianity, and the practife of God's Church, yet they who were guided only by Maxims of human policy, excused the Queens proceedings, and, condemned not her Clergy for accepting of those revenues, and dignities which they could not acquire by honest and ordinary. ways, their learning being but yulgar, and their birth obscure. Had not her Majesty exalted those mean persons from nothing. to be a legal, though not lawful Clergy, she could not have had any Clergy at all, for that no man of conscience, or honour, would have gain'd his living by damning fouls, and corrupting Scripture, nor received a spiritual caracter from a secular feal, and she supremacy. And indeed even to this day very. few or none of the Protestant Nobility, or prime gentry, vndergoe that cours of life; and the better fort of Tradf-men take. ir for no great honour when any of their Relations becom-Ministers.

And becaus the foundation of the Queens legitimacy, and of her Clergys caracter and jurisdiction, was King Herry 8. and

her own fupremacy, an oath of the fame was preffed youn the fubiects, and proposed in the Parliament. The temporal Lords who were wifer then to believe that Christ committed the government of fouls and of the Church to women or lay Princes (all of them one excepted) having bin for the three first Centuries, Idolaters; and many, for fome fucceding ages, notorious hereticks, (and for the future may prove no better,) refused to concurr with their votes for palling of the Oath, unless the Perrage were exempted from taking it : this being condescended: vnto, they conferred to make that Oath legal, which themfelves had rejected as vnlawful; and yet is this oath, even in our time, made the distinctive sign not only of Prelatick Protestancy, but of Cavallier loyalty, and Christian bonesty. But this policy of State neither then, nor now, could worck that vnity of faith, and vnion of hearts for which it was devised. It divided Protestants into Puritans, and Prelaticks; and confirmed Papifts in their own belief, as being foundalised to fee others make a thing to incredible the foundation of their faith. The Puritans agreed with the Papilts in denving the Queen's spiritual supremacy, but differ'd from them in the ground of the denial. and in the person wherunto they granted that prerogative. The Papifts continued it in the Pope; the Puritans viurped it to themfelves. The Papilts grounded their belief concerning the Pop's supremacy vpon the common and continual confent of all Ca- See r. p. fee tholicks, acknowledging the Bishop of Rome to be de jure Divino S. Peter's, Successour; the Puritans rejected that consent and Tradition, relying your their own privat spirit, and fond interpretation of Scripture. And though it be more dangerous for Souveraigns to alow of this spiritual superiority in their own subjects, then in a Arranger, whose parentage (generaly speaking) is not considerable, and whose power is not durable, as coming very late into his hands, and not furviving his person by descent to his posterity, or relations; yet Queen Elizabeth, was more jealous of the Pope, then of the Furitans; becaus the generality of the Irish, and a great part of the En-

glish, were Papists; and according to their principles, the Stewards ought to have bin in possession of the British Empire. and the Pop's censures in behalf of the Queen of Scots, had wrought already vpon some of their consciences. But the Puritans hated her Religion, person, and posterity, and were the chief instruments that Queen Elizabeth employ'd in embroyling Scotland, and sheading of her Royal bloud : and therfor they were not only tolerated, but many of them exalted to places of truft, honour and profit. On the contrary, the Roman Catholicks were perfecuted, as a party that not only wish't, but wrought what was possible for the Queen of Scots liberty, relief, and the restitution of the Crown to her self, and to her line, wherof it had bin fo vnjuftly deprived by the principles and practifes of Protestants : wherof some were so ignorant or impudent, as to give out then, and even now Dr. Heylin pag. 131. doth rashly maintain, that the Pope offered to confirm her English Liturgy, vpon condition she would acknowledg his fupremacy. This was then, and is now reported, to the end illiterat Protestants may believe there is no great difference between their Reformation, and the Catholick Religion; and that the Bishops of Rome, and the Councel of Trent proceeded rashly in their Censures, or at least may now, and would then, contradict former definitions, vpon more mature deliberation, or for fome temporal respects: But they who know it is not in the Pop's power to legitimat a spurious brood, on begot and born in adultery, as Queen Elizabeth; and that he would be deposed from his Papal dignity, if he offered to confirm, or alow any of the many defin'd herefies contain'd in the English Liturgy: They I fay, will not believe the Bishop of Rome could be fo fond of Queen Elizabeth , or forgetful of him-felf, as to become a Protestant, and chang the revenues of his Popedom for the vncertainty of her pension, in case she would value his kindness so much as to bestow a pension vpon him. By such follies and frauds is Protestancy supported in the opinion of credulous, and carlefs people, and their Clergy kept in possession of a vast revenue. SECT. VIII.

## SECT. VIII.

Reasons why Queen Elizabeth in her 44. years
Reign could not make her Prelatick Clergy and
Religion acceptable, neither is it possible for
her Successours to gain credit and esteem for the
same.



He fetlement of a Christian Religion or Clergy doth not consist in making them legal by Acts of Parliament, but in persuading the people that both the Religion and the Clergy is Apostolick; and by consequence that the Acts of Parliaments wherby they are consir-

med, are lawful. Notwithstanding the great severity of Queen Elizabeths laws, and the litle fincerity of her Clergy, in pulpit, press, and privat conversations, against the Roman Catholick Religion, for the space of aboue 44. years of her Reign, though Popery was therby rendred odious, and ridiculous to fimple men, filly women, children, and others, whose want of capacity, and even of curiofity made them not reflect vpon the drift of Protestant Preachers, nor vpon the reasonableness of Catholick Tenets; yet their Prelatick Protestancy did and doth every day rather loofe then gain ground, and the generality of these Nations can not be wrought vpon either by fair or foul means to thinck wel of that Religion, or to submit their Judgments, and consciences to the direction of the Bishops, and Prelatick ministery. The reasons are obvious to such as are not obstinat. 1. The incredibility of their pretented spiritual caracter and jurisdiction. 2. The incoherency of their doctrin with the fundamental principles of Protestancy. Their Episcopal caracter-

Primat. Brambal's Succession and Vindication of the Prelatick Clerey was answered by the Author of the nullity of the Church of England, and by an otber book after he had both thefe af wers by him; and durft not reply : but TAther cocurred with his Bre. thren in ad-Aing the Words Priefts and Bishop to their forms of ordination, as appeareth in their laft edition of the Commo prader, rites &c. of sheChurch of England.

and jurisdiction, is as incredible as King Henry 8. spiritual fupremacy, Queen Elizabeths legitimacy, and the validity and folemnity of their first Bishops confecrations. They have indeed of late endeavored to excuse the latness of their Masonian Regifters discovery, and to cleere them from the suspitions of forgery, but so faintly and fraudulently, that their vindication (though pen'd and published by on of the ablest Prelats of their Church ) hath furnished their adversaries with so many new demonstrations against their Caracter, that in steed of a reply, the Protestant Bilhops have resoluted upon a submission to the evidence of our arguments, and changed the controverted and essential part of their forms of Ordination.

As they endeavored of late to vindicat their Registers from forgery, fo they, long fince explained the Queens supremacy, but fo contrary to the known laws of the land, and cleer words of their Oaths both of fupremacy and Episcopal homage, that neither can bear their fond interpretations; and if they could, the Bishops would have nothing to shew for their pretended spiritual function and jurisdiction, it being manifest they cannot deduce either of them by fuccession from any Apostolick Church, or orthodox Councel; and therfor must content them-selves with what they can buy from a lay foveraign, and temporal Statuts, or acknowledg the truth, and confess ingeniously, they are but lay-men, and have no lawful authority to take vpon them a spiritual function, and jurisdiction, seing they have no Catholick Predecessours, and degenerat from the first Protestant Reformers, and are ashamed to claim (with Presbiterians and Fanaticks) the extravagancy of a privat spirit, and extraordimary vocation.

The incoherency also of the Prelatick doctrin maks these nations averse from the Prelatick Church and Glergy. In the 39. Articles of Religion they declare with Lather, and the first Reformers, that no visible sign or ceremony (and by consequence no fuch thing as impolition of Episcopal hands) was infituted by Christ, or is: the necessary matter of a Priest's and

Bishop's

Bishop's ordination; and yet now of late, that visible sign and coremony is held by them-felves to be so essential, that without the fame, no caracter of Priesthood or Episcopacy is thought to be given to the party ordained; and therfor they reordain fuch Presbiterian Ministers as did neglect, or contemn imposition of Episcopal hands. 2. They maintain in the same 30. Articles. that the Roman Catholick Church hath falen into damnable errors, and acknowledg that only fuch a fal can justify the Protestants separation, or excuse them from fin and schism. And yet when they are pressed witt a consequence that necessarily follows out of this supposition, to wit, that if the Roman and visible Church had so erred, Protestants can have no Christian faith, nor certainty of the Scriptur's being God's word, or of the Trinity and Incarnation &c. which they received and retain vpon the fole Testimony of the Roman Catholick Church, having in their own 39. Articles declared the Greeck Church, Heretical (for the doctrin of the Holy Ghoff's procession) and therfor it's testimony (even in other Articles) is invalid, and it's concurrence, in those other Articles, with the Roman Church, is vnsignificant. And yet they again contradict them-selves, and confess that the Roman Catholick Church is infalible in all articles necessary for Saluation. 3. The same inconstancy and incoherency they shew in denying, that doctrinal Traditions are the word of God, or that Tradition it felf is a sufficient ground of Divine belief; and yet when they are demanded to shew a proof by cleer Scripture of the distinction between single Priestbood, and Episcopacy (v.g.) then they maintain that traditional doctrin is God's word, and the testimony of the Roman visifible Church, a fufficient evidence therof. Their wavering and inconfequent way of proceeding, doth manifelt to the world, that as wel in this, as in other particulars of Christian Religion, nay even in declararing which are necessary or not necessary points of faith, the Prelatick Clergy hath a greater regard to their own conveniency, then to God's veracity; and to the revenues of the Church, then to the faluation of fouls: Otherwife why

should they take our Roman Catholick word for Episcopacy; and not for the Pop's supremacy; for the letter, but not for the sence of Scripture; for not rebaptissing, or for receiving relaps'd penitents, more then for Purgatory, or Transabstantiation; or for keeping Sonday, and not praying to Saints &c. Seeing all these doctrins are equally proposed to them as Catholick truths by the sole credible testimony and tradition of our one and the same Roman Catholick Church; the testimony of the Greeck and all other Churches (as hath bin sayd) being rendred invalid by the he-

reticks wherwhith Protestants confess they are infected:

Some are of opinion that if the more modern Prelaticks had not forfaken their ould way of being ordained Bishops by the Queens letters patents, or by some such publick testimony and superficial ceremony of their Congregations, without troubling them-selves with the doctrin of the inward caracter given by imposition of Episcopal hands, so contrary to the principles of the reformation a broad, and to the 23. and 25. of their own 39. Articles at home; they had not bin so hard put to it by their Presbiterian Brethrens arguments, who stick to the Tenets and Rules of pure and primitive Protestancy, detesting those formalities and dregs of Popery, which Prelaticks of late

have so much affected in ordaining of Ministers.

Mr. Hooker, Dr. Couel and some other Prelaticks in their writings towards the end of Queen Elizabeths reign, began to inculcat the doctrin of making Ordination a spiritual caracter imprinted in the soul by imposition of Episcopal hands, and not a bare formality, of the secular Magistrat's election, by some outward ceremony, or letters patents, as all English Protestants had believed and practised vntil Hooker and Couel broacht this among their other Popish novelties, and therfor were publickly blamed, and complained of by Prelatick Writers, and particularly by Dr. Willet in his worck vpon the 112. Psalm. printed 1603. and dedicated to the Queens Majesty page 91. he saith: From this fountain have sprung forth these and such other whirl-points, and bubles of new doctrine; and amongst others he sets down

down as a novelty in the Church of England this, That there is in ordination given an indelible caracter; and then addeth, Thus have some bin bould to teach and write, who, as some Schismaticks (the Puritans) have disturbed the peace of the Church one way in externall matters concerning disciplin; they have troubled the Church another way in opposing themselves by new quircks and devices to the

foundness of doctrin among Protestants.

And truly, to pretend with all reformed Churches, that the Pope is Antichrift, and the man of fin, and at the same time profess ( as the learned Prelatick writers do in their books ) that without his caracter of Priesthood there can be no orthodox Clergy or Christian Church; are things that do not hang wel togeather; neither is it credible that so zealous Protestants as were the first English reformers Cranmer, Coverdale, Bale, &c. who strained Scripture in their Translations ( and made formal abjurations ) against the caracters of Episcopacy and Priesthood, which they had received in the Church of Rome; or that Parker, Fewel, Horn, &c. who received that same doctrin, and excluded those caracters by an express Article of their 39. of Religion from the Church of England, and from their form of ordination, it is not I say credible, that these and the like men did maintain in their convocations, the late Prelatick contrary doctrin, or that they exercised or recorded any such Popish formalities of confecrating Priefts and Bishops by imposition of Episcopal hands, as M.r Mason pretends he found in Parker's Register at Lamberb, as appeareth also to any that wil consider, the homely chorce, and caling of the primitive Pastors and Preachers of our Prelatick Protestancy, objected to themselves in print when they were living, and yet could not deny the fact, neither did they go about to excuse it, not taking it to be a fault.

D.r Kelsson in his survey pag. 373. & 374. saith of the Protestant Clergy in Q. Elizab. time. Lay men were taken, of which, some were base artificers, and without any other consecration or ordination then the Prince's, or the superintendent's letters, made them Ministers and Bishops, with as few ceremo-

nies and less solemnity then they make their Aldermen yea Constables and cryers of the market. D.r Stapleton in his Counterblast lib. 4. num. 481, saith. And wherin I pray you resteth a great part of your new Clergy, but in Butchers, Cooks, Catchpols, and Coblers, Diers, and Dawbers, fellows carrying their

mark in their hand insteed of a shaven Crown, &c.

Seing therfor our Catholick Arguments convince all difinterest'd persons (that weigh them ) of the absurdity and novelty of Protestancy in general; and such as do not take them to be of any weight ( because themselves are byassed, and bent against vs by education or interest) must needs take notice ( if they think feriously of any Religion or of their own Protestant principles) that the Prelatick Reformation is but a politick appendix or addition of Q. Elizabeth in pursuance of her Father's passion, and by her self resolved vpon, more for securing a Crown then faving the foule; and therfor containing more mysteries of state then of faith, and more regarding conveniencies then conscience, as appeareth by the layty of her Clergy, by her She-supremacy, by the anticipated Royalty of her vnlawful iffue, in case she would be pleased to own any; these things I say being no calumnies of malignant pens or persons, but most manifest by her own Articles of Religion, and Acts of Parliament. can hardly be digested by honest subjects, (much less sertled as Divine truths in Christian souls ) or carry the face of a pious aud plaufible Religion, even amongst the most filly fort of people. Yet far be it from our thoughts to cenfure with folly or impiety fuch as fuck't with their Nurses milk the poyson of this Prelatick Protestancy; no, we know they want neither piety nor policy according to their own principles; but I hope they wil not be offended, if, according to ours, we do pitty their condition, and pray for their conversion; we believe their zeale against our carholick Religion proceeds not from malice, but miftaks; and defire they may likewife believe our intention is only to expel by this antidot, the poylon which others have infused into their brains. This humble apology and explanation doth not relate to them

See in the epifile Dedicatory, and our Preface, the Act of Parliament preferring any natural iffue of Que in Elizabeth to the Crown before the soyal family of the Ste-

them that made the chang of Religion for preferring Q. Elizabeth, and any natural iffue of her body to the Crown, befor the lawful heires, who (by God's providence) fince her death, and at this prefent enjoy right, nor to any that wil obstinatly maintain fuch proceedings: It is intended for all wel meaning Protestants that believe themselves to be Catholicks, and if they be not, wish they were; and that the true Religion were fetled in these Nations. But what mervaile is it that privat persons be mistaken in Protestancy, when the Royal family of the Stewards (against whose title and succession it was introduced and established, both in England, and Scotland; in England by Q. Elizabeth, in Scotland by the Baffard Murry) are fo much in love with that Religion; devised for their own ruine? So bewitching a thing is education, engrafted in good dispositions, and so dangerous, if not cultivated, and corrected, by our own more mature reflections, when we arrive to years of discretion.

# SECT. IX.

How injurious Protestancy bath bin to the Royal family of the stewards, and how zealous they bave bin, and are in promoting the same



Fter that King Henry 8. had vsurped the Pop's Supremacy, and divised certain Articles of Religion, he desired his Nephew K. James 4. of Scotland, to follow his example, which that Catholick Prince resu'd to do., King Henry in his last will and Testament (confirmed by his Protestant Par-

liament ) excluded the Royal family of Scotland from their right

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and others - 110 that he employed; changed the ancient Religion in Scotland to the end him-(elf might by the Proteftants; and how afterwards by the Same waybe murthered his Father , and perfecused King James , and his mother , all under the Protestant Reformation.

and fuccession to the Crown of England, preferring before the Stewards not only his illegitimat daughter Elizabeth, but the Grays, and all others that descended of the yonger fister Queen Dowager of France, and Dutchels of Suffolk. King Fames 5. deceafed, his wife the Queen Regent of Scotland, and his young daughbemadeKing ter Queen Mary, were so persecuted by the Scotch and English Protestants, that the Queen Regent was deposed, and Queen Mary was forc't to fly for refuge into France. After her return into Scotland, the King her Husband was murthered by the Protestants, his subjects, and the innocent Queen trepan'd by her protestant Bastard Brother to marry Borthvel one of the mur-King James therers; with a design to diffame and depose herself from the government, which the Bastard had vsurped; and had murthered likewise King Fames 6. an infant, but that God prevented his wicked defigns by permitting him to be killed by the hand of a Hamilton.

Other Protestants succeeded the Bastard Murry in the gopretext of a vernment; and though King Iames escaped the dangers, and defigns they had layd for his life, yet they perverted his foule, and when he was but 13. months ould, Protestancy was fet up in his name; his Mother (being driven out of her own Kingdom by those Protestants that deposed herself, and abused her Son's minority) was (contrary to the publick faith and privat promifes of Queen Elizabeth ) imprisoned in England, her Rebels countenanced, and her felf at length most vaworthily murthered by the joynt confent of a Protestant Queen and Parliament : and her fon and Family excluded from the British Empire, in case Queen Elizabeth should have, or at least own, any natural iffue: which many suppose was the true cause, why she or the Parliament would never declare her Successour.

King Fames having bin brought up in this schoole of affliction, attained to more then ordinary wisdom, dissembled with his enemies in England, and strengthned him-self with as many friends and Allies as he could in foreign Nations, to the end he might recouer his right after Queen Elizabeths death,

which

which he and the best part of the world every day long'd for. He kept faire with France, Spain, and even with the Pope, He fuccord Tyrone Tirconel, and the Frish Scots in Irland against Queen Elizabeth but vnder hand. He corresponded with the Catholick party in England, and was civil even to that party that contrived and pressed his Mothers murther. By his marriage he obtained the confederacy of Denmarck and the Protestant Princes of Germany for recovering of England. Cecil and others of the English Councel, observing how prudently this young King had ordered his affairs, and prepared him-felf for being their Master, courted him, and vnknown to the Queen, gave him dayly intelligence, and thought it their best course to fix vpon him for her Successour; seing they could hardly keep him out, they invited him to the Throne after his enemie's death; and he finding that very Protestancy by which his mother and him-felf had bin fo long excluded from their right (and would have bin for ever, if Queen Elizabeth had bin as capable as t'is fayd she was desirous of Posterity) was deeply rooted in the hearts of most of his English subjects (who cither did not fee he chang, or not observe the motives and Mysteries therof) King James I say, reflecting upon this inclination of the people to Protestancy, conformed him-felf vnto that Reformation which had bin fetled by law in England; discountenanced the Puritans, by whose doctrin he had bin persecuted in Scotland; and would have tolerated the Catholick, if the gun powder Treason (wherunto some few discontented and desperat Papists were cunningly drawn by Cecil, to make their Religion odious) had not blafted our hopes, and blotted out of his Majestie's memory what we had suffered for his Mother, and how not only our persons, but our principles had bin persecuted for supporting the title of his Family to the British Empire.

By King James his learned works, and discourses, it is manifest he had a design to reform the principles of Protestancy, and reduce them to some rules of reason, and confine that dangerous liberty which they give to every privat Protestant, of

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being supreme Judg in all spiritual Controversies to one certain interpretation of Scripture that might be less prejudicial to Monarchy, Monarchs, peace and all civil Government, then the Protestant arbitrary interpretations have proved hitherto. To that purpose he commanded the Bible to be truly translated, and those fraudulent and foolish corruptions to be corrected, which had bin imposed upon the people for God's word by Queen Elizabeths Clergy, for maintaining her title, and fecuring the revenues of the Church to them felves. But his command was not obey'd, fome falcifications in the ould and new Testament were corrected, but very few, in respect of what remain and pass now current for true Scripture. He declared that Catholicks and their Religion had no hand in the gunpowder treason, those few persons excepted, which had bin executed. He was not, afraid to acknowledg that the Pope was the first Bishop of Christendom, and Rome the mother Church; he suspended the rigor of the fanguinary and penal Statuts; commended not apoltatifed Priefts. that became Protestants, as he faid, to get wenches, and benefices. These things he did, not out of any inclination to Popery, but out of his zeal to Protestancy, which he perceived would in a short time become as infamous, as it is intolerable to Monarchs, in case it's principles were not corrected and brought neerer vnto Catholick Tenets.

After King Iames his death, his fon King Cherles 1. purfued the Father's design; but found by sad experience that the Protestant liberty of interpreting Scripture, cannot be restrained to reason by any human industry of the wisest Princes; especially so long as they are guided by a fallible Church that con-

fesseth it's own vncertainty of doctrin.

King Charles the 1. was perfuaded by his Councel and Clergy that the Laws which had bin enacted in favour of the Prelatick fallible Church, and doubtful jurifdiction, were of sufficient force and authority to contain Protestant subjects in awe, and obedience, and to stop the cours and consequences of those summaries and violent principles of their reformation against superiority.

fineriority, at the Church of Rom's doore; and keep them from palling further, or entrenching vpon the Church of England. But the mistake soon appeared; they who are allowed by the Prelatick principles to rebell against their Roman Superiours, vnder the pretence of a Religious interpretation of Scripture, and evangelical Reformation, could not then, nor cannot for the future, be contain'd, or deterr'd by any authority from rebelling against their Protestant Kings, and Bishops upon the fame score, whose superiority could not be more authentick, then the Roman Catholick. And therfor because the King, had engaged in the Bishops quarel, he drew voon himself the adiume of all Protestants that with the spirit and zeal of Reformation fluck to the fundamental principles of Protestancy, which is to contemn all authority both spiritual and temporal, which any privat person judges contrary to his own interpretation of Scriptures and feeng the Prelatick Church of England doth grant this doetrin was lawful in Lather, Calvin, Cranmer, Parker, and other particular persons, Churches, and States against the Pope, and others their then acknowledged spiritual and temporal superiours. it will be very difficult to flew why now a Presbiterian or Fat natick Congregation may not as rationally pretend, and as lawfully practife the fame doctrin as their primitive Protestant Predecessours had don. And so in vertue of this fundamental principle of Protoftancy, was the facred person of a good King judged and murthered, by a rude and wicked multitude, without regard to innocency, or respect to Soveraignty: And by a remarkable revolution of tyms, and interests, the grandson came to loofe his head for vpholding that same Prelatick Religion and Clergy which by Q. Elizabeth had bin rays'd for the destruction of his Grand-mother and the exclusion of his family from the crown.

Since Christian Soveraigns have reign'd, the like Tragedy hath not bin acted; many Princes have bin murthered by their Subjects, but never by any fuch formality of Law, and a publick Court of Judicature, pretending superiority in themselves, and Scripture for their rule and warrant. Wherfore they

that looke into the principles and privileges for the future in fo zealous and resolute a people as the English, who stand much vpon enjoying their temporal liberties, and much more vpon the spritual prerogative of Protestancy, which according to Luther (the first Author, and Apostle therof is) omnia judicemus & regamus. Let us judg and govern all things; and not only his German Scholler Brentius but our English Bishop Billon, and all Prelaticks grant, that the people must be discerners and Judges of that which is taught. And the Catholick doctrin of the Church of England explaining the 39. Articles therof faith Authority is given to the Church, and to every member of found judgment in the same, to judg controversies of faith, &c. this is not the privat opinion of our Church, but also the judgment of our godly bretbren in forain Nations. And it is not only the Tenet of Calvin, but of all Protestant Writers, that temporal laws oblige not in confcience any Christians to obey.

It being therfore a principle and priviledg, even of Prelatick Protestancy, and agreable to the 39. Articles, that every member of found judgment in the Church, hath authority to judg controversies of faith (and by consequence) all other differences that may be reduced thervnto, how is it possible for any King to be a Soveraign among Protestants, who are all Supreme judges both of faith and state? for that State-affairs are fubordinat to Religion, and must be managed according to the Protestant sense of Scripture, that is, according to the judgment and interpretation of every particular Protestant or of him that can form or foole the multitude into his own opinion. Wherfore we ought not be astonished, that men constituted supreme Iudges and Interpreters of Scripture by the legal authority and articles of the Church of England, and by the Evangelical li-Calvin in bertys of Protestancy, should presume to make them-selves the Dan c. 6. v. King's Judges. For my part, I shal thinck it a great providence of God, and extraordinary prudence in the government, to fee any King of England (during the profession and legality of fuch principles in his Kingdom) escape the like daunger; and

Luther in epift. ad Argentinenses, anno 1525. Christum & nobis primo **vulgatum** au demus gloriari.

See part 2 fect 5. n. 5. See M. T Bel-! Son Bishop of Vinchefter, Caws in his true di-

den't ference &c. Bly part. 2. pag. fon 353. See M. T Rowate gers in the e afri Catholick do

Mehn Metrin of the Church of En gland, pag. 103. perbfed ad published by the Law. ful authority of the Church of England, an. 1633.

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do continually pray, that their good Angel may deliver them Principes dir from the effects of their own Religion.

His Majesty that (by miracle) now Reigns (long may points ergs of the live and prosper) hath bin forced to lurck for his life in one photos opened of those secret places wherunto Priests retire, when they are milloruncas-fearch't for; God giving him to understand therby, that the pia, quamil most powerfull Princes (where Protestancy prevails) even in lis parere &c., their own Kingdoms, are never secure; and may be often reeduced to as hard shifts, and as great extremities as the Poorest Priefts, and meanest Subjects.

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RELIGION AND GOVERNMENT.

## THE SECOND PART.

Of the inconsistency of Protestant principles with Christian piety and peaceable

Government.

### SECT. I.

Proved by the very Foundation of the Protestant Refurmation, which is, a supposition of the fallibility and fal of the risible Catholick Church from the pure and primitive doctrin of Christ, into notorious superstition.



N the beginning of the first Part, it hath bin sayd that the groundworck as wel of Policy, as of Peace and Piety, consists in making that persuasion to be the Religion of the State, which is most credible, or most agreable to reason; because no commands, duties, taxes, or charges will seem intolerable to subjects, for the preservation, and propagation of such a

Religion, nor for the maintenance of the spirititual and temporal Ministers, to whose charge is committed the government of such a Church and Common-wealth. How far all kind of Protestancy (even the Prelatick) is from having this prerogative, we shall demonstrat in this Part of our Treatise; and in this Section prove the same by the absurdity of the fundamenal Protestant principles, Common as well to the Prelatick as to all other Reformations.

The foundation wherupon all Protestant Reformations are built, is this incredible or rather impossible supposition, Viz. That all the visible and known Christian Churches of the world fell from that purity and truth of doctrin, which they had once professed, into superstition, and damnable errors; vntil at length in the 14. age, God fent the Protestant Reformers to revive the true faith and Religion; whose separation from the Roman Catholick Church and all others then visible, is pretended to ipread the be free from fin and Schifm, by reason of the falshood of the vibole face Roman Catholick doctrin, not confiftent with faluation. But this supposition is incredible. 1. Because Protestants confess the fall and change of Religion was not perceived vntil 1300. or vntil at least 1000. years (a) after it happned, and fuch an impercep- ble to the tible change in Christian religion, involues as plain contradicti- world. ons as a filent thunder.

For, either it must be granted that all the Pastors, and Prelats who lived in the time that any alteration of doctrin began, were fo ftupid as not to take notice of fo important and remarcable an object; or so wicked as to observe, and yet not oppose novelties fo destructive to the fouls committed to their charges. Both which are proved to be groundless calumnies by the acknowledged zeal learning, and integrity wherwith many Prelats and Pastors were endued in every age since the Apostles, as

their works yet extant do teftify.

The truth of this Procellant supposition is not only incredible, but impossible; because the supposed chang of Christian Religion into Popish superfition is not pretended to have bin only a chang of the inward perfuation, but of the outward profession, visible and observable in ceremonies and practises, answerable to the Mysteries believed; as the adoring of the B. Sa-

(a) Perkins in his exposition pon the Creed p. 400. bre fay that befor thedays of Luther, for the space of many bendred years an pmperfal Apostacy ober. of the earth . ami that our (burch thas not then vifi-

Mr. Napper upon the revelations, deducated to King Jams pax 143 South , from Conframin's time Intill theje ourdays even 12604 years the Popt and his Chryy harb polic fed the out ward vifible Church of christianity

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thy vvalls of
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all the day,
and all the
night for eversthey shent
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Esay 62. 6.
see Ephes. 4.

crament, worthip of Images, Communion in one kind, publick prayer in vnknown languages &c. How then is it possible that any Christian man, or Congregation could begin so discernable and damnable novelties, as (according to the opinion of our Adversaries) The adoration of the Sacrament, Transubstantiation, worship of Images, Communion of the layty under one kind, the Sacrifice of the Mass, and publick prayers in an unknown language, the Pop's supremacy, the doctrin of Purgatory, Indulgences, Praying to Saints, the vinmarried life of Priests &c. How is it possible I fay, that any one should begin to teach, and practise any of these supposed damnable doctrins, and yet never be noted, or reprehended by any one Prelat, Pastor, or Preacher (who ar (according to E fay) the wat chmen (b) of te visible Church) vntil Luther's times, or at least vntil these supposed superstitions had bin fo vniverfally spread, so deeply rooted and plausibly received as Catholick truths, and as ancient Traditions of Christ, and of the Apostles, that they who consured and opposed any of them, were (for fo doing) immediatly cryed down and condemned by the then visible and Catholick Church and Counfels, as notorious hereticks; How come the Preachers and Professors of these pretended Popish errors to escape for so many ages, as Protestants confess they had continued, vncontroul'd from the censures of Christ's pure Protestant Congregation, if there was any vpon earth during that time ? was there not one Bifhop, Prieft, or Preacher in all the world for fo many ages; fo zealous as every Protestant is in ours! If any Protestants lived then, why did not they speack or write ? were they all Temporifers, and Turn-coats? or were they all fo blind, dumb, deaf, and dull, that not one of them could fee, heare, repreherid, or observe practises and ceremonies so erronious 4 obvious, and offenfive ?

The Protestant evasion or answer to this evident Demonstration, is both frivolous and fallacious. Their chief Doctors (c) acknowledg they can not tell by whom, nor at what time the Popish errors were broacht, and say that errors in Religi-

on may creep as infenfibly into the Church, as a building may decay, or white haires grow in man's head : as if, forfooth, all and every Christian of the world, and particularly the Paftors and Prelats of the Church, were as much concern'd in the observation of every gray hair and head, or in the preservation of every building from decay, as they are in observing and preferving the purity and integrity of every article of faith, and in opposing the least novelty contrary to the same. Besids, the outward profession and propagation of those points of Popery that Protestants suppose to have crept insensibly into the Church, could neither be concealed, nor confounded with the contradictory principles and practifes of Protestancy, as a white hair may be eafily confounded and concealed with others that cover, or come neer it in colour. Moreover, the chang from youth, and stately buildings, into gray hairs, and ruinous edifices, is wrought infenfibly by the hand of time without any perceptible concurrence of any other cause; Time wears out, and confumeth structure, strength, youth, and beauty, whether men gaze or not gaze vpon fuch gay objects; but the planting, preaching, or inculcating of new doctrin, and new ceremonies of Religion, are of a quite contrary nature; they have not fuch . dependency of time alone, they must be effects of attention and observation of discourses and disputs, of Sermons and Catechisms; they must be also professed and practised in the view. of the world. Time without these and the like notorious pradises and observations, can not alter Christian Religion, nor induce a contrary superstition.

Laftly-

<sup>&</sup>quot; (c) Dr. Powel in his confideration of the Pa-" pist's supplication pag, 43. Buchanan. in loc. com. pa. " 466. And Whitaker contra Camp. rat. 7. pag. 101. " 6 102. 6 contr. Duc. pag. 277. This Whitaker " after vainly attempting to shew the beginning of Po-" pery, and seing the insufficiency of his particular in-

, flances, dorh at length atknowledg his weaknes, , and runs with the relt of his Protestant Champione

, to divert the Reader from the evidence of truth fo

, deceitful, and filly fimilituds.

Lastly. Granted there were no fallacy in the similitude. por disparity in the Comparison; the examples are better retorted against Protestancy, then applied to Popery; for , though haires may begin to grow white, and buildings to decay, without any great notice taken of their chang, yet when either coms to the height, or even to the mediocrity of their chang, that chang is observ'd by as many as have eyes to see; and is not only observed, but resented, and remedied (according to their power) by them who are most concerned in such decays and defects. If then a white head is fo easily discern'd from black, and a ruin'd edifice from a new Palace, and a decay'd face from a beauty, by all kind of people that make use of their fenses, and if so much industry is used by them who are most fensible of those imperfections, to hinder their further progress or appearance; how is it possible that all or any orthodox Christians (being so greatly and particularly concern'd in the purity and truth of their Religion, and in the observation of it's rites and Ceremonies) could be for many ages fo flupid, as not to distinguish it's doctrin and profession from the quite contrary? or fo carless in applying remedies against the grouth, and continuance of errors both damnable and discernable? Is it not more probable and possible that Martin Luther (a man so impious, proud, and passionat, that him-self acknowledgeth he did retain Idolatry in the Church at Wittenbergh, to vex his Scholler Caroloftadius; should (to difgrace the Pope and Papifts his enemies) be seduc'd (by his confessed disputation and submission) in his diabolical doctrin, then that the whole visible Church, Fathers and Councels before Luther for at least 1000. years, should not only forfake Christ's doctrin, but mistake the true sence of Scripture

Scripture now pretended to be so eleer and manifest to every Protestant? That all the world did conspire and concurr to such an apostasy, is not credible: That they who did not concurr, should

fit quiet and conive, is as vnlikly.

If no Pastor nor Prelat had the courage to oppose Idolatry and superstition, sure some one or other would have had the curiosity to describe the occasion, beginning, and progress of so great and remarkable a change; and would mention, (if not condemn) the stupidity of the whole Church, in not opposing docurin so inconscionable, and vincasonable. And yet ther is no Tradition therof, nor a syllable in any history sacred or profame, of this supposed change in any on point of Popery, nor so much as the least sign therof in any monument of antiquity.

### SECT. II.

The Protestants evasion of the electress of Scripture against our Roman doctrin, as also of the invisibility of their own Church, confuted: and the incredibility of the supposed change and Apostaly, proved by the difference of the Roman Catholick, and Protestant principles.



HE fecond evalion of Protestant Writers' is, that they are not bound to inquire when or wher our Popish errors crept into the Church, or became so vniverfal, but think it sufficient to prove by Scripture, that Popery is not Christ's doctrin. This shift is no less absurd

then the former, because they suppose for granted what is denyed, and the subject to our disputes.

The

The controverfy between Protestants and Catholicks is, when ther the Roman Tenets be contrary to Scripture ? Protestants fay they are, and prove it, because, forfooth, Scripture is contrary to the Roman Tenets; We deny it, and they prove it only by pretending that the letter and sense of Scripture is evident for the Protestant doctrin, and by consequence they must say that all Papilts for the space of 1500. or at least 1000. years, have bin either fo witless as not to vnderstand what is evident. or so wicked as to contradict evidence, and the cleerness of God's written - word and meaning. Let any Protestant ( who hath fo much fense as to vinderstand that nothing but the obscurity of Scripture can make it the subject of disputs, and occasion diverfity of opinions among fo honest and learned Christians), be judg, whether the controversies between us, and Lutherans, Presbiterians, and Prelaticks., &c. be not a demonstration that the true sense of Scripture is not cleer and evident in the controverted Texts. And if the diffent and diffentions amongst honest men and learned Scripturists be an vindeniable proof, and evidence of Scriptur's obscurity, whether it be not great obstinacy in Protestants to maintain that Popery is evidently condemned in Scripture, and that fo many thousands of honest and learned Papists could not or would not discover what is cleer to every illiterat Protestants or if they did, would not embrace that truth to which their judgments and God's cleer word did direct them?

Until the year 1917. no man euer pretended the cleerness of Scripture for Protestancy; at that time Martin Lather (seeing all the Fathers contradicted his protestant doctrin) bouldly affirmed [d] the ancient Doctors and Fathers of all former ages to have bin blind and most ignorant in the Scripture, and to have erred

all their life time.

tom. 2. Wutemb. anno 1551. lib. de fe. arbit. Pag. 434-

(d) Luther

And in Collog. cap. de Patribus Ecclefia Luther faith of fundry Fathers in particular thus. In the writings of Jerome there is not a word of true faith in Christ and found Religion. Tettullian is wery superstitious. I have holden Origen long since accoursed. Of Chrysoltom I make no accompt. Basil is of no worth, he is wholy a monk.

way

Tway bim not a haire. Cyprian is a weak Divine, & c. Adding further that the Church did degenerat in the Apostles age, and that the Apology of his scholler Philip Melanton doth far exceed all the Doctors of the Church, and exceed even Austin him self. And in his Treatise de formuld Misse, & in tom. 3. Germ. folio 274. If the Councel should in any case decree this (the Communion under both kinds) least of all then would we use both kinds, year rather in despite of the Councel, and that decree, we would use either but one kind or neither (notwithstanding Christ's precept and the nece-

(fity of that fairitual refection) and in no case both.

But this man's bare word ought not to weigh more then the Testimony of all the Fathers and Councels that went before him, or be preferred before the constant Tradition of 15. ages. especialy if we reflect upon the pride, and passion which he declares in all his writings, not only against the Doctors of the Roman Church, but against his own Disciples: and (as hath bin faid ) how in the begining of his reformation (when his spirit was in it's primitive fervor) he doth plainly confess that he did favour Idolatry, to contradict Carolftadius for anticipating his commands in a point of the reformation, viz. for abolishing of the adoration and elevation of the B. Sacrament in his absence: [ e ] Fall know ( faith he ) the elevation of the Sacrament to be Idolatricall yet nevertheless 7 did retain it in the Church at Wittenberg to the end 7 might despite the Devill Carolstadius. And yet this wicked friar's authority is the first foundation of protestancy: Therfore nothwithstanding his known impiety he is termed by their writers [ f ] Holy faint Luther , a man fent of God to lighten the world: [g] the Helias, Conductor, and Chariot of Ifrael: to be reverenced next after Christ and Paul : [h] greater then whom , lived not since the Apostles tims : [i] The Angel and last trumpet of God, whose caling was [k] immediat and extraordinary &c. Let the most prevish protestant, I say once more be judg, whether it be not more probable and possible that one privat proud and [1] passionat man did mistake the true sence of Scripture, and misapply the words therof to humour his passion

[e] Luther in parts Confest & to. 3. Germ. fol. 55. in Collog. monf. Germ. fol. 210. (f)Mr.Gabriel Poppel in his confideration of the Papifts fupplication pag. 70. [g] Fox act. and Mon.pa. 40 Je wel in his Apology P.4.6.4.5. 2. and in bisdefence of the Apology edi. 1571. 2.426 (b) Andreas Musenlus in

praf in libel-

lum Germ de Diaboli Typhius Conc. 3 of pride Lunbero. Chris

[i]Conrad Schlusterbur. Catal hæret. 1.13.pa-314 Escaq.

(k)M.Cart Wright in M. Whit gifts defence pag-17. of pride and revenge, then that all the primitive Fathers and Christians of the world did confpire to forsake the known true letter and cleer meaning of God's word; or if all did not confpire in the Apotasy, that there should be no monument left, or mention made in record, history, or tradition, of the fidelity of the party that relisted.

[1] , Luther contra Regem Anglia, fol. 344. I país not ff
, a thousand Austins, a thousand Cyprians, a thousand
, King Henry's Churches stood against me. Es libro de
, so arbit. contra Eras. edit. 1. Lay a side all the
, arms of orthodox antiquities &c. see also notlus and nemo G. 6. pag. 153. And Conglerus his sym, bola tria pag. 1525.

Secondly, this supposed change is proved incredible not only by the impossibility of an infensible change in a thing so remarkable and important as the doctrin and Profession of Christian Religion, but also by the impossibility that a change and corruption of Christ's doctrin should be made to the detriment of the wary layers temporal interest, and to the disadvantage both of the layery and Clergie's liberty; For when men resolve to go out of the narrow way which leads to heaven, they are not so foolishly wicked at to retire from the wide world into deterts, or Monasteries, and to impose upon themselves or their followers an obligation or principles of a more [m] strict course of life then that which they had forsaken, as dayly experience doth cleerly demonstrat.

[ m ] " Damens pag. 939. in his answer to Belarm. " of the confess d austerity of life of S. Bernard, S. " Francis, S. Dominick, the Monks &cc. Says they we re

Treatife against the austerity of the ancient Fathers in pag. 358. of his Synopsis, reproved S. Bazil, S. Gregory Nazianzen for plucking down themselves by immoderat salting, and concludeth: Wher in all the Scripturs learn'd these men thus to punish their body? Oseander reprehended S. Anthony the Eremit for the same, and saith his Religion was superstition. And Calvin lib. 4. cap. 12. set. 8. that the austerity of the ancient Fathers, was not excusable and different much from God's prescript, and is very dangerous. And Iunius in his animadversions pag. 610. 6611, attributs S. Simon Stillers his austerity and Miracles to cunjuring melancoly, and his prophecies to suggestion from the Devill.

If protestancy therfor was the primitive and pure Christian Religion, the fall from it to Popery, must have bin rather condessending then contrary to sensuality and liberty: And yet if the doctrin of the reformation, and it's exceptions against Popery be considered, we shall find that in every particular wherin they differ, protestancy doth favour liberty and vice; Popery

doth favour temperance, and virtue.

We shal declare herafter to what great crimes and carlesness of life men are encouraged by the protestant doctrine of predestination, and justification by faith alone. Christ's sufferrings and satisfaction for our sins they apply not to themselves by imitation of his virtues, and mortification of the sless, but think it a diminution of his glory, and a diffespect to his person, that men endeavour by God's grace to help themselves, and to cooperat with Christ's passion; and vpon this ground they rayse their batteries against Indulgences, purgatory, pilgrimages, prayer to Saints, Consession of sins, pennance, the three Vows, and the austerity of a Beligious life, Works of Supererogation &c. and censure Catholicks as guilty of superstition and folly for believing, that though Christ's passion be infinitly sufficient to redeem vs from the guist and penalties of sin, yet is it not sufficiently and actually applied to actual sinners without their own concurrence, good works, and the Sacraments of the Church. As for their presence that Christ hath satisfied for all, they may as wel say, that he hath prayed, safted, and given almes for all, and so discharge men of all such Christian duties and devotions.

And as to other particulars, we defire to know, what can the protestant Clergy's design be in allowing priests mariages, and a liberty to diffolve mariages, change wives [ n ] and husbands in case of adultery, departure, infirmity by child-birth, or otherwife, but luft and fenfual liberty contrary to the inftition of matrimony, and to the purity and practife of Christianity, which Roman Catholicks observe? From whence proceedeth their allowing of eating of flesh and fish promiscuously on all days of the year, but from gluttony? Their Clergy's denyall of the pop's fuperiority (which their betters in virtue, birth and learning acknowledg ) but from want of humility? And their placing it in the temporal Soveraign, but from excess of flattery? Their dulness in confounding the substance with the appearance of bread and wine in the Sacrament, but from fenfuality? Their denial of the Church's infallibility (and yet affert in themselves an vncontroul'd authority ) but from pride and obstinacy? Their fond expressions of their own prelatick reformation and doctrin, but from want of Christian modesty, and from their for-fathers the ancient hereticks, whose presumption and obstinacy was neuer more manifestly absurd, nor more legaly condemned at Nice, Ephefins, Calcedon, or Constantinople, then the protestant Tenets have bin at Trent, as wil appeare to any that wil read the history of those Councels, and compare the objections and exceptions made by Arians, Nestorians, and Entythians, &c. against the Authority and decrees wherby they were censured in these four first Councels; with the protestant septions and objections against the Councel of Trent; especialy

ty if they wil pervse but the very first leaves of Cardinal Palavicino his consutation of Fr. Paulo Swarez, or Servita, his history, wherin they wil find above tree hundred lyes and calumnies of that Apostata Friar in matter of fact, so notorious and vndeniable, that our English prelatick Clergy wil (or ought to be) ashamed of the presace they have set before it, and of abusing King Iames and his Subjects with such impostures, by their extolling so improbable and infamous a Libel.

> [n] Bucer one of the Composers of the Common pray-, er-book and of the Religion of the Church of En-, gland (whom Mr. Wiebguift Archbishop of Canter-, bury, in his defence pag. 522. termeth a Reverend , learned , painfull , found Father ) teacheth in his , applauded work of the Kingdom of Christ, and so translated into English, that it is lawful to procure , liberty by a libel of divorce to marry again , not , only in the case of adultery, but in case of the on's , departure from the other, in case of homicide, theft , or repairing to the company, or banquets of immodest persons; likewise in case of incurable infirmity of the woman by Child birth, or of the man by lunacy or otherwife. See his own words in the , aforfaid work 1. 2. c. 26. & 27. pag. 99. 0 100. so cap. 28. pag. 101. faies, that who ever will not , induce his mind to love his wife with conjugal cha-, rity, that man is commanded by God to put her n away and marry an other. And in Math. cap. 19. aith, that the wife repudiated either justly or vnp justly, if the hath no hopes to return to her huf-, band and defirs to live pionfly, and wants a hufband, may be marryed to an other without fin. . The whole University of Cambridg comends this Bucer for a man most holy and truly devine, and

, this letter of commendations is printed with Bues? , Book, wherin he teacheth this doctrin, fee it page. , 944. Luther's words in Serm. de Matrim. are noto-, rious, If the wife will not or can not come, let the , mayd come. Et ibd. fol. 123. tom. 5. Wittemberg. he , is to vehemen against the wifes refusal of her hus-, band's bed, that he faith if the Magistrat omit it's , dury in punishing her the husband must imagin that , bis wife is stole away by theeves, and dead, and con-, fider how to marry an other, for (faith he yet further) 33 we cannot Stop St. Paul's mouth &c. his words are ,, plain, that a brother or fifter are free from the law of so wed lock , if the one depart , ordo not confent to dwel , with the other, neither doth be fay that this may be don ,, once only, but leaveth it free that so often as the case , shall require be may either proceed or stay. In which case (as he signifieth to Wittemb. fel. 173 a man may , have ten or more wives fled from him and yet li-, ving. Nay he doubteth not in case of adultery to 3) give liberty even to the offending adviteror to fly , into an other country and marry againe. Luther 3) loc. cit. fol. 123. 6 Melancton confil. Theol. part. 1. » pag, 648.

Seing therfore the supposed change and fall from primitive Protestancy to popery, hath bin from presumption and pride of a privat and censorious (0) judgment against the publick testimony and sense of the visible Church, to submission and humility of an obsequious and prudent belief; from notorious rebellion against spiritual and temporal superiours, to religious and dutifull obedience; from gluttony to abstinence; from incontinency to chastity; from sincerity to statery; from Cloysters and austerity to Sacrilege and liberty; from a pretence of faith alone to the Christianity of faith and good works or

It must be concluded, that either Protestancy was not the pure and primitive Religion, or if it was, that the change therofinto popery, hath bin for the better, and by confequence that the first Papist, introduced into the world a more facred and fincere profettion, then had bin taught by Christ and his Apostles. But this being impious and as impossible, as it is that men abandoned by God, should exceed God's servants in piety, or that they should establish and practice more Godly principles and more zealously promote virtue when they fel from God, and the way of falvation, then when they were in the fame; it must be granted, that Popery is the pure and primitive Religion taught by Christ, and his Apostles; and that only weak brains, or fuch tender plants as in their infancy received strong impressions of the pollibility, and existence of an invisible Christian Church vpon earth, can fancy an insensible change of it's doctrin, profesfion, and ceremonies, into fo remarkable and different a worthip of God as Popery is, compared with protestancy.

me. Whitgiff the Protestant Archbishop of Canterbury in his defence pag. 472. saith, The doctrin
taught and professed by our Bishops at this day, is
much more perfect and sound then it commonly
was in any age since the Apostles time. & pa. 473.
assuredly you are not able so recken in anyage since
the Apostles time any Company of Bishops that
taught and held so perfect and sound doctrin in
all points, as the Bishops of England do at this time. In the truth of doctrin our Bishops be not
only comparable with the old Bishops, but in many degrees to be preferred before them.

Congregations of protestants living in the same Provinces, Cittles, and Parishes with Papists, and differenting from them in the outward and oral profession of faith (if they did not pro-

feß protestancy, (which they suppose was Christ's faith) with the mouth, they were diffemblers, and could be no part of the true Church ) in the Canon and fense of Scripture, in the administration and number of Sacraments, in Rites and Ceremonies, in the fubstance and language of the Liturgy, in adoring the B. Sacrament, in worthiping of Images, in receiving of the Communion &c. fuch protestant Congregations, I say, to be invisible and never heard of in 1500. or 1000. years, nor observed, nor perfecuted by the prevailing papifts among whom they lived, is not a thing possible, or intelligible, much less prudently credible. We see by experience in these Kingdoms, how imposfible it is for a Reculamenot to be discerned, and discovered; Papifts are known though not convicted. Many of them through the mildn's and prudence of the government, escape the penalties and rigour of the Law; but none the observation of their neighbours, and very few the menaces of both ecclefialtical and civil Courts. The invisibility therfor of the Protestant Church and the infensibility of it's change to Popery, is a fitter subject to ground ther-vpon a ridiculous Romance, then a religious reformation. Perhaps it wil be fayd that Protestants were vntil the last age among the ten tribes as the Jews, of whose appearance ther hath bin of late fo much talk; but we heare not of Protestants among them; neither did Luther, Zuinglius, Cranmer, or Calvin pretend that they came from those Hraelits, or from Terra aufralis incognita; they were born and bred neerer, and they brag'd that them-selves were the first Resormers. Now to their Scripture.

## SECT. III.

Protestants mistaken in the Canon of Scripture maintained by the Church of England, and by Doctor Cousins Bishop of Duresme.



Ur second Argument against the probability, or possibility of Protestancy being the word or work of God, is taken from the Protestants mistake of Scripture, and their altering of the Canon. And wheras [a] our learned Adversaries do agree with vs in saying that nei-

ther the Scripture it-felf, nor the privat fpirit can determin which parts of Scripture are Canonical, or holy, but confess that this controverfy must be decided by the Testimony and authority of the Church; and that above 300. years after the Apostles, some of their writings were not held by all orthodox Catholicks to be Canonical, which now are comprehended in the Canon, and admitted as the word of God by many Protestants; it followeth.

R 2

that

[ a ] ... Hooker lib. 1. Polit. Ecclef, pag. 86. & lib. 2. 3, feel. 5. pag. 192. It is not the word of God which 30 doth or possibly can affure vs that we do wel to think 30, it his word; for if any book of Scripture did give 30, testimony of all, yet still that Scripture which gives 30, credit to the rest, would require an other Scripture 30 re to give credit vnto it. Neither could we come

, to any pause wher on to rest, vnless besids Scrip-, ture there were fome thing which might affure vs. , &c. Which he lib. 3. feet. 8. pag. 146. 6 lib. 2. 35 fect. 7. pag. 116. Acknowledged to be the authority , of God's Church. Whitaker against Stapleton lib. 2. 33 cap. 6. pag. 270. faith: The testimony of the spirit , being privat and fecred, is vnfit to teach and refell , others, and therfor we must recurr to Ecclesialisas cal Tradition, an argument faith he ibid. cap. 4. pag. , 300. Wherby may be argued and convinced what books be Canonical, and what be not. Mr Fulk in his answer to a counterfeit Catholick pag. 5. faith, the Church of Christ hath judgment to discern true writings from counterfeit, and the word of God , from the writings of men , and this judgment the , hath of the holy Ghoft M,r Fewel in his defence , of the Apology pag. 201. And afther the edition of 3 1571. pa. 242. faith, the Church of God hath the foirit , of wisdom wherby to discern trueScripture from false.

1. That the Canon of Scripture was not so sufficiently proposed to the whole Church for the three first ages, as to make the denial or doubt therof, Heresy 2. That the 6. Article of the Prelatick Religion of England, which admitted only such books of Scripture for Canonical, of whose authority was never any doubt in the Church, is false, and the ground therof fallible.

For as all men verl'd in the Ecclefiastrical History wel know, and learned Bilson the Protestant Bishop of Winchester doth acknowledg (in his survey of Christ's sufferings &c. printed 1604, pag. 664.) The Scripturs were not fully received in all places; no not in Eusebiss his time (which was above 300, years after the Apostles) he saith the Epistles of Iames, Inde, the second of Pater, the second and third of John, are contradicted as not printed by the Apostles; the Epistle to the Hebrews was for a while

mot receive the second Epistle of Peter, nor the second and third of Iohn, nor the Epistle of Inde, nor the Appocaling, &cc. The like might be sayd for the Churches of Arabia. Wil you hence inferr that these parts of Scripture, were not Apostolick or that we need not receive them now, because they were formerly doubted of?

This Argument of Bilhop Bilfon we apply to the Machabees, and to the other books declared by the Church of Eng-

land to be Apocryphal.

Doctor Confins writ a book caled a Scholastical History of the Canon of Scripture (for which him-felf and his friends think he wel deserved the Bishoprick of Duresme that he now enjoys) in defence of the Prelatick Protestant Canon, and of the 6. article of the Church of England. And because he tels us in his Preface, that men of knowledg pressed him to publish it as a piece that would give more ample satisfaction, and cleere the passages in antiquity from the objections that some late Authors in the Roman side bring against Protestants, then those other writings of home, or foreign Divines have don that are extant in this kind. I thought fit to give Protestants a proof of the soundness of their doctrin, and of the fincerity of their Doctor. And though it feemeth to me impossible for any man to know what parts of the new Testament the 6. Article and Canon of the Church of England declares Canonical, it being fo intricatly worded, that either it must be non fense, or elf exclude from the Canon the Epistles of James the fecond of Peter, the fecond and third of John, the Epiftle of Iude, the Epiftle to the Hebrews; and the Apocalips, feing the authority of all and every one of these hath bin doubted of in the Church, and the 6. Article of the Protestant Religion of the Church of England is, that In the name of the boly Scripture we do understand those Canonical Books of the old and new Testament, of whose authority was never any doubt of, in the Church, Though I say, it's impossible for me to comprehend how common sense and Christianity can meet in this Article, but that if

the words therof figurity any thing, out of the English Protestant new Testament, must be excluded all the afortaid Epistles and Apocalyps; yet leaving this difficulty to the decision of that Church, I wil suppose at the present with Dr Cosim that all these Epistles and Apocalyps are included in the English Canon, and come to the examination of the Arguments whereby he pre-

tends to defend it.

He therfor forefeing the impossibility of giving any rea-Son why the parts of the New Testament hertofore doubted of should rather be received by Protestants into their Canon, then the Books of the Old Testament, no more questioned by the Church of Christ then the aforfaid epistles and the Apocalyps; thought to avoyd the force of this pressing parity, by flatly denying (par. 5. & alibi) That ever any intire Church, or any Nas cional or Provincial Counsel or any multitude of men in their confesfions and Carechifms, or other fuch publick writings, rejected or doubted of the layd epistles & In case so many solemnities had bin requifit for the questioning of Canonical authority. ( which his Lp: knows, are not necessary) It seems his lord. Thip did not perufe Eufebins his works, though he quotes them very often; or at least did not thinck that the ancient Churches of Syria and Arabia deferve to be called Churches, nor that the Lutherans of Germany, Denmark, Suethland &c. who flick to Luther's principles and Canon, can make one, or many Churches , Its a gross miltake in the Doctor to fay (pag. 4) & 5.) that Luber or his Lutherans recalled or recanted their error concerning the Epiltle of Sr. Fames; he might fee the contrary in the very book him-felf cites of Chemnitius the famous Lutheran, whose authority and words he placeth (in his addition of certain Tellimonies ) in the fame rank with fentences of St. Augustin, and St. Thomas of Aguin &c. This Chemmitius in most of his works (as in his Enchirid. pag. 63, and in his examin of the Councel of Trent. p. 1. pag. 55. 6 56. ) declareth his own fense, and that of his Church in these words, The fecond Epiftle of St. Peter, the second and third of John, the Epifth of Inde

of Jude, and the Apocalyps of John, are Aporyphal, 25 not has

wing fufficient teltimony of their authority.

His lordship might also have bin better informed of Lan ther's fence and Church by the faying of Illivies are other pillar and Writer therof, (whom Mr. Bell in his regiment of the Church (pag. 28.) termeth a very farrows Writer, and most wor thy defender of the Christian truth) his words are , Luther in his preface upon St. Ient's Epiftle giveth great reasons why this epiftle ought in no case to be accompand for a writing of an Apostolish anthority, wnto which reasons I think every godly man ought to yeeld. Luther's reasons are to be seen in the ancient editions of fene, and are comprehended in these few words of his, The Epistle of Iames is contentious, swelling, dry, strawy, and unworthyan Apo-Bolick foirit. And because these words and others were omitted in the later editions of Wittemberg by some Divins that would fain reform Luther's Canon, Religion, and Church, the chief Lutheran Doctors mett is a Synod at Altembury, complained of their Adversaries corrupting Luther's books, and resolved to flick to the ancient editions, and to the literal fence of his words. So that in case it were true the Canon of Scripture could not be fayd to have bin questioned by any Protestant Congregation, whithout declaring their doubt in a publick confession of faith, we fee the Lutheran doth fo; as also in their confession of Wittemberg quoted by Belarmin (tib. 1. de verb. Dei cap. 7. init.) which is feconded by all hereticks of these time, ( faith Belarmin. ) the Calvinist only excepted.

But the Doctor is so much mistaken in the necessity of fuch a formality, that the Arians were condemned as hereticks, notwithstanding that in their publick confessions of faith they endeavored rather to disguise then declare their errors.

It is wel known that Lutheran Churches in Germany not only do reject from their Canon the Epiftles of S. Iames, Iude, the fecond of Peter, and third of S. Iohn, the Epiftle to the Hobrews, and the Apocalyps, but are fo obstinat in denying them to be in any wife Canonical Scripture, that they do not as much

as print them in their Bibles. And if my Lord of Duresme thinks that the rigid and moderat Lutherans, half Lutherans, and other Protestant Congregations wherin are many as learned Ministers and [\*] Writers as him-self, deserve not the name of a Church, he may expect that they wil censure his Church after the same manner, and perhaps with as much reason. But lett them agree as wel as they can, it concerns not vs. Yet I hope he wil not pronounce so severe a Censure against the Greeck and Latin Churches, and vn-church both; Wherof S. Hierom (in episted Dordanum) restricted, that the Greeks doubted as much of the Apocalyps against the common consent of the Latins, as the Latins did of the Epistle to the Hebrews against the common consent of the Church.

cas of Varied, light by topic is [ \* ] See Pomeran in Epif. ad Rom. cap. 4. Vitus . Theodorus in annot. Teft. . when " The Century writers of Magdeburg cent 1. lib. 2. , cap. 4. 6 cent. 2. lib. 3. cap. 4. ...... " Hafferoferns in loc. Theol. lib. 3. flat. 3. loc. 7. pag. 222. n Adamus Fancifci in Margarita Theol. pag. 448. gi-, with this tellimony of the Protestant Church wher-,, of him-felf was a member. The Apoeriphal books , of the new Testament are the Epistle to the Hebre-, ws , the Epiftle of Jams , the fecond and third of 3, Iohn, the fecond of Peter, the Epiftle of Inde, and the Apocations. And all the Authors heet mentioned , give the like teltimony in behalf of their Protestant Churches, wherfor we can not but admire Doctor so Cosfins confidence in affirming a matter to notori-, oully contradicted; and much more the carelefness , of them who ground their faith and Canon of Scrip-, ture vpop its not being ever questioned. brews, and the Agoral, ps. but are to obligate in denving the

Seing therfor it is evident by the confession both of ancient

Fathers and modern Pro estants, that in the primitive Church the Canonical Scriptures were not generally received all at once, but in so great variety of pretended Scriptures, great care and fearch was requifit to determin which Scriptures were Canonical, and which not; wherby it came to pass that fundry books and parts were for a long time misdoubted by some Churches and Fathers, and by fome Councels omitted, or not received, which yet afterward vpon greater fearch and confideration, were generally acknowledged; it must be very great obstinacy in Doctor Cozins and other Protestants, to reject the Canon which the Councel of Trent proposeth, and embraceth, because forfooth fome books therin contained, were not as foon believed by all Catholicks to be Canonical, as the others. Or to deny the authority, and authentikness of some books of the old Testament, because they were not in the Canon of the Iews; as if the Jews might not doubt and omitt to put some books divinely inspired into the Canon, as wel as the primitive Chriflians; or as if the Apostles might not supply that defect, and declare some books of the old Testament ( wherof the generality of the Jews doubted) to be Canonical.

## SVBSECT I.

Doctor Cozins exceptions and falsifications against the Councel of Trent's authority answered. The difference bet ween new definitions and new articles of faith explained.

He Protestant obstinacy is not excusable by the exceptions made against the number of Bishops that voted in the Councel of Trent, or against the pretended novelty of the Canon which they decreed. As to their number, the authority

See Cozins in the 17. chap. per tot

thority of defining mattets of faith in a general Councel is no more limited, or diminished by the absence of members legaly fummoned, and long expected, then the authority of a lawful Parliament by the absence of many Lords, and commons; especialy if there be a necessity of applying present remedies to the diffempers of Church or Common-weal. Doctor Cozins dother confess that the Catholick Church stood in need of a reformation, and that the Councel was too much diferr'd and delay'd : After they had met at Trent, Seing the Bishops were not as many as the Pope and his Legats expected and wished, for the greater folemnity, of fo important a decision as that of the Canon of Scripture, whervpon they were to ground their further definitions, they put of that fellion for 8. months, and at the end of them, hearing that befide those who were at Trent, many. Bishops were setting forth, and others in their Journey, they differred the definition of Canonical Scripture for three months more, to the end as many as could possibly come might be prefent. If through neglect, contempt, age, infirmity, or other accidents, wherof the Pope was not in fault, many Bishops were abfent, that could no more prejudice the authority of the Councel at Trene, then the like circumstances disanull the authority. or make voyd the Acts of our Parliaments. But fure the learned Protestant Pastors cannot but smile at the simplicity of their illiterat flocks, when they consider the zeale and earnestnes wherwith they except against the final number of Bishops (and their prefumption forfooth), in the Councel of Trent, For the declaring the Canon of Scripture, and other Divine truths; and yet them-felves accept the Canon of Scripture, and doctrin of their own Churches vpon the bare word of one Luther, Zuinglius, Calvin, or vpon the fole authority of the 12. or feven men, appointed by Parliament in the reign of Edward 6. Besids, our Canon of Scripture was confirmed by the whole Councel of These afterwards, together with the other points of faith therin defined.

And though Doctor Cozins (pag. 208.) tels how the Prin-

CES

ees and reformed Churches in Germany, England, Denmark, &c. immediatly fet forth their Protestations, and exceptions against the Councel, aleadging that the caling of this Councel by the Pop's authority alone was contrary to the Rights of Kings and the ancient Customs of the Church; That he had summond no other persons thither, nor intended to admitt any either to debate or give their voice there, but fuch only as had first fworn obedience to him; that he took vpon him most injustly to be Judg in his own cause &c. Yet it is sufficiently manifested to the world by the very Acts of the Councel, that the Pope did nothing but what his Predeceffors had don, and the Catholick Princes, and Church had approved in the like occasions; and that, though Protestants were not admitted to vote at Trent, [a] yet they were not only permitted but invited in a most secure, and civil manner by the Councel to reason, dispute, and debate their controversies, and answer for them-selves and their doctrin; and this way of proceeding is no more vnreasonable in a general Councel, then it is in a Parliament, not to permit any to vote therin before he taks an oath of alegiance, ( not to fay any thing of the oath of Supremacy ) and much less to admit of Lords or Commons accused of treason, or rebellion, to sit in the House, vntil they prove their innocency, or acknowledg their fault, and obtain their pardon by a dutiful fubmission, and pro-Leffion of repentance.

", [a] Salvus Conductus datus Protestantibus sess. 13. & 14. Concil. Trident. Ve Protestantes, de iis rebus que in ipsa Synodo tractari debent, omni libertate conserve, proponere, & tractare & c. ac articulos quot illis videbitur, tam scripto quam verbo afferre, proponere, & cum Patribus, & c. conferre, & absque ullis convitiis, & concontumeliis dispurare, nec non quando illis placuerit, responde ve se proponere libertate, ac securitate eorum, certos tam pro commisso, quam pro committendis per eos delictis, sudisse se ces eisto.

", deputari cupiant, illos sibi benevolos nominent, etiamsi de-, licta ipsa quantumcunque enormia ac hæresim sapientia ,, fuerint.

And granted that nothing had bin resolved in the Councel of Trent by the Fathers therof, but what first was canvass?'t at Rome by the Pope and Conclave (which is false (yet we conceive that, to be no more against the constitution or freedom of a Councel, then it is against the constitution or freedom of a Parliament, that no Bill pass vnto an Act, vnless it be first signed by the King and approved by his Councel, and yet we know, that to have bin the constant custom in one of his Majesties Kingdoms since the reign of King Henry 7. As for the pope or Church of Rome being Judg in their own cause, it is a prerogative so absolutly necessary for the authority and government of Magistracy, and the quiet and peace of the people governed, that no Monarchy or Commonwealth can want it without

falling into great inconveniences and confusion.

A fubject t'is true may fue the King; but the sentence must be given in the King's Courts, and by his authority, notwithstanding any objected dependency or parciality of the Judg explaining the laws and cultoms in favor of his Soveraign. And he who would not acquiesce in such a sentence, but would needs have the cause decided by a foreign Prince, or People, is a rebel. If this be reasonable and just in temporal Courts, and fallible fentences, how much more, in spiritual controversies, and infallible definitions of the Church; which definitions of the Church if not acknowledged to be infallible, the Church can not have any jurisdiction or authority in matters of faith, as not being able to facisfie doubts, and feele the inward peace of Christian fouls either perplexed in them-felves, or in daunger of being perverted by others, whether hereticks or pagans, neither of which can be indifferent Judges, or competent Arbitrators between the Catholick Church and her Children. And feing doubts and differences are vnavoidable in both Church, and Commonwealth

monwealth, and that there can be no appeale to Infidels, or Foreigners, without doubt it is more agreable to Scripture, to the law of nature, and light of reason, that Parents and Pastors be Judges in any cause of their Children and inferiors, then the con rary; or that there be no Judg at all, nor jurifdic-

tion either spiritual or temporal.

But that which Doctor Cozins, and all Protestants most press against the judicature of Popes, and the councel of Trest is, that they do not judg according to Scripture, and to the right fense therof, wheras Kings and their Judges are regulated by the laws of the land, even when the fuit is against the King, or his pretended prerogative. To this we answer that Popes and Councels are as much regulated by Scripture in their definitions as Kings and their Courts by the laws; But Protestan's do not observe, that as the interpretation of the laws depends not of them who fue the King, but of the ancient practife of his Judges, and Courts, fo the interpretation of Scripture must not be made by them who sue the Pope and Councels, but by the Bishop and the Church; who ar to explain it, not according to every on's privat fancy, as Protestants do, but according to the tradition, customs and practifes of the orthodox Christians in former Ages.

And by this we free the Roman Catholick Church, and the Councel of Trent from the Protestant calumny of novelty of finitions are doctrin, not only in this particular of the Canon of Scripture, ticles of faith but in all it's other definitions: Protestants confound our new Decrees with new doctrin, wheras no hing is more cleer then that old doctrin may be defined by a new Decree, that is made more publick, and authentick. The Councel tels them ( [eff. 4.) that it only declares what Canon of Scripture the primitive Church held, and quotes for it divers ancient Fathers, and Councels; and therfor it's Decree maks no new Canon of Scripture, but is a promulgation of the old, which induceth an obligation of believing, what formerly had not bin fo generaly known, because it had not bin so cleerly and solemnly Me thinks proclaimed.

New de-

Me thinks none ought to carp less at the novelty of our definitions then Protestants, if they would reflect vpon their own reformations. They pretend that their doctrin is not only renewed, but revived, because forfooth, the whole visible Church had lost that purity of the Primitive faith for many ages which they now have teflored. Roman Catholicks are more moderat and modeft, as having a better opinion of the Church and of God's providence; they confess that the doctrin defended by the Councel of Trem was never extinguished in the Church, but that it lived in the harts and profellion of many faithful, though many others of the same communion did not hold them-felves obliged to believe it as a do-Arin of faith, vntil it had bin sufficiently and solemnly proponed by the Definition of the Church in a general Councel, as Divine. That being don, no addition or alteration was made of divine faith; For new definitions are not new articles of faith. but promulgations of the old faith, or declarations of our obligation to believe as articles of faith those things which had bin formerly revealed, but not so sufficiently proposed to the whole Catholick Church. Wherfore articles of Faith not believed before they be decreed by a general Councel, may be aptly compared to laws, or ordinances, before they ar published; as the publication or proclamation of a law maks not a law, but declares the obligation of complying therwith, fo the definition of a general Councel maks not the article of faith, but declareth the obligation of believing that doctrin, which before the publication or proclamation of the Church, had not bin fufficiently proposed as Divine revelation.

To what purpose then did Doctor Coxins trouble him-self and his Readers with composing a book against the Catholick Canon of Scripture declared in the Councel of Trent, when all his arguments are but sayings of men who doubted of books and parts of Scripture before they were declared (and only because they were not declared!) Canonical by a general Councel. He would sain impose vpon the world that S. Ierom was so much a Jew, and so little a Christian as (for the Canon of the old

Testament

Testament ) to rely altogeather vpon the Hebrew Rabin, and that he fet a greater value voon their testimony, then voon the authority of the Church, or of the great Councel of Nice, which received into the Canon of Scripture the book of Fudith, though rejected by the Jews. His proof of S. Ferom's judgment being the same with that of Protestants in this controversy is, that insome places of his writings he fays, the contested books of the old Testament are not in the Canon of the Jews, nor received as Canonical by the Christian Church; to which is answered that S. ferom altered his opinion, as appeareth in his prefaces prefixed to the faid books, which he translated into latin at the instance of the Churches and Bishops that held them to be Canonical, to whose belief S. Ferom at length conformed his own judgment. In his preface to the Book of Tobie he fays : Tie defire me to translate a booke from the Caldean language, to Latin, the book of Tobie, which the Hebrews admis not into the Catalogue of Sucred Scriptures , I have satisfied your desire , &c. The Hebrews reprehend vs &c. Because we have translated into latinthings against their Canon. But I judged it better to displease the judgment of Pharifees, then disobey the commands of Bishops, &c. In conformity to this he fays in his preface of Iudith: With the Habreus the book of Indieb is read among it the Agiographa, the authority wherof is judged less fit to decide controversie, &c. But because the Nicen Synod is read to have computed this book in the number of boly Scripturs . I have acquiesced, or complyed with your demand. Out of which words it is manifest 1. That St. Ferom was not of the same opinion with the Iews concerning these books, because he says he displeased or offended their indgment by his translation, as a thing against their Canon, which would not have pin, valets his intention in translating and judgment were known to favour the belief of the Bishops. and Christians, that held them to be Canonical; for, the translating them only as pious books, could not be offensive to the Iews, who acknowledged them for fuch, as Cozins with Chemmine and all Protestants confess, though (pag. 82.) he contradicts

dicts him-self (having no other shift lest to prove St, Ierom a Iew in this particular) And his words of the book of Indish demonstrat that he opposed the authority of the Nicen Councel against the opinion of the Iews, to prove that book Canonical, and fit to determin controversies of Religion; and in case we should grant he doubted whether the Councel numbred it in the Canon yet non can doubt but that he believed the Councel had au hority to declare it Canonical, which is the

point disputed of.

But Doctor Cozins would willingly make us believe (by a notorious fraud and imposture) that Cardinal Belarmin doth not only acknowledg St. Ierom to have perfifted still in his former opinion of excluding these controverted books from the Canon, but also that the Councel of Nice never received that of Iudith into it, and to that purpole (pag. 45.) quotes Belarmin's words ( de verbo Dei lib. 1. c. 10. vit. ) thus , Admitte Hieronymum in ea fuisse opinione, quia nondum generale Concilium de his libris aliquid statuerat; These words the honest Protestant Bishop of Duresme setts down in capital letters, and with them conclude Cardinal Belarmin's sentence and sense concerning Hierom's opinion of the book of Iudith, and of the Councel of Nice; and most vnconscionably cuts of the words immediatly following, where Belarmin fays the quite contrary of what Cozins imposed vpon his Readers, to make good his English Canon of Scripture. The words immediatly following are: Excepte libro Iudith, quem etiam Hieronimus postea recepit: Except the booke of Indith, which also Hierom afterwards received, as Canonical. So that where Cozins fays Belarmin confesseth that S. Hierom fayd the Councel of Nice declared not the book of Indith Canonical, Belarnin in that very place fays the quite contrary. And in the same page cap. 12. Belarmin proves by S. Hieroms testimony and words, that the book of Iudith was declared Canonical in the highest degree by the Nicen Councel. It were to be wished that Ecclesiastical promotions had bin better bestowed then upon men whose labour and learning inaltogeather employed in fedu-

seducing souls, concealing the truth of Religion from their flocks, and corrupting the writings of the ancient Fathers and modern Doctors of the Church, for no other reason but because they speak so cleerly against the Protestant Doctrine of these times, wherby our Prelatick Ministers are maintained, vfurping vast revenues from the Crown, and come to the greatest preferments both of Church and State. I have not feen any one Protestant Writer free from this fault; 'tis strange that after so manifest and manifould discoverys as have bin made of Szethislarg. Mortons, Andrews, Fox, Sutclif, Jewell, Barlow, Whitaker, ly proved in Willet , Viber , Lauds , and others , fallifications , frauds , and labyrinths, there should be men yet found to follow their examples; and much more to be wondred that they should thrive by a trade fo base, vnconscionable, and distructive, norwithstanding so manifest and frequent discoveries of their impostures.

As to this work of Doctor Cosins, it may be properly called a Cosenage, independently of an allusion to his name; had not his book bin fufficiently confuted by the abfurdity of his fundamental principles, denying that the Apostles or Christian Church could declare any book of the old Testament, Canonical, which the Iews omitted or rejected, and affirming that no parts of the New Testament were ever questioned by any Church ancient or modern, I should set down many more of his willful falfifications, and weake evalions; but that labour being rendred superfluous by the incoherency of his own doerin, and by the inconsistency of his principles with including in that Canon of Scripture (which he vndertakes to defend) the epiftles above mentioned of Peter, John, Paul, and Jude, and the Apocalyps (for it is evident by the quoted testimonies both of ancient Fathers and learned Protestants, that these epistles of John Jude, Peter and Paul, as also the Apocalyps, were doubted of by many Christian Churches, for three or foure ages ) I do not think fitt to trouble the Reader nor my felf-with a more particular confutation of this rather fantastical then Scholastical History of the Canon of Scripture : fantastical I say, because

he fancies to him-felf that the authority and fayings of men who writ before this controverfy had bin decided by a general Councel, and at the fame time professed a faith which obliged them so submit ther writings and judgments to the decrees of Councels, can be of any force against that general Councel by which the contrary was decided, and they would have bin guided by, if they had bin now living, as St. Austin saith of St. Cyprian in a point of doctrine which was determined by a general Councel against the holy Martyrs opinion, long after his death.

Whofoever can take delight in feing the pittifull shifts, and fleights wherby interested writers endeavour to blind mens eves. and vnderstandings, let him peruse this book of Doctor Coxine and he will find more sport in observing how he tosses and turns the fayings of the Fathers against them-felves, then could be wished in so serious a subject. When the Fathers call the books of Macabees, Tobie, Judith, &c. facred and Divine Scripeure, Canonical Scripture prophetical writings of Divine authority, &c. Holy inspirations, revelations &c. he tels you ( pag. 93. & alibi passim) all this must be understood in a large and popular sence, though the contrary may appeare to any vnbyafs'd judgment that will read the words by him cited (pag. 92. & alike; ) in the Authors themselves; as for example let any one observe how Doctor Cozins mingles and mangles S. Autin's words concerning the controverted books of the Machabets, and afterwards fee what the St. him-felf fays, he will fcarce believe the words are the fame, and may swear the sense is not. For, S. Austin (lib. 2. de doctr. Christ. cap. 8.) fets down as his own sense the fame Canon of Scripture which the Councel of Trent accepts and confirmeth, and he subscribed unto in the third Councel of Carthage; And because he knew that this Canon had not bin defined by a general Councel, and therfore many Churches and Fathers doubted of some books, which he and the 3. Councel of Carthage held for Canonical, he gives some instructions how they who do not follow his Canon, shall proceed vntill they

Pag. 101. 8

be more fully informed, or the matter decided; and these instructions which he sets down for others, who doubted and differ'd in opinion from him, Doctor Cozins wilfully mistakes and misapplies to St. Austin him-self, as if he could be ignorant of his own belief of the Canon.

He is also troubled that Se. Austin doth favour so much the doctrine of Purgatory, and the authority of the Catholick Church (in declaring books of the Old Testament to be Canonical, which were rejected by the Iews) as to fay (lib. 8. de Civit. Des c. 36.) That the books of the Machabees are accompted Canonical by the Church , although not by the Fows. To weaken this testimony he brings an other that strengthens it, and quotes St. Auftin's words (Ep. 61. all Dulcitium) wherin confuring the error of the Circomallions who (to cloake their felf-homicides with text and examples of Scripture) excused that doctrin with the examples of Eleazarus and Razias, related in the Machabees; which pretext St. Auftin largly confutes not only in his epiftle ad Dulcir, but in his 2. book against the epiftle of Gaudent. cap. 23. not by deminishing the Canonical authority of the books of the Machabees as Doctor Cozins fallly impofeth upon his Readers [pag. 108. & feq. ] but by declaring how the Scripture doth indeed relate, yet not commend the felf-homicide of Elegeans and Recise, nor canonize them Martyrs, or propose their deaths to be imitated, though it cannot be denyed but that they thew'd great worldly courage, and contempt of life. Did Doctor Coxins imagin that Duleitius, Gandentius, and other learned Greumcellions were fuch Coxcombs as to prove their Religion by Scripture, and then to quote for Scripture a book which their Adversaries admitted not at leaft for fo Canonical as that controversies of Religion could be therby decided? or doth he think that Se, Austin would not have put them in mind of that folly in very cleer termes, and excufe farther disputes by telling them plainly, and without going about the bulh , that the Machabees was not Canonical Scripture nor fit to be quoted in matters of Religious controversies?

But the Doctor argues (pag. 110.) that St. Auftin tells Gandentins, the Christian Church receiveth those books not vnprofitably, if they be discreetly or soberly read or heard, what then? All discreet and sober men say the same, not only of the books of the Machabees, but of all the other books, and pares of Scripture; and Sr. Peter fayth the fame in substance of St. Paul's epiftles : Will the Doctor conclude from thense, that Se. Paul's epiftles are not Canonical Scripture? because men may read them indifcreetly, and deprave them to their own damnation? Or that there is no Scripture at all, because he himfelf or some of his Bishoprick of Duresme do not read the Bible with sobriety and discretion? these words of St. Austin in the Doctor's judgment (pag. 108.) are fo cleerly against the Canonical authority of the Machabees, that he fays Cardinal Belarmin layd bis thumb upon them, and durst not relate them. I am fure he pointed at them with his Pen, and directed all the world to fee and examin them by his quoting the book and Chapter where they are, as my Lord of Duresme him-self confesfeth in the margent : neither could Belarmin, Peron, or any other Catholick Writer observe any disadvantage to their cause in those following words of S. Austin, Which Doctor Cozini pretends to be so notoriously prejudicial; Recepta est ab Ecchsia non inviliter &c. The Machabees is received by the Church for boty Scripture not unprofitably, if it be soberly read or heard. That is, fayth Doctor Cozins [pag. 110.] As St. Augustin els wher expoundeth him-felf (but where, Doctor Cozins doth not, because he cannot ell) If those things that we read there, be conferred with the facred and Canonical Scriptures, that what soever is thereunto agreeable may be approved, and what is otherwise, may be rejected. According to this acute explanation, which Doctor Cozing falfly fathers upon S. Austin, the most profane books, and Romances, Esop's Fables, and Don Quiscore, may be received by the Church for holy Scripture, as well as the Machabees, if those things that we read therin be conferr'd with the facred and Canonical Scriptures and whatfoever is thervnto agreable be approved

be approved, and what is otherwise be rejected. It were too tedious to note all Doctor Cozins his mistakes. Let these sew serve to know by what a pillar the English Canon and Church is supported.

## SECT. IV.

Protestants so grossly mistaken in their letter and Translations of the Scriptures that they can not have any certainty of faith; and are forc't at length (by their principles) to question the truth of scriptures, and of them who writ the Canonical books therof.



He holy Scriptures were writen by the Prophets, Apostles, and Evangelists, either in Hebrew, Greeck, or Latin; the old Testament (excepting some few parts writen in Chaldaick, and Syriack) was writen in Hebrew, the new Testament, for the greatest part, in

Greeck, S. Marbew's Ghospel in Hebrew, S. Marck's in Latin. We have not the original writings of these Prophets and Apossels, nor of the 70. Interpreters who translated the old Testament into Greek some 300. years before the comming of Christ; we have only Copies; for the truth and exactness where f, we must rely upon the testimony, and tradition of the Church, which in so important a point, God would never permit to err; at least it must have bin so infallible therin, as that the Copy be sufficiently authentick to be a rule of deciding controversies of faith, and of directing men to holiness of life; though perhaps no copy is so exact but therin may remain some erratas.

of the press and pen; yet easily discoverable by it's coherency

or incoherency with other parts of the Text.

Notwithstanding the necessity of admitting some true and authentick copy of Scripture [ for what can it availe a Christian to believe that Scripture is the word of God, if he be vncertain which copy or Translation is true and authentick Scripture | Protestants pretend there is no authentick copy of Scripture in the world, as may be feen in the preface of the Tigurin edition of the Bible, and in all their books of Controversy, feing therin they condemn the Councel of Trem for declaring that the old Latin Translation is authentick; and yet themfelves name no other for authentick : and therfore though the Lutherans fancy Luther's Translation; the Calvinists that of Geneva; the Zuinglians that of Zainglius; the English some times one, fortimes an other; yet because they do not hold any one to be infallibly authentick, it followeth (from their exceptions against the infallibility of the Roman Catholick Church in declaring or decreeing a true and authentick copy of Scripture, and their confession of the vocertainty of their own translations) that they have no certainty of Scripture, nor even of faith, which they ground vpon Scripture alone.

Most of the old Testament as it is in the vulgar Latin Translation, which the Councel of Trem declares to be authentick, was [a] ranslated out of Hebrew by St. Hierom; and the new Testament had bin before his time translated out of Greek, but was by him [b] revewed, and such faults as had crept in through negligence of the Transcribers, were corrected. Tou constraint, me sayth he, to make a new work of an old, that I after so many copies of the Scripture dispersed through the world, should sit as a certain Iudg, and determin which of them agree with the true Greek and in this Cathalogue he saith, Novum Testamentum graces si-

dei reddidi; vetus juxta bæbraicum transfuli.

The antiquity and fincerity of the first Interpreter, and the great Commendations therof to be seene in St. Austin de Civit. Dei lib. 18. c. 43. Non defuit temporibus mostris Presbiter Hieronymus

(a) S. Hie. rom, in lib. de viris illuftr. extremo, 5 in Prafat Lubrorum quos latinos fecit. (b) Hierom. epift. 39. ad Aug. quæft El, inter ep. August. S. Hierom, in bis Preface before the new Teftament dedica ted to Pope Damajus,

Novum opus

ec.

Hieronymus bomo doctiffimus, & omnium trium linguarum periciffimus , qui non è Graco sed ex Habras in Latinum eloquium eafdem Scripturas converterit. Cujus tamen litterarum laborem Judies fatentur effe veracem. And (lib. 2. doct. Chrift cap. 15.) togeather with the eminent Sanctity and learning of S. Hierom, forceth our Adversarie (Boza, to confest, Annorationibus in caput 1. Luc.) That the old Interpreter seemeth to have interpreted the boly books with marveilous fincarity and Religion; and in prafat. novi Testam. The vulgar emion I do for the most part embrace and preferr before all others. Carolus Molineus [ in nov. Testam. part. 30.] I can very hardly depart from the vulgar and accustomed reading , which [ in Luc. 17. ] be professeth to preferr before Erafmus, Bucer, Bullinger, Breneius, the Tigurin Translation, and even before Iohn Calvins, and all others. Doctor Humfrey [de ratione interpret. L. I. pag. 74.] The old Interpreter seemeth to be much addicted to the propriety of the words, and truly with too much anxiety, which I attribute more to Religion then ignorance. See also Pelicanus (a learned Protestant writer) his great prayses of the Translation of the Plalmes in the vulgar Latin edition in praf. in Pfalterium an 1534. See also Doctor Covell acknowledging in his answer to Burget pag. 94. The antiquity of the vulgar translation to be fo great, that it was used in the Church a thousand three bundred years agone : and concluding pag. 91. That the most approved Translation authorised by the Church of England, is that which cometh necreft to the vulgar, and is commonly called the Bisbops Bible. And Doctor Whitaker (in his answer to Mr. Reynolds (pag. 141.) was pleafed to moderat his former rayling against our vulgar Translation revewed by St. Hierom at the request of Sr. Damasus Bishop of Rome, saying, Sr. Hierom 7 reverence, Damasus I commend, and the work I confess to be Godly and profitable to the Church.

The reason that moved the Protestants not to accept, or acquiesce in our vulgar Latin Translation so much commended by them-selves, and the ancient Fathers, is, because they would have as much liberty to reject the true letter as the true sence

of Scripture their new doctrins being condemned by both. For had they granted that any one ancient Translation is authentik. how could Luther have had the impudence to thrust into the Text the word of alone, to affert his justification by only faith. Rom. 3. 28. or how could he omitt 2. Petr. 1. (where it is fayd) wherfore bretbren labour the more that by good works you may make fibre your vocation, this particle by good works? How could Zuinglius have translated for this is my body, this signifies my Body, to maintain his figurative fignification of the words, and cry down Christ's real presence in the B. Sacrament? And fo of all other Protestants Translations, wherof every one hath words added, and omitted in the Text, which cannot be justified or excused by any ancient copy of Scripture, extant in amy language whatfoever.

, [c] Luther being admonished of his corruption would not correct his error, but faith com. s. Germ. , fol. 141. & 144. fic volo, fic jubeo, fit pro ratione voluntas &c. Lutherus ita vule. And concludeth, Therfore the word alone ought to continue in my , New Testament , although all Papists run mad , yet they shal not take it from thence. It grieves , me that I did not add those two other words, omnibus , & omnium. , The Church of England in Edward 6. time,

, Translated some times This signifieth my Body; other times, this is my Body, other times, neither is nor , fignifieth , but infleed therof a blanck as not yet re-

, folved ypon which was true.

, See Knot in his Protestancy condemned , Edit. n 1654. pag. 87.

No mervaile therfore if the Lutherans reject the Calvinists Translation and the Calvinists that of Lutherans; the Translation Translation of the Divines of Bafile is reproved by Beco, who fays (respon ad defens. Cast.) that it is in many places wicked, and altograther differing from the mind of the holy Ghost. And Molinaus [in Testam. part. 20. 30. &c.] faith of Beza, that in his Translation be actually changed the Text: and of Calvin in Translation. Testam. nov. fol. 110.] That he maketh the Text of the Ghospel to leap up and down, and that he wieth violence to the letter

of the Ghofpel, and befids this, addeth to the Text.

As for the English Translation we have King James his true censure in the sume of the conference before his Majesty (pag. 46.) shat be could never yet see a Bible well translated into English. His Royall judgment is confirmed by Mr. Carlile of Christ's descent into Hell [pag. 116.] where he says of the English Translators, that they have depraved the sence, obscured the truth, and deceived the ignorant; that in many places they do detort the Scripturs from the right sence eve. The Ministers of Lincoln Diocess in their abridgment of a book delivered to his Majesty the first of December, pag. 11. & seq. say, that the English Translation taketh away from the Text, addeth to the text, and that, sometyms to the changing or obscuring of the meaning of the Hoty Ghost. Also Mr. Burges in his Apology (sect. 6.) saich bow shal I approve order my hand a translation which hath many omissions, many additions, being sometyms senses, sometyms converge.

Other precise and learned Protestants in a Treatise instituted A petition directed to his most excellent Majesty erc. [pag.76.] say, Our Translation of the Pfalmes comprised in our book of common prayer, doth in addition; subtraction, and alteration differ from the truth of the Hebrew in 200. places at least, And make this the ground of their scruple to make vie of the common prayer, And these corruptions are so undenyable, that Dr. Whitaker hath nothing to answer to Dr. Reynolds (pag. 255.) who objected them against the Church of England; but these words; What Mr. Carlide with some others, bath writen against some places wanslated in our Bibles, maketh nothing to the purpose, I have not

ford otherwife but that form things may be amended.

Thefe

These corruptions in the English Protestant Bibles are fo many and fo notorious, that Doctor Gregory Martin composed a whole book of them, and therin discovers the frauds wherby the Translators pretend to excuse them; somtyms they recurred to the Hebrew Text : and when that fpoke against their new doctrin and translation, then to the Greeck; when that favoured them not, to some copy acknowledged by them-felves to be corrupted, and of no credit; and when that no copy at all could be found out, to cloke their corruptions, the book or Chapter of Scripture that contradicts them, is declared Apocryphal; and when that cannot be made probable. they fall down right upon the Prophets and Apofles that writ them, and fay they might, and did err, even after the comming of the holy Ghoft. This is not only Luther's shift, all Protestants follow their first reformer in this point, having the fame necessity imposed vpon them by their own reformations and translations, so contrary to the known letter of Scripture. Luther being told by Zuinglius from. 2. ad Luther. L de Sacram. pag. 412. 6 feq.] Thou doft corrupt the word of God, thou art feen to be a manifest and common corrupter and perverter of the holy Scripsures, bow much are we ashamed of thee, who have hitherto effecmed thee beyond all measure, and now prove thee to be such a man? Luther knowing all this to be true, had no way left to defend his impiety but by impudency, preferring him-felf and his own Spirit, before that of them who writ the holy Scrip ures, therfore (tom. 9. Wittemberg. an. 1554 fol. 290. o in ep. ad Galat. cap. 1. after the English Translation fol. 33. 6 34.) he faith, Be it that the Church , Auftin , and other Doctors , alfo Peter, Paul, yea an Angel from beaven teach otherwise, yet is my doctrine Such as fetteth forth God's only glory &c. Peter the chief of the Apostles did live and seach (extra verbum Des) besides the word of God; and against St. Fames his mentioning the Sacrament of Extreme Unction (de Capti. Babyl cap. de extrem. vnct. in tom. 2. Wittemberg. fol. 86.) But though this were the epiftle of fames I would answer that it is not lawful for an Apostle by his authority

missione a Sacrament; shis apertainesh to Christ alone: As though that blessed Apostle would publish a Sacrament without warant from Christ. See also what he says of Monses his writings (some 3. Wistemberg. in Psalm. 45. fol. 432. & 422. & som. 3. Germ. fol. 40. 41. & in Collog. mensal. Germ. fol. 152. & 153.) The Century Writers of Magdeburg follow this doctrin of Luther [Centur. 1. l. 2. cap. 10. col. 580.] and particularly accuse St. Paul of error by the persuasion of St. Iames. Brensius also, (whom Bishop Ievel in his desence of the Church of England (pag. 473.) termeth a grave and learned Faster, affirmeth [in Apol. Confess.] cap. de Concil. pag. 900.] that St. Peter chief of the Apostles, and also Barnabas after the boly Ghost received, togeather

with the Church of Ierusalem, erred.

Though Lueberans and Calvinifts differ extreamly in many points of doctrin, yet in this of fallibility of the Apostles in faith and manners even after the receiving of the holy Ghoft, they fully agree. Calvin him-felf in his Comentary in omnes Pauli epistolas in Gallat. c. 2. vers. 14. pag. 511. reprehendeth Peter, Barnabas, and others; and pag. 150. fays, that Peter added to the schism of the Church, the indangering of Christian liberty, and the ouer-throw of the grace of Christ. See him also in Act. c. 21. Clebitius a learned Calvinist (in his Victoria veritatis argum. 5.) impugneth St. Lukes report in the history of our Sauiours passion, faying, Matthew and Mark deliver the contrary, therfore Matheo & Marco duobus testibus plus adhiberi debet quam uni Luce, qui Synaxi non interfuit, quemadmodum Matheus. To Mathew and Mark being two witnesses, more credit is to be given; then to one Luke. And Gualter (in Act. 21.) reproveth St. Paul's fbaving of his head. Ad other Calvinists mentioned in Zanchius his epistle ad misc. sayd. If Paul should come to Geneva and preach the same boure that Calvin did , I would leave Paul and heare Calvin. And Lavaterus in his historia Sacramentaria (pag. 18.) affirmeth , that some of Luther's followers , not the meanest among their Doctors, fayd they had rather doubt of St. Paul's doctrin, then of the doctrin of Luther, or of the confession of Augusta.

This desperat shift being so necessary for warshing their corruptions of Scripture, and maintaining the fallibility of the Church in succeeding ages (for the same reasons which conclude it infallible in the Apostles time, are applicable to ours, and to every former century; other-wife it must be fayd that God's providence and promifes were limited to few years. and him-felf fo partial that he regardeth not the necessities of his Church, nor the faluation of any person that lived after his Disciples, this impiety could not be rejected by the Prelatick Church of England without contradicting their brethren abroad, and their own principles at home. Therfore B. Iewel in his defence of the Apology for the Prelatick Church of England (pag. 361.) doth affirm, that St. Mark miltook Abracher for Abimelech, and St. Matthew, Hieremias for Zacharias; And Mr. Fulck against the Remish Testament in Galat. 2. fol. 3224 chargeth Peter with error of ignorance, and against the Ghospell; and Doctor Goade in his Tower disputation with Campion (the second days conference arg. 6. ) affirmeth that Sr. Peter did err in faith, and that, after the fending down of the holy Ghost vpon them. And Whitaker [ de Eccl. cont. Belarmin. Controv. 2. q. 4 pag. 223. ] faith : " It is evident that even af-, ter Christ's Ascension, and the Holy Ghost's descending vp-, on the Apostles, the whole Church not only the common ,, fort of Christians, but also even the Apostles them-selves er-, red in the vocation of the Gentills &c. yea Peter also erred : ,, he further more also erred in manners &c. And these were " great errors, and yet we fee thefe to have bin in the Apostles o-, ven after the Holy Ghoft descending upon them . And truly if the Apostles were not only fallible, but did teach errors in manners and matters of faith, after the holy Ghoft descending vpon them, their writings can be no infallible Rule to direct men to faluation; which conclusion is so immediatly and cleerly deduced from this Protestant doctrin, that the fuppofal and premifes once granted, their can be no certainty in Scripture; and indeed this all the Reformers aymed at , though

though durst not say it, yet they did as well, and sufficiently declare what litle esteem they have for Scripture, though they make their ignorant flocks believe they teach them nothing but true Scripture, and the infallible word of God.

## SVBSECT I.

Particular instances of Protestant Corruptions in the English Bible.



Hough it may feem superfluous to specify any corruptions of the English Translators of Scripture after so cleer testimonies, and confessions drawn from men of their own party, yet to excite a conscience, or at least curiosity in the Protestant Reader of examining further this

matter, I will mention a few of many which he may find both in Doctor Gregory Martins book of this subject, and in the Re-To maintain by Scripture that Popery is, or mish Testament. at least favoreth Idolatry, by worthiping of Images, wherfoever the Scripture speaks of Jdols, they translate Images, as 1. Jhon 4. 21. My babes keep your selves from Images. And , how agreeth the temple of God with Images. And be not worshipers of Images as Bible 1562

Some of them, &c.

And 2. Paralip. 36. verf. 8. they added to the Text, words, that are not in the Greek, Hebrew, Latin, or any copy however so corrupted. The rest of the acts of loakim and the rest of the abominations which he did, and the carved Images that were lind to his charge , behold they are written &c. These words (carved Images layd to his charge ) are added by the Protestant Transjators, and not to be found in any copy or Text of Scripture in the whole world. And though for meere shame in some la-

Bible 1562.

ter editions this impiety hash bin corrected, and Jols not J. mages put into the Text, yet to make the illiterat fort of people believe that they are the fame thing, Image is put in the

margent; and in some places left vncorrected.

The first Protestant Bishops in Queen Elizabeths reign not being able to prevaile with the deposed Casholick Bishops to confecrat them, as Scripture commands, by imposition of Episcopal hands, and therfore relying for their Caracter upon the letters patents, supremacy, and election of the Queen, ranslated the Greek word Kerotonia [ which S. Hierom and all the Ecclesiastical writers before and after him translate, Ordination by imposition of bands they to make good I say their want of such an Ordination, by words of Scripture in the Bible which then they set forth ] translated the said Greeck word Ordination by Election: but their Successours who of late pretend to a more lawfull caracter then ever their Ordainers durst profess to have had received, or them-selves can make good, corrected this translation, and restored into the text Ordination by imposition of bands.

To affert mariage of Priests, when St. Paul says Have we not power to lead about a woman? they translate, insteed of woman; wife; but when he says in the same epistle, and vieth the same word, It is good for a man not to touch a woman, then

Cor. 7. V. 1. they translate not wife, but woman.

To cry down the Sacrifice of the Mass, they translate Temple, or Table, for Altar, elder for Priest. To discredit the worship and honour of Saints, they corrupt the words of the Psalm. 138. Thy friends O God, are become exceeding bonorable; their Princedom is exceedingly strengthned, thus How deere are thy Councells (or thoughts) to me o God: How great is the sum of them?

To condemn vows of Chastity as impossible to be performed, they translate Matthew 19. v. 11. All men do not receive this saying, thus, All men cannot receive this saying. To affert the Supremacy, in King Henry 8. and Edward 6. days, they translated

translated thus, Submitt your-selves &c. unto the King as chief head. 1. Peter. 2. But in Queen Elizabeths reign (because she did not think the title of bead of the Church fo proper for one of her fex, they altered their Scripture, and translated, To the King as having preheminency, or as superiour. But when King James obtained the Crown, and feemed to affect much the supremacy, 8 1579. then Scripture spoke according to his humour, to the King as

Supreme. To excuse many of their corruptions and falls Translations, Doctor Whitaker writ a book, wherin he endeavored to shew that some Greek and Hebrew words might be taken in that fense which the English Translators gave them; but he never could prove that the profane and Poetical fignification wherunto the Translators and he had applyed them, could make sense in holy scripture, nor be accommodated to ecclesiastical disciplin, and Divine doctrin. And therfore Doctor Reynolds in his reprehenfions of Whitaker's work, proves the abfurdity of his defence, and of the English Translations, by this example. Suppose (faith he ) that a yong spruce Minister should step into the pulpit . and exhort his Parish to prepare them-selves for the holy Communion, and the Anabaptists for baptism; according to the stile and phrase of the English Protestant scripture, wherin Priest is caled elder, Church, Synagogue, boly ghost, boly wind, Lord Baal. Master, raine, Baptism washing, soule carcas. ( Because they had rather bury Christ's soul with his body, or deny that he had a foule, then confess it went to Limbus Patrum, and therfore they also translate Hell grave; ) Sacrament secret, Beelzebub lord of afty, Angells Meffengers; The Minister therfore who according to the proper and ecclefiafticall fense of these words might , have spoken sense thus, I that am your Priest placed in this " Church by the holy Ghoft, for the feeding of your foules, , do denounce vnto you in the name of Christ our lord and , Master, that vnless your foules be regenerated by Baptism, and prepared for the Sacrament of the Altar, you shall be ocondemned body and foule into hell, and your portion shall , be

the yong Minister I say in steed of this godly exhortation which might move the Audience to devotion, must in his own scriptural language move the parish to laughter, thus; I that am jour elder, placed in this synagogue by the holy wind, to the feeding of your Carcasses, do pronounce unto you in the name of the anomical our Baal and raine, that unless your Carcasses be regenerated by washing, and prepared for the secret of the Table, you shall be condemned body and carcass to the grave, and your portion shall be with the slanderers, I say with the lord of a sty and his Messengers.

Let none therfore admire if Doctor Gregory Martin so celebrated for his knowledg in the Hebrew and Greek tongues (which he taught in Oxford,) should conclude his Treate of the English corruptions of scripture with this zealous reprehention of the Protestant Clergy of his Nation, Are not your scholars, (think you) much bound vnto you, for giving them in steed of God's blessed word and holy scripture such translations Heretical, Judaical, profane, false, negligent, fantastical, cal, new, naughty, monstrous? God open their eyes to see, and mollisty your hearts to repent of all your falshood, and treachery, both that which is manifestly convinced against you, and can not be denyed, as also that which may by some shew of answer be shifted of in the sight of the ignorant, but in your consciences, is as manifest as the other.

For my part, J will not fay much to the Protestant Clergy with any great hopes of their conversion; there must by more of Divine inspiration then of human persuasion in bring ing men to acknowledg corruptions so abominable in themfelves; so advantagious to the Contrivers, Continuers, and Connivers, and so much applauded by the poore souls that are seduced. My rhetorick is not sufficient to persuade bloud and stell to recounce the Peerage and profit of their Bishopricks and Benefices, and reduce themselves, their wives and Children, to their former despicable condition, and then either to beg their bread, or rely for a lively hood wpon the charity

charier of those, whom they had deteived by their doctrine or disoblized by their centures. To arrempt so difficult an enterprile would argue as much wanity in me, as it dock folly in lay Protestants, that thinck, them felves fafe in conscience and furficiently informed of the way of faluation, by asking a Protestant Bishop or Minister , whether he be a Cheat ? or (which is the fame thing) whether the doctrine wherby alone he can live and hope to thrive in this world, be no fufficient to fave the foule? Few men will confes their guilt, or pronounce an infamous fentence against them-felves, though they be guilty; neither will it be a tollerable excuse in the day of Judgment for any different Protestant to Tay, that he made Judges of his Religion (not indifferent but a indigent persons, that have no other interest, credit, or lively-bood , but to preach and maintain Protestancy, whether it be fufficient or not sufficient for faluation, the Bilhop or Minister lives by faying it is sufficient, and the true Religion. I can not deny but that some Protestant Bishops and Ministers have recanted and repented their errors; but few before they were furnmon'd out of this world by approaching death tor before they had loft their interest and hopes, by the violence of warr and the viriflitude 

Wherfore feing the Protestant layty hath so much reason to doubt either of the sincerity or sufficiency of their Clergy in matters of a Religion without which their Ministers can not subsist [ few of them having either partimony, or a trade]; let them be pleased at present only to consider whether it be more credible that Sr. Hierom, the greatest Doctor of God's Church, and the most skilfull in the three languages wherin Scripture was written, who lived in the primitive times, whem perhaps some of the original writings of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and an hentick copies of the Apostles were extant, or at least the true and at hentick copies of the Apostles were extant, or at least the true and at hentick copies of the Apostles were extant, or at least the true and at hentick copies of the Apostles were extant, or at least the true and true and true and true at least the true and true and true at least the true at least t

of the Scriptures; let them be pleafed, I fay, to confider, who ther it be more credible that a Translation made or received by this most holy Doctor, (and then approv'd of by all the world and ever fince accepted and applauded in God's Church) be defective, or deceitfull, then a traffation made fince the pretended Reformation, by men not only engaged in that new doêtrin , but maintain'd therby , and fo addicted to she pleasures and profits of this world, as the first Reformers, and their Successiours the Protestant Clergy are known to be , not only in England , but in all other parts of Christendom: Let them be pleased also to consider, whether the judgment of the Roman Catholick Clergy in these Kingdoms, (who in being of that judgment, can have no motive, but conscience as is manifelt by the incapacities and penalties lay'd vpon them for not conforming to Protestancy ) be not a more impartial, and lefs to be fuspected rule for any predent person to follow, then the judge ment of the Protestant Clergy, rewarded, and promoted to the greatest employments both in Church and state, for being of that opinion they profest, and who would forfeit all their being if they declared them-felves contrary to Protoftancy.

This being as maturely and imparrially confidered as the importance of the matter doth require, non will believe that the vulgar Translations made by Protestants, is holy Scripture, they being to contrary to our embata in latin, translated out of the true Greeck and Hebrew copies, writen first by a holy Martyr, and after revewed by a Se whole sincerity and learning were fufficient to canonize his Translation , had it not bin the word of God, and most holy of it felf, and fo declared by the teltimony and approbation of the Church for the space of 1200. years before the Councel of Trent. In vain therfore do Protestant Writers tell us that their Translations are taken immediatly from the fountains of the Greek and Hebrew, fo is our pulgane; only with this difference, that ours was taken from the fountains when they were cleere, and by holy and learned men that knew which were the crystal was

ter

ters, and true copies, but their is taken from fountains of trous ble'd waters, by lewd and vicious persons, and after that the Arians and other Hereticles had poylen'd and corrupted there with their falle and filthy doftrin.

Thus much against the Protestant letter of Scripture; now

to their fense of Scripture. Mystelfants, to make birt forth whethy ares, and they are as while

#### le visible Church of God was eigher an carditis at the force t has meient lenfer, er fo Veixed, To Des P. Lak of Dates

# tard seed ad on a notice straight a first their t The Protestant interpretation is not the true sense of Scripture.



one of the Church have bin for warehird and HE principal part, and as it were the foule of Scripture, is the fence, which was delivered to the Church togesther with the letter. For as Se. Hierom [in quad Galat.] fayth, the Ghafpel to nie in the word , but in the fence , not in the bank obut in the sape , not in the larges of the morde

but in the root of the meaning; So that though we should grant the Protestant Translations to be true, yet if we prove their interpretation falle, we demonstrat they have no Scripture, nor the leaft pretext or colour for their Reformations.

And first, that the Church received togenther with the letter the true fense of Scripture, is as evident as it is, that God would not speak words without fense, or leave the interpretation of them to men whose capacities reach not the mysteries of Religion, contained in the words. Therfore our learned Adverfaries are obliged to confest, abou no man doubteth, but Chemnit. in that the primative Church received from the Apofiles and Apoficio- examin part eal men. not only the text of Scripture, but also the right and nati-Di fenfe therof.

The dispute therfore between Catholicha and Protestant discrip mine

2. fol. 74 Saravia in

defenf tra

fir gradibus pag. 3. Je wel in bis defence of the Apology 157 pa. 35.

is not, whether the Church ever received the true sense of Scriptures; but whether that sense continued as well as the letter in the Church; and whether the interpretations of Luther, Calvin, Cranmer, Hamond, &c. or of the Prelaticks of England, ought to be present d before that of the Roman Catholick Church; because the true sense of Scripture, is supposed by all Protestants, to have bin lost for many ages, and that the whole visible Church of God was either so careless as to forget the ancient sense, or so wicked, as to sorge a new sense of Scripture.

And first it seems against reason, to believe that any Chrifrian Congregation could be less carefull of the sense of Scripture, then of the letter, because the fense is that which importeth most for preservation of the faith. Therfore if the Prelats and Pastors of the Church have bin so watchfull and diligent in all ages, as to find out and correct all heretical corruptions of the letter of Scripture, how is it possible they would neglect the same industry for preservation of the sense which is the principal part of God's word? And if Protestants think the letter was fafe in the custody of the Roman Chatholick Church, from which they received it, bow can they suspect the purity of that fense which was kept and delivered to them by the fame Church and authority ? And if God's providence (as they confess) was engaged in keeping the leaves, and letter of Scripture from corruption, furely it could not be fo vnconcern'd for the integrity of the fence, and substance, as to permit it to perith. Besides, it is much easier to keep the sense of Scripture incorrupt and pure, then the letter : The letter. was writ only in paper or parchment, the fense in the heads and hearts of the Bilhops, Doctors, and People of the Church: a dash of a pen may alter the letter, but cannot have access to the fence, which lodgeth in the hearts and heads of the faithfull.

The precept of receiving the fense of Scripture from the Church, is not only agreable to reason, but prescrib'd in Scripture

ture, as the only way of faluation. Go not from the doctrin of the elders, for they have learned it from their Fathers, and of them thou shalt learn understanding, and to answer in the time of need. Eccles. 8. 8. The first Protestant Reformers observed not this, they went to no precedent Church , nor Fathers for their interpretation of Scripture; and therfore the words of Ieremy 18. 15. may be literally applyed to them. They have fumbled from the ancient ways to walk in ways not troden. The Protestant Clergy ought to fay and confess ingeniously that of holy Job 8.8. Inquire therfore I pray thee of the ancient generation and prepare thy felf to fearch of their Fathers, for we are but yesterday, and ought not intrude their own Imaginations as the true explanation of God's word. They do not mitat St. Gregory Nazsanzen and St. Bafil who as Ensebius relates [Hist. l. 11. cap. 9.] did feek the underflanding of the Scriptures not from their own presumption, but from the writings and authority of their Ancestors. They do not follow the rule of Origen faying [ tract. in Math. 29. ] That in our understanding of the Scripture we must not depart from the first Ecclefiastical tradition, nor believe other-wife, but as the Church of God bath by succession delivered to us. Nor that of Tertulian [1. 1. de prescrip. c. 6.] , What the Apostles preach'd, what " Christ reveal'd to them, ought not be otherwise proved then , by the Churches which they planted.

Protestants contemn all these rules, and because there was never any Church in the world which professed the same faith that any of their Reformers preach't, or them-selves now profess, they are necessitated to except against all Testimonies of ancient Fathers and Councels, and against the continual and common consent of all Christian Churches concerning the proper sense of Scripture, delivered to the primitive Christians: and will be judg'd therin by none but by them-selves, and by their own sancy of Scripture. They all follow this rule of Luther the first Resormer, which he layd as the soundation of all Protestant Resormations: " The Governours of Churches, and Pastors of Christ's sheep have indeed power to teach,

Tertullian in lib.de præicr. Qui eftis vos. vnde & quido vemilis ? bbs tam diu latuiflis S. Hilarms L. 6 de Trinita ante med Tarde mihi hos puffinges doct res atas nunc bujus acult protuin Us.

epift ad Pamach & Ocean Cur post mos niteris quod antea meloivimus ? Dique in bac diem fine ista doctrinà mundus chri-Pianus fuit. Luber in ep. ad Argeminenses anno 1525, Chriftum a nobis primo vulga. tum audemus gloriari.

S. Hierom. in ,, but the sheep must judg whether they propose the voice of epist ad Pamach. So Oce ... Christ, or of strangers, &c. Whefore let Popes, Bishops,
mach. So Oce ... Councels &c. decree, order, enact, what they please, we
quadring to so shall not hinder, but we who are Christ's sheep, and heare
(now 1600) his voice, will judg, whether they propose things true and
amns docere ,, agreable to the voice of our Pastor; and they must yeeld to
not niteris ,, us, and subscribe and obey to our sentence, and censure.

Quod amnea ... Luther tom. 2. Waternb. cap. de Saora Script. fol. 375.

And because B.p Jewel in his challenge (thinking that none durst answer or accept it) appeal'd to the holy Fathers of
the first ages, and was therepon immediatly convicted of hypocrify, and impostures, he was grievously reprehended by his
own Prelatick brethren as injurious to him-self, and as one
who had given the Papists too large a scope, and after a manner spoyl'd him-self and the Church, see Doctor Humfrey in Iewel's life edit. Londin pag. 112. and the same also in Full's
resentive against Briston pag. 55. Ever since that soile, the Prelatiks have bin more wary, and one of their greatest Champions Bilson Bishop of Winchester in his true difference between
Christian subjection &c. pare. 2. pag. 353. Saith in plaintermes
The people must be discorners and Judges of that which is saught.

How contrary to Luther's Reformation was the doctring of the primitive Church and Fathers, we may judg by these words of Gregory Nazianzen. in the oration, wherin he excuseth him-self for having bin long absent from his slock and not exercised his function. Vos Oves, nolite pascere Pascores, neque super terminos corum elevamini, sain enim ost vebis, si recto pascimini, nolite judicare indices, nec legem seratis legis-latoribus & c.

Now let any man who hath common semse be Judg, whether it be in the least degree probable that not only the illiterat Protestants, but even their greatest Doctors, and their sirft Apostles, Luther, Calvin, Cramper &c. should know better the true sense of Scripture that was delivered to the sirft age, then they to whom those of that age told what they were taught by Christ and his Apostles, or then the second which told the

third.

third what they were taught by the first? and so from generation vntill Luther and Calvins tyme. That every age gave this favorable testimony to the subsequent, of the sense of Scripture which it delivered, can not be denyed; otherwise none would have received their fense of Scripture, or their doctrin, as Divine; whether they were fincere in delivering their testimony, is the question; And because none questions it but Luther. Calvin &c. and their followers, vntill we fee better evidence. and a more cleere cause of their reformed principle and knowledg of the visible Churches apostafy, then their privat spirit, or Lather and Calvins new and extravagant interpretations of Scripture, we dare not condemn the whole ancient visible and Catholick Church, nor concurr with it's declared enemies in fo rash a judgment, as to affirm, that the Church betrayed it's trust, and posterity; which rash judgment is the ground of the Protestant Reformations.

S. Atbandsus in lib. de Decretis Niceri. Syrtod. contra Euseb. Ecce nos quidem ex Patribus ad Patres, per manus traditam suisse banc sententiam demonstravimus; vos autem O novi fudæi, Caiphæ silii, quos tandem nominum vestrorum potestis osendere progeniores. S. Gregor. Nazian. ep. 2. ab Chelid. Absconditam post Christum sapientiam nobis annunciam, rem lacrymis dignam, si enim triginsa his annis sides originem habuit, sum quadringenti (100 1600.) sere anni ab eo tempore ssucrim quo Christus palam conspoctus est, inane tamo tempore suit Evangelium, inanis etiam sides nostra; & Misropres quidem frustra martyrium subierum, strustra

etiam tales tantique Antifities populo prafuerunt:

St. August. de visits. credendi cap. 14. faith, to the Manichees, what we may to the Protestant Reformers. Vos autem & tampauci estis. & tam rerbulenti, & tam novi, nemini dubi-

um eft, quoniam nihil dignum autoritate proferetis.

Seing therfore the Roman Catholick sense of Scripture hath for the space of 1600, years bin delivered by the visible Christian Church from age to age, as the true meaning of God's word; and that the Protestant sense of Scripture was never

never accepted of by any but condemned Hereticks, and even in this last age was delivered but by a few surbulent and difagreeing persons, and obnoxious to many exceptions much diminishing the credibility of their testimony; it is at least 16, to one, not only in the number, but also in the quality of the winnesses, that the Roman Catholick sense of Scripture is true, and the Protestant sales; and by consequence the Protestants have no Scripture to maintain the doctrin wherin they differ from Roman Catholicks.

# SECT VI

Protestants mistaken in the Ministery and Mission of their Clergy, in the Miracles of their Church, in the holiness and banesty of their Resormers.



Lbeit God was able to call, justify, and confirm the elect without any mediat means, yet (as Protestants confes) he was pleased, not to accomplish the same otherwise then in, and by the ministery of his Church. Therfore S. Paul tells vs. Ephel. 4, 41, 12, 13, 1

that Christ hath placed in his Church Pastors and Doctors to continue to the confirmation of Saims till one all meet in the enity of faith. The chief of these Pastors and Doctors are the Bishops, who whom (as the same Apostle testisieth) it belongeth to govern God's Church [Ast. 28.] These Bishops must succeed not only in Doctrin, but in caracter to the Apostles; which caracter is the ordinary ministery or vocation, discern'd and received by imposition of Episcopal hands [1. Tim. 4.] But because Luther was only a single Priest, and Calvin (as most say) not

to much as a Prieft, and that both despaired of Episcopal and Prieftly succession, they resolv'd to remedy tha want, by fave ing that the caracter of Priests and Bishops was not distinct from that of Baprism; and wheras, Linber's ordination or ordinary vocation in the Roman Catholick Church, was, to preach the doctrin which he had receiv'd from that Church, and not his new doctrinal Reformation, [ a ] he and all Reformers after [a] Georgius him, pretended an extraordinary and immediat vocation and million from God, to teach an other faith contrary to that guil Confes. which the then visible Church professed, and could not be proved , If there had pag. 137. that any precedent Congregation ever held. , been right beleevers faith Georgius Milius pag. 138. that went before Luther in his office there had then bin no need of , Lutheran Reformation. Therfore we fay that Luther was rai-, fed up ( divinitus & extra ordinem ) by God's special apoint-, ment and extraordinarily. See Luther in loc. Com. claff. 4. pag. \$1. Bucer in epift. ad Epifcop. Hereford. calls Luther the first Apostle of the reformed doctrin. Beza in epift. Theolog. op. 54 Ergo de extraordinaria vocatione videamus Huic vero tam demum locum effe dicimus, cum vel nulla, vel pene nulla est ordinaria vocatio, ficut nostris temporibus accidit in Papatu, cum expectari extraordinaria vocatio, que nusquam erit, nec debuit, nec potuit. Bishop levell in his Apology for the Church of England part. 4. cap. 4. drvif. 2. And in his defence of the Apology pag. 426. , The truth was " vnknown at that time when Martin Luther and Plarick Zuin-, glius first came vnto the knowledg and preaching of the . Ghospel.

Milnus in Am expire art.7. de esclefia

Mr. Parkins in his exposition vpon the Creed, par 400. and in his works printed 1605. fol. 365. And in his reformed Catholick. pag. 329. " We fay that before the days of Lunber, for the foace , of many hundred years , an universal Apostaly overspread , the whole face of the earth, and that our Church was not , then visible to the world.

Calvin in Institut. lib. 4. cap. 3. fed. 4. Quod Dominus nobis minumit, &c. Lascicius in proof of his extraordinary vocation, bb. de Rufforum Relig. pag. 23. alledgeth Calvin faying. , Because the fuccession or Series of ordination hath bin interrupted by the Pop's tyranny, there is need of a new subsidy, &c. And

this guift was altogeather extraordinary.

Mr. Fulk against Stapleton, pag. 2. The Protestants that first preacht in these last days had likwise extraordinary calling. Mr. Perkens saith the same in his works printed 1605. fol. 916. Mr. Symonds, pag. 122, upon the Revelations, affirment a calling to preach by the civil Magistrat, a holy and sufficient calling

(faith he) in the time of these confusions.

But this pretext and prefumption of theirs is groundless. Because the ordinary Ministery of Christ's Church being to continue (as S. Paul says) to the consummation of Saints, and end of the world, there could be no necessity of an extraordinary contrary mission or ministery; but rather it must be concluded that there is an impossibility therof, seing it is impossible that God should send men to contradict him-self or that doctrin, which he promised should continue verill he day of judgment by the Ministery and means of the ordinary Pastors and Boctors of the Church. 2. Whensoever God sent any extraordinary Ministers or Resormers, he consirm'd their missions and Ministery with vindoubted miracles, as is manifest by the example of Mosses, and the Prophets of the old Testament, and of the Aposses in the new. But no such thing appeared in Lutter or any Protestant.

Their ordinary excuse that Miracles are ceased in the Church, is consuted by their [b] own acknowledging that in the Indies, God, by means of the Jesuits and other Catholick Preachers,

worketh Miracles for the conversion of Pagans.

And Philippus Nicolai confessent that the Jesuits and other Spanish and Portugal Preachers, converted both Indies, Iapon, Cataia, &c. And wrought many true Miracles in those parts, and in our age, but Wishall addeth lib. 1. of his Comentaries de Regno Christi, pag. 91. 312. & 312. 314. 318. & 219. That such Miracles wrought by the Jesuits and other professed Papists, pro-

The Dr. Peeld in his Treats for the Church lib. 3 cap. 46. Mr. Abr. Hars-well in his seport of the Kingdom of Congo, princed 1597. in his epifile to the reader.

seed not from their faith as it was Roman Catholick, but as it was Lutheran. See him pag. 91. 6 53. 6 pag. 91. he fets down thus in ref. some mysteries of Christianicy, wherin Lutherans agree with Roman Catholick , and attributs the Miracles to them only; Gregeri A. concluding. Hucofque enim Lutheranifant. Wheras it is well known pol. pag. 322 that the Felius inculcat to their Profelies in all parts of the world Danaw conthe Roman Carechisms, and in the Indies, Iapon, China, &c. tra Belarmin bid them beware of the English , Holanders , and other Protes- Pas. 781. tants doctrin, as of herefy: And many of their Miracles are wrought at the intercession of our B. Lady S. Fgnatins, S. Francis Xaverius, &c. and by application of their Reliques.

Mr. Harrwell is more reasonable; he confesseth loc. eit. that the conversion of Congo was accomplished by massing Priests, and after the Romish manner, and this action (faith he) which tendeth to the Glory of God, shall it be concealed, and not committed to memory, because it was perform'd by Popish Priests, and Popish

means? God forbid.

Now if God works miracles for the Conversion of Pagans to our Catholick Religion, it must be confessed, that either ours is the true Religion, or that God deceives those poore foules which by our Ministery, and his miracles are thervnto converted. Besid's; if what Protestants say, and that whervpon they ground their Reformations, be true viz, that for above 1000. years the true Church hath bin invisible, or suppres'd, and the world abused by Popish Impostors, and counterfeited miracles, &c. the innocent and illiterat Papills (who are supposed to have bin seduced.) seeme as fit an object for Divine mercy, and miracles, as the Indian Idolaters: But seing not one vindoubted miracle hath ever bin wrought to convert them from Popery to Protestancy, it must necessarily follow, that either God doth not approve of Protestancy, or hath altered the viual Stile of his providence, which never failed to work miracles for the conversion of the Israelies, and Hereticks when most guilty of herefy and idolatry. T'is strang he should not observe the same custom with Popish Christing ans, \*6003

Symon Ly. ponf alterd ans, and convert them by the means and miracles of holy Protestants, if these be his chosen people, and sent by him to

preach the Ghofpel.

Not on Protestant Preacher could hitherto be prudently taken for an ordinary Prophet, or for a person of extraordinary piety; even the first Protestant Reformers are convicted of dishonest dealing, and scandalous conversation, and are farr from that degree, I do not fay, of fanctity, but of morality, requir'd in men pretending to reform others. We grant that a true Religion may be abused by the wickedness of it's Professors, yet never was the truth of Religion planted, or revived by the ministery of wicked persons. Let us run over all Christendom, and we shall find every Province therof converted to the Roman Catholick Religion by men not only Apostolical in their lives, and conversation, but also in Miracles. We shall find (not to leave our own Hands ) an Austin in England, a Putrik in Ireland; a Columban in Scotland, and almost in every county of these Kingdoms a miraculous Saint that converted our Ancestors to Popery. How incredible therfore is it , that Protestancy can be the true Religion, feing that in all the world they cannot name one Protestant eminent for Sanctity, Miracles, or morality. Cranmer carried his wench with him in his Episcopal vifitations; Bale fays him-felf was infpired to take a fweet - heart called Dol; Bishop Popper went to law with a Butcher for his wife; Peter Martyr, and Bucer came to preach into England, each of them having a Nun for a wife; Calvin kept a Gentleman of Laufanna his wife; Beza run away with the wife of a Taylor; And as for the Protopatriarch, and first Apostle of all the Protestant Reformations Luther, himself confesseth ( loc. com. elass. 4. pag 50.) that from his infancy he was haunted by the Devill, and to be rid of him entred the Religious Order of St. Austin; but afterwards the Devil prevail'd in a reall, not imaginary disputation against him, concerning the abrogation of the Mass, adoration of the Sacrament, and invocation of our B. Lady and other Saines; and he refolved (having bin

convicted by the Devill's argument to for-fake his Order, and fet vp Protestancy, which never had bin heard of before. And wheras during the time he lived amongst his friars, he acknowledgeth that he lived chaftly, and virtuously, yet after his revolt from the Roman Catholick Religion, he professeth in fundry places of his writings, that he could not live without a woman, and none could ferve his turn but a Nun, whom he debauched out of her Monastery. Luther tom. 1. epift. fol. 334. & Collog. Germ. cap. de Matri. Eight days were now past wherin , I neither did write, pray, nor study, being vexed with the temptation of the flesh, &c. As none can abstain , from meat or drink, so he cannot from a woman &c. But ,, it fuffifeth that we have known the riches of the glory of , God, the lamb which taketh away the fins of the world, , can not draw us from him although we should commit fornication, or kill a thousand times in one day.

His pride was so excessive that his Disciples are ashamed of him, and have endeavored (by altering many things in the later editions of his works) to conceale the impiety of his Tenets, and the impersections of his person; He was a better Drol then Doctor; sociable, but scandalous. Melanchion excusing Luther's scandalous mariage in epistol. ad Ioan. Camer pag. 39. saith, Est vir iste nequaquam exiis qui homines oderunt, & congressius sur junt, quotidiana autem vita illius vsum non ignoras, unde cogitare

te cætera, quam me scribere, melius ut opinor fuerit.

He wanted not wit to fe the meakness of his Zealous Profelits, and was so facetiously wicked as to laugh at them for relying vpon one Luther in a matter of so great importance as the chang of Christian Religion, against the testimony of the whole visible Church, and the sense of all ancient Fathers and Councels; and therfore was vsed to say when he was merry amongst his considents, and Camerades in the Alehouses of Wittemberg, Bibentibus nobis cervisiam Wittembergensem crescus E-vangelium: That the Ghospel was zealously preached (by sooles) while he made good cheer with friends. He spent

his life in good fellowship; and Sleydon his deer Schollar (lib. 2. edit. 1521. fol. 29.) reporteth, how that Luther him felf acknowledged his profession not to be of life or manners, but of do-Grin, withing ( 1. 2. ed. 1520. fol. 22. ) that he were removed from the office of preaching, because his manners and life did not answer to his profession: wherfore it was viual with fuch protestants as knew his life and conversation to say when they resolved to give them-felves to pleasure, and debauche : hodie Lutheranice vivemus, to day we will live Lutheranlike : see Benedict Morgensterne in tract. de Ecclesia. pag. 221. His death was answerable to his life, in the morning he was found dead, having bin very merry and feating him-felf the night before. He attempted in vain two miracles, at the importunity of his Schollers; the one was to revive a dead man; the other was, to dispossess one of his own Disciples, according to his new form of Exorcisms; But Staphylus, who was prefent, fays, Luther was fo fouly frighted, that in steed of chasing the Devil, him-felf run away, and was in danger of being killed; The want of fuccess in these two attemps, made him fay that miracles were ceased in the Church, and that all ours are but impostures, or don by compact with Sathan.

pact with Sathan.

Zuinglius Author of the Sacramentarian Religion, having bin tyed by Luther to no other rule of faith belides the letter of Scripture (for he had bin Luther's scholler) but differing from his Master in the point of the real presence, invented a new reformation, which he planted among the Suitzers; and before he would impart it to them, he made [c] his conditions by way of petition (yet extant in his works) that if the Camons would permit him and his Ministers who ioyned with him, to take wives, he would reveale to them the Evangelical doctrin, so long hidden. An other Epistleto the same purpose he writ to the Bishop of Constance: and the reason he gives for his demand is, least the soules committed to his own and his sellow's charge, should be any longer offended by the example of their sensuality. We have proved (saith he) that the weakness of our selfa-

of Zwing laws bes writing as Pretate & Prudentia in figmHel veti orum Reipublica, Huide. ricus Zwinginus alique Erangelica doctrina Mimiftre gratia & pacem a Deu Sc. tom I. fol. 110 See all their Pords and much more

related by

birn-felf wfa

ad fol. 123.

(c) The title

hat

moderat

hath bin ( O for grief ) cause of our often falling, &c. we , have burned ( O for schame ) so greatly that we have committed many things vnfeemingly, &c. To fpeake freely without boasting, we are no otherwise of fuch vncivil manners , that we should be ill spoken of among the people to vs com-, mitted for any wickedness ( boc vno excepto ) this one point , only excepted. And confesseth tom. 1. fol. 115. that he and his fellow Ministers by means of their lustfull defires were

made infamous before their Congregations.

Himself and his Camerades having taken wives, or wen- [d] Zwingl. ches, he began to reveale his Ghospel, and impugn the Mass by tom. 3 in lib. instruction from a spirit that appeared to him, [ d ] Whether de subid. Ecblack or white, be remembreth nos. Having by this Diabolical dream clefia fo. 249 or apparition, refolved to abolish the Mass, and change the do-Arin of Transubstantiation by altering the Text of Scripture in his Translation (dedicated to Francis King of France edit. Tigur. an. 1525.) faying, This fignifieth my Body, for This is my Body. Zuinglius tom. 2. de vera & falsa Religione, fol. 202. & fol. 210. He quotes his own Text of Scripture thus, Sic ergo babet Lucas, & accepto pane, gratias egit , &c. dicens , Hoc significat Corpus meum. He proceeded after a very strange manner in his design: for he confesseth that his doctrin was more accomodated to temporifing liberty, then to fincerity or truth; and that God commanded him to proceed in that manner, least his design should be quasht in the very beginning by his Adverfaries, whom he termes Dogs and Swine. Retractamus igitur bic que illic diximus, vali lege, vt que bic damus anno etatis nostre quadragesimo secundo, propendeant eis quæ quadragesimo dederamus : quando ut diximus, tempori potius scripsimus quam rei, sic jubente Domino, vt tali ratione edificemus, ne inter initia Canes & Porci nos rumpant.

He had no great opinion of the Apostles writings, as is proved by his altering the very Text of Scripture contrary to all copies both Greek and Latin, and by his faying, that S. Paul did not attribut so much to his own Epistles as to think that all therin contained was facred; for, that were to impute im-

moderat arrogancy to the Apostle (tom. 2. Elench. contra Catabaptistas, fol. 10.) And because the other Cantons of the Suitzers would not accept of this Reformation; he sticking to the principles therof, endeavored by force of arms to bring them under subjection, and to his own Ghospel, and in this attempt Zuinglius was killed, sealing with his bloud what he had writ, (tom. 1. in explanat. art, 42. fol. 84.) that Kings and Magistrats may be deposed when they result the Ghospel, that is any privat Protestant interpretation of Scripture.

The Reformers of the English Church.

As for the Reformers of the Protestant Church of England, they were King Henry 8. Thomas Cranmer, Archbishop of Canterbury , Peter Martyr , Hooper , Rogers , Ridley , Bucer, Okin; The Revivers were fewel, Parker, Horn, Oc. of whose lives and conversations we have fayd fomthing, and enough to prove they were not fit men to reform christian Religion; their doctrin they borrowed from Luther and Zavinglius (the supremacy only excepted, which King Hemy 8. invented) and therfore Bishop Jewel the chief maintainer both of the Protestant doctrin and prelatick caracter of the Church of England, in his defence of the Apology (edit. 1571. pag. 426. as also in the Apology part. 4. c. 4.) thought it necessary for the credit of the 39. Articles of the English Religion, which had bin compiled out of Luther and Zwinglius writings, to commend those two Pillars of Protestancy as most excellent men, even fent by God to give light to the whole world in the midft of darkness, when the truth was unknown and unbeard of. As for B.p Iewel him-felf, we remit the reader to Doctor Hardings Confutation of the Apology, wherin he may cleerly discern the salfe lustre of this counterfeit Javel, and the value which men ought to fet vpon this pretious stone, layd for a foundation of the Prelatick Church; and vpon the rotten staff which he and his Succeffours have fould for Divine truth to English Protestants ever fince he vndertook, to maintaine their cause; for as Doctor Heylin ingeniously acknowledgeth in his Ecclefia refraurata, all the learned English Protestant Writers have borrowed from manifeft

In Queen Elizabeth. By Jewel what they have fayd in defense of the Protestant Religion, and that is one reason why their works are so full of manifest vntruths, and them-selves so frequently convicted of gross mistakes; they rely too much vpon this reviver of their faith; or at least would make the world believe that he may

be relyed voon in matters of faith.

But because Doctor Heylin makes it his busines to persuade the world, that Ievel then did make good the caracter and ordinary vocation of the Church of England against Harding; and that Doctor Bramball, face Protestant Primat of Ireland, triumph'd over the supposed Fessits who renewed Harding's quarrel, I judged, it necessary to cleer both these mistaks in few words; As for Bishop Tewel, we have fayd in the 1. part feet. 7. of this Treatile how easily he might have stop't Harding's mouth by only naming the Bishop who consecrated Parker and his Camerades; for , Harding vied no other Argument against the nullity of the English Protestane Clergy, but this, A Bishop must be ordained by an other Bishop: but Parker and his Camerades were not ordained Bisbogs by any other Bishop. Ergo. His proof that they were not ordain'd by any Bilhop was this , name the Bishop that ordained them, name the place where they were confecrated. This was a demand foon fatisfied if ever Parker or his fellows had bin ordained Bishops; especially with so much ceremony and solemnity as the new records of Lambeth report that matter. Yet Fewel could never name Parker's and the first Protestant Bishops Confecrators; he named indeed Parker for his own Confectator, but being pres'd by Harding to name Parkers, insteed of answering Harding's queftion, whervoon depended the whole controverfy, the credit of his Clergy, and the fatisfaction of the Reader, he maks an impertinent digression and long discours of the obligation which some pretended to have bin in ancient times, of consulting the Bilhop of Rome before they proceeded to the election and confecration of Bilhops, but never returned to the point of naming the first Protestant Bishop's Confecrator, whom he would have named to Harding, if ever they had bin confecrated. And

this is one part of the great victory, which Doctor Heylin fo much brags of.

The other part concerns Bramball and the fupposed Issuits.

The true relation wherof is as followeth.

After that his Majesty and the Royal Family had bin driven out of England and France by 'the late viurped powers: and all Christian Princes thought it their conveniency to court the Rebells, and not entertain in their Dominions the Person of our King, much less embrace his quarrell; it happen'd on day at Bruges , that Doctor Crouder Chaplain to his Royal Highness the Duke of York, in his Master's Chamber and prefence. without any provocation, or occasion given by any of the Roman profession, vtter'd very intemperar words against Doctor Goff Almoner to the Queen Mother, for having taken orders in the Church of Rome, after that he had received them in the Church of England : To which a Catholick Gentleman answered, he had don no more then what all other Protestant Ministers who became Roman Priests, had continually practised, and (as he believed) vpon good grounds. Whervpon the Doctor ( notwithstanding the King was come to his Brother's chamber ) reassum'd his Argument, and continued to dispute with fuch vehemency, that being caled to read morning prayers, he mistook the time of the day, and in the morning read evening prayers to the congregation. The cause of his mistake being known, and many believing that his excess of choler argu'd a weakness in his cause, Doctor Bramball late Primat of Ireland, Writ a Treatise in vindication of the English Clergys caracter, which is the book so much applanded by the Prelaticks, and by Doctor Heylin, as vnanswerable; wheras it was fudainly and fo fubstantially answered, that Primat Bramball never durst reply, notwithstanding the general concern of his Clergy, and his own particular engagement; and the Church of England perceiving the evidence of our arguments against the glub Church validity of their forms, of ordination, thought their best answer was to confess the force of our reasons, and correct the errors

See the nullity of the En. and Clergy.

of their Bishops, by changing the forms they had composed of Priestheod and Episcopacy: and by inserting into those forms, words that might beare the signification of the caracters which their Predecessours had excluded from or omitted in the ordination of Protestant Ministers, as superstuous, and superstitious. This manner of answering is of great satisfaction to Catholicks, but how safe it is for the Protestant layty to rely vpon the validity of a Ministery that now after 100. years confess the insufficiency of their own forms of ordination, and by consequence of their Priesthood, Episcopacy, and Sacraments, we leave to their consideration, and pass to speak aword of Calvin the chief Author of the Presbiterian sect, and faction.

See this in the new Edition of the Com.
mon prayr book, rite 380, of the Church, of England,

John Calvin (whom the Magistrat of Noyon condemned for infamous Sodomy) was by his freind Beza canonized for extraordinary Sanctity; but Scluffelburg a man of fo great efteem among Protestants that he was made Superintendent and general Inspector of many Churches in Germany, after relating Calvin's Sodomy and vices, faith; , I know Beza writ otherwise of Calvin's life, manners, and death; but feing him-felf no-, ted with the same Herefy, and almost with the same sin as the history of Candida &c. witnesseth, none can credit , him, Therfore I am induced to believe Bolleck the Philitian of Geneva, who begins his book of the life and death of Calvin with this protestation. , I am heer, for the love of , the truth to refute Theodor Beza his fals, and shamless lyes , in the praise of Calvin, protesting before God and all the , holy Court of heaven, before all the world, and the Holy Ghost it felf, that neither anger nor envy, nor evill will hath made me speake or write any one thing against the , truth and my conscience. Then he relates how Calvin was branded for Sodomy with a burning iron on the shoulder, and therfore retired from his Country (Nojon in Picardy) and how this punishment was testified by that Citty under the hand of a publick and Iworn Notary to Monf. r Bertelier Secretary to the Councell of Geneva, which testimony (fayth Bolfeck) is yet extant.

extant. Then he describeth Calvin's delicat dyet, how his wine was choyce, and carried with him in a filver pot, when he dined abroad; that also special bread was made for Calvin only, and the fame made of fine flower, wet in rolewater, mingl'd with fugar. Synamond, Aniz-feeds, befides a fingular kind of bisket; and this he affirmeth as a matter known to all Geneva-This delicafy of dyet was not prescribed to preserve his health, but prepared to foment his lust and lewd conversation with a Gentleman of Lausam's wife, and others; his ambition was fo great, that he aym'd at being Lord of Geneva, approving of their notorious rebellion and deposition of their lawfull Prince from his temporal right and jurifdiction.

His death is described by the aforfaid Schluffelburg (lib. 2. fol. 72.) in these words. " God in the rod of his fury visi-, ting Calvin did horibly punish him before the fearfull house of his death; for he fo stroke this Heretick (fo he term'd , him in regard of his doctrin concerning the Sacrament and , of God being the Author of fin) with his mighty hand, , that being in despaire, and calling voon the Devil, he gave , vp his wicked foule fwearing, curfing, and blafpheming; , he dyed of the difease of lyce and worms (a kind of death wher with God often Striketh the wiked as Antiochus, " Herod &c. ) increasing in a most lothfom vicer about his , privy parts, fo as none prefent could endure the stench.

His Miracle (for he never attempted to work more then one, or two) is recorded not only by Bolfeck, but also by Ninguerda Lindanus, Copus, and others, and it was thus. Calvin pretending extraordinary vocation, thought necessary, for the confirmation therof, and his own credit, to cheat the world with a feign'd miracle; to that purpose he agreed with a poore man caled Brukes to feign him-felf dead, promiting him great rewards if in this Trage-comedy he would be fecret, and act his part hanfomly; non knew of the plot but Bruless, and his wife, who voon the day and howr appointed, fatt in her house lementing her husband's death; Calvin passing by with a great number

number of his freinds [ as it were by chance ] and hearing the lamentations of the poore woman, feemed to pitty her fad condition, and moved, forfooth, with charity and compassion, fell down vpon his knees with the rest of the company; praying in a loud voice; and beg'd of God that for the manifestation of his glory, and confirmation of his fervant Calcin's doctrin and mission, he would vouchfafe to revive the dead Carcass which he took by the hand, and bid him rife in the name of the Lord. The wife feing her husband did not move nor rife. as he had promifed, drew neer, and perceiving he who had bin well but half an houre before, was now dead, lamented in good earnest the loss of her husband, reviled Calvin as a Murtherer, Cheat, Hypocrit, Heretick &c. and related to the whole company what had past between them; Calvin seing Bruleus had acted his part more naturaly then he wished, retired with haft and confusion to his lodging. I leave it to the judgment of any disinteress'd person whether Bolseck and other grave Authors, would report fuch remarkable tyes ( as Calvinists will pretend, this and other passages of Calvin's life and death to be ) ... and fet down in print fo many circumflances, in a time whenin they were fo notably disprovable. This kind of miracles, as Tertulian fayth, is proper to men who teach new doctrin contrary to that of the Apostles; as their doctrin is contrary, so ought their miracles to be; the Apoltles rayled men from death by miracles, their Antagonists by miracle make men Ifti (Apostoli) de mortuis suscitabant, inst de vivis mortues faciume. Tertulian. in lib. de preter. Beza (an other Protefant Saint) was in love with a boy and a girle at the fame time; in his amourous and lascivious Epigram's printed at Paris 1548. he called the boy Andeberrus, the girle Gandida, in thefe Epigram's is expressed his passion for both, and his perplexity in the choice of on before the other. At last he resolves, to preferr the boy before the girle, and if his Candida should complain, to content her with a kifs : his words are. Preferre to. men alterum acceffe oft , O duram ningium necessitatem ! fed poftquam tamen alterum necesse est, Priores vibi defero Andeberto, Quod se Candida forte conqueratur, Quid tum? basiolo tacebit uno.

I will not trouble the Reader with relating the known vices of other Protestant sectaries; these three are the chief, all other Sects being but branches of theirs. If any English Protestant will pretend that the Church of England is neither Lutheran Zuinglian nor Calvinist, let him fix vpon his Reformers; If he rejects Henry 8. Cranmer, Ridley, Bucer Martyr, Ochin, Lasimer, &c. And will needs have the whole Parliament which authorised them in Edward 6. reign to reform Religion, or the Parliament of Queen Elizabeth that received the English extind Protestancy, to have the honor of being Authors, or Reformers, let him be pleafed to read the Cronicles of this Nation, and compare the integrity of them that pretended to reform Popery, and revive Protestancy, with as many more Members of precedent English Parliaments, and he wil find there was never found in this Kingdom, or in any other, such a number of men, or a Parliament that deserved less credit in matters of Religion, then they, who admitted and fetled Protestancy. He may observe how in King Henry 8. days ( to humor his lewdness and couetousness) they cryed down the Pope, and flattered a temporal Soveraign with a spiritual Supremacy, and yet perfecuted as herefies all other points of the Protestant Reformation. In Edward 6. days he may fee how the same men ( to comply with Seamors folly and Dudleys ambition) declared the doctrin which them - selves had profes'd as Catholick in King Henry 8. reign, to be notorious herefy. In Queen Maries time he may read in the statuts, and in this Treatise ( 1. part. fed. 6.) how they recanted and condemned them -felves, and cenfured the King's Supremacy (togeather with all points of Protestancy) as herefy; and with in fix years after fee them pass the same cenfure against the Roman Catholick doctrin, to which they had bin fo folemnly reconciled again; and revive the Supremacy togeather with other points of Protestancy. So that in the space of less then 16 years they changed their Religion, by public k Acts of Parliaof Parliament, five of fix tyms, to humor the factions which then prevailed. Wherfore it cannot be denyed but that thefe Parliaments and persons deserve as little credit in matters of Religion, as Luther, Zuingline, Calvin, or any other privat fectory.

## SECT VII.

Protestants mistaken in the application of the Prophecies of Scripture, concerning the conversion of the Kings, and Nations of the Gentils from Paganism to Christianity, foretould as an infallible marke of the true Church, and wherof the Protestant is deprived.



Aint Augustin faith: [a] Obscurius dixerunt Prophetæ de Christo quam de Ecclesia; puto prop- 30. con 2. terea quod videbano in Spiritu contra Ecclefiam bomines facturos effe particulares, & de Chrifto non tantam litem babitures, de Ecclefia magnas contentiones excitaturos, ideo illud onde majores lites futura erant, planius pradic-

tum ef. The Prophets did speak more cleerly of the true Church then of Christ him -felf, and giveth this reason, because they did forfee in spirit that there would arise greater doubts , and herefies against the Church then against our Saviour; Therfore to stop the mouths of hereticks it was fir that God should defcribe the Church in Scripture by fo remarkable and obvious fignes, that neither ignorance nor obstinacy might be excusable by pretending want of knowledg of the truth, or means of repairing

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pairing to that Guide of faith wherby the illiterat ought to be inftructed, and the learned directed in all doubts, and controversies of Christian Religion. Amongst all the marks of God's Church mentioned in Scripture, not any is more discernable and less subject to mistakes, then the conversion of Kings and Nations from Paganism to Christianity; Miracles may admit of disputes whether they be true or false? But the conversion of Nations from Paganism to Christian Religion, cannot be counterfeited, nor concealed. If therfore the Protestant Congregations never converted any Kings or Nations of the Gentils to the Christian faith, not any nor all of them can be the true Church of God. For

The Prophet Essy forestelleth of the true Church, that all [b] Nations shall slow to it. And concerning the Gentills coming to the Church in abundance, Thou [c] shalt see and shine, they beart shall be associated and enlarged, because the multitude of the Sea shall be converted to thee, their [c] kings shall minister to thee, and thy gates shall be continually open, neither day nor night shall they be shut, that men may bring to thee the riches of the Gentills. And that their Kings may be brought, thou [f] shalt such the milk of the Gentills, and the brest of Kings. Kings [g] shall be thy nursing Fathers, and Queens thy Mothers. I will [b] give thee the earth for thy inheritance, and the end of the earth for thy possession. Thou must prophely again unto Nations, Peoples, Tongues, and many Kings: Apocal. 20, 11. All [i] Protestants as well as Catholicks apply these prophecies to the conversion of the Gentills.

In like manner do [ & ] Protestants and Catholicks agree, that these prophecies of God have bin accomplished; but not in the first 300, years, because as Barlow saith ( in his defence of the Articles of the Protestant Religion pag. 34. ( In the priminive Nonage of the Church, the promise of Kings alleigance there was not so fally accomplished, because in those days that prophecy of our Saviour was rather verested, you shall be brought before Kings for my nam's sake, by them to be perfected even to death.

From

From the nime of Contoning the Great variable time of Great gory the great or Bouface the thirds Bishops of Rome (which was 200 and od years ; few Kings professed the Christian fauth. the Emperous of the East and West only excepted; and even of those some revolted, as fulion the Apostat, and fundry others were Arrans as Cinflanting Conflanting Kalend dread And in cafe any threen Protestions bootd | pretend the Religion profell 'd by Confluence, and propagated in those 200 and od years was not the Roman Catholick, but the Protestant, we remit him cookis own learned Writers and to Eufebrus de vita Confamilies, and particularly to the Centuriles in their fourth Century dedicated to Queen Elizabeth, in which they under ake to deliver to het Majetty the fate of the Church which in Confirment ritime illustrated the whole world, and yet do charge the Fathers and Doctors of that and th'enfuing ages with the Popilly doctrines of [1] Juftification, and merit by works; [m] Confession of fine to a Prust y n is brevocation of Saints , [0] Pargatory the real [ p. ] preferce and Transubfantionion , worshiping a of the Sacrament confirmed by miracles & offering [r] it in Sacrifice to God, as being propitionery for the living and dead, with [ f ] folemn translating of Saints Reliques , and their [ ] worship , with [ w ] pilgrimage to them , with [ x ] Images in the Churches, with numbring grayers upon little frames or beades, worshiping [a ] of the Crofs, and by a serme driving [ 1 ] away Deville fingle life [ 2 ] of Priests, the Bishop of Rome his Supremacy [3] Ince Divino , &c. So that in those 200, and od years, Protestants cannot pretend that any Kings or Nations were converted to their Religion. Company National affirming the aderation of

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is, that Kings shall be converted to the Ghospel, and bestow their power and authority for preservation of the Church. Luther tom. 4. Wittemh in Elay 6. folio 234. Kings shall obey and believe the Ghospel, &c. The Church is in perpetual vie of converting others to the faith, &c. For this is fignified by her gates being continually open. [ k ] Whitaker in his answer to Mr. William Regnalds in the Preface , pag. 37. [1] Centur. 4. col. 292. 6 293. vnder the titles de justificatione & bomis operibus, where they conclude faying : 7 am cogitet pius Lector quam procul bec mas in boc Articulo de Apostolorum doctrind desciverit. (m) Centur. 4. col. 254. Ad hoc Presbyterum aliquem deputarum, ad quem qui deliquerunt accedentes , que geffiffent confiserentur , &c. Ea lege confirentes absolvebat , vt a seipsis panas commiforum exigerent. (n) Centur. 4. col. 255. & col. 256. 257. are recited and rejected the particular fayings, of Bazil, Ambrofe , Prudentius , Ephrem , A: banafius. ( . ) Centur. 4. col 304. Where are recited and rejected the fayings of Lactamius and S. Ierom. (p) See confessed testimonies for Transfubstantiation alleadged by the Centurists. cent. 4. col. 209. 6 col. 985. And cent. 5. col. 517. They fay Chryfoltom feemeth fo confirm Transfubitantiation. And cont. 4. c. 10. col, 985. that Enfebine and Emissions did speake unprofitably of Transsubstantiation. ( q ) Chemitius in his examin part. 3. pag. 29. alledged the feverall fayings of S. Aufin , S. Ambrofe, and S. Gregory Nazianzen affirming the adoration of the Sacrament. And Orak. 11. de Gorgonia forore, telleth how his deceased fifter prostrated her-felf before the Alter, and calling upon him who is worship'd on it. ( I miracle ) faith he, the departed prefently received bealth. And the Centurists cent. 4. col. 430. do reprove some prayers of S. Ambrofe, faying Continent adorationem panis in Sacramento. ( r ) Centur. 3. col. 83. they reprove S. Cythe 1576, in the maigned notes, f

prian , faying , Sacerdetens vice Christi fungi , & Dee Patri Sacrificium offerne. They also say that the writings of S. Ireneus and Ignation the Apostles scholler, are here in incommodious and dangerous. And Schaftia. Francus in his Epift de abrogandis Seaturis omnibus Ecclefiaft. affirmeth that presently after the Apostles time the supper of our Lord was turned into a Sacrifice. ( f ) Cenour. 4. col. 456. & 457. & 482. & 1446. Comur. 4. col. 601. & 1250. & 417. And S. Jerom conera Vigilantium, cap. 3. affirmeth the ellimation of Reliques to be in his time the received doctrin non unius urbis fed sotius orbis. ( ) Hemnitias examin part. 4. pag. 10 Suscipiebant etiam Peregrini Nationes ad loca vbi Reliquias Miraculis colebres & claras audichiant. (x) Censur. 4. col. 409. (y) Gentair. 4. col. 1329, Et Ofiander in epitom. cerit 4. pag. 454. And Zonamen biet. lib. 6. c. 27. pift med reported of S. Paul the Monk. In dies fingulos trecentas Oraciones Deo , welut tributum quoddam reddidit, ac ne per inprudentiam in numero erraret, trecentis lapillie in finum conjectie , ad fingulas precet , fingulas inde of the special Lapillos : confumpeis igitur lapillis, conflabat fibi Orason sienes lapilles namero pares abs fe expletas effe. And fee other like examples of faying prayers by accompt, or numbring of them , in Palladius bis biftoria Laufiaca , cap. 24. & cap. 25. ( & ) Mr. Fulk against Heskins, Sanders, &c. pag 657. affirmeth that by report of Paulimusthe Crofs was by the Bilhop of Hierufalem brought forth at Eafter (yearly ) to be worshiped of the people. See Evagrius bift. lib. 4 cap. 25. alfo Daneus in respons. ad Belarmini concrovers. pag. 1415. affirmeth that Cyril and fundry other Fathers were plainly Superfricious, and blinded with inchantment of the Croffes adoration. (1) See Mr. Govels answer to Burges pag. 130 Grand ( 1 ) Cent. 4. col 616. It is alledged out of the Councel of Nescefares , can to Presbyter fi vxorem duxeris A 2 2

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duxeris, ob ordine (100, illum deponi debero. & col. 486.
col. 303. col. 704. & 1293. (3) Centur. 5. col. 1274.
they charge Gelosius who lived ance abouting: Romanium primare in epist. ad Brus. Sec. cap. 11. And Gelasius in decletic cum. 70. Episcopis initis faith: Romana Ecolesia nullis Synodicis confissa. esteris Ecolesiis prastata est. sed. sed. Revangelica voce Domini, Primatam obtinuit; Tu est Petrus inquiens, & siper hanc Revam, & co.

Therfore they defire the decision of this contraversy concerning the Conversion of Pagan Kings and nations to Chrifrianity, may be reduced to these last thousand and od years, from St. Gregory the grea his time to ours : which point being open marter of fact and to clearly mentioned in all Histories, and confess d by Protestants, to have bin don by Roman Catholicks, and to the Roman Catholick Religion, no demonstration can be more convincing then this is, against the Prorestant Church and Reformation. In to much that Whitaker ( lib. de Ecclef contra Belarm. pag. 376. ) hath northing to fay to this our objection of all the converted Kings and Nations fince Gregory the great to this prefent, to have bin performed by Papilts, and to Popery but . I answer that those conversions of so many nations after the time of Gregory, mentioned by Belarmin, were not pure, but corrupt. The like answer and no other, is given by Danieus, Symen de Voyon, and others. But Mr. Barlow in his defence of the articles &c. pag. 134. faith 4 The promife by Efay prophetied tof the Church was accomplished, and she number fo increased, though still invisibly, that as her love fuyd in the Canticles, there are threefeere Queen &c. fo that there were threscore mossible Queens, Princes, or Kingdoms converted to Protestancy; and that performed by protestants as invisible as they? What greater evidence can there be of heretical obfisnacy, then to maintain the real existence of an impossibility, by it's

to be in his time the received doctrin not visite vibit

by it's invisibility? what is more impossible then that so remarkable things as the conversion of great princes and Nations from Idolarry to the outward profession of Christianity, could be invisible or conceal'd? I must confess though Mr. Barlow's answer be very absurd, yet is it very confequent to the principles of protestancy; for why should not threescore Queens, Kings, and Kingdoms be invisible, as well as the whole protestant Church whereof they were but a part? And if all the Christian world could be insembly and invisibly changed from pure and primitive protestancy to superstituous Popery, why might not the same world, Kings, and Queens be invisibly and insembly changed from paganism to protestancy?

We Catholicks are not forc't to admit of fuch abfurdities; our grea est Adversaries, name the Kings and Nations by us converted to Christianity. Any pro estant may see the particulars confest'd and alledg'd by John Pappus ( in his Epitom. bistor. Eccl. cap. de conversionibus Gentium pag. 89. 91. 92. 93. 94. 100. 106. 107. 6.) alfa the Century Writers of Magdeburg mention the conversion of fundry nations wrought by vs fince Gregory the first, as Germany (centur. 8. c. 2. col. 20.) of the Wandals (centur. 9. c. 2. col. 15.) of the Bulgarians, Sclavonians, Polonians, the Danes and Moravians (cent. 9. c. 2. col. 18.) And of fundry Kings and Kingdoms (cent. 10. c. 2. col. 18. 6 19.) And of a great part of Hungary (cent. 11. c. 2. col. 27.) And of the Norwegians (cent. 12.) See the Protestant Writer Ofiander ( in his Epitom. biftor. Ecclef. centur. 9. 10. 11. 12. 13. 14. ( 15.) mentioning the conversion of many Nations performed by Roman Catholiks, as of the Danes, the Moravians, the Polonians, the Sclavonians, the Bulgars, the Hunns, the Normans, the Bohemians, the Succians, and Norwegians, Livonians, and the Saxons, The Ungarians, the Rugij, and Thuscans, of Candia, Majorca, of Tunes in Africa &c. wherunto may be added not only the like known conversion of our Ancestors the English Saxons, Scots, and Irish in more ancient times, but in this last age of many Kings and A 2 3. Kingdoms

Kingdoms in the East and West-Indies, Africa, Iapon, and China, confessed by our Adversary Symon Lythus (in responsance and alterna Gretseri Apologiam pag. 931.) where he says to The Jesuis &c. in the space of sew years not content with the limits of Europe, have filled Azia, Afrik, and America, with their Idols: And Philippus Nicolai who writing of the accomplishment of the prophecies concerning the conversion of the Gentils (as he professed in his presace to the Duke of Saxony pag. 12.) is inforced wholy to insist and rely upon our popish preachers, and Icsuists in all parts of the world. See lib. 1. c. 1. 1942. 2. 6 3. 6 lib. 1. pag. 315. 6 pag. 52.

There is not any history profane, or facred, ancient, or modern, which mentioneth as much as one King or Kingdom converted from Paganism to Protestancy; vales they will pretend that their histories, and Records are as invisible as their Church had bin before Luther and their Registers of Lumbers before Majon. I cannot say that all Protestants wanted zeale to attempt such conversions; but their zeale wanted success in all their attempts, and that proves the prophecies of Scripture poin-

ted not at their Church or Doctrin.

Calvin sent some Ministers, and amongst them Richerms (whom Beza termeth a man of tryed godlines and learning) into Gallia Antartica to convert the heathers there; and he writ to Calvin a letter (extant in Calvin's epist. & respons. pag 438. his words are, Later eos an Deus sit, tantum abest ut legem ejus observent, vel potentiam & bonizatem ejus mirentur, ut prorsus sit nobis adempta spes lucrifaciends eos Christo, quod ut omnium est gravissimum ita inter catera maxime agre feremus.

He faith more over that nothing could be don untill the children which Mr. Villeguignon delivered to the Barbarians to learn their language, had bin perfect therin; but while the children were learning the heathers tongue, Richerus, Villaguignon and the other Ministers disagreed so in their doctrin, that the whole design fell to the ground; and Villaguignon insteed of conventing the heathers, for sook his own Religion, moved

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thervnto by the diffentions, and inordinat accomplished lusts ( not to be named ) of the Protestant Preachers, wherof see Launoy en la Republicque Christiene &c. l. 2. c. 16. fol. 281. and Villegaignon adversus articulos Richeri L. 1. c. 90. Franciscus Gomarus a Protestant Writer ackowledgeth the like want of fuccess in other places, and persons : se his Speculum vera Ecclesia pag. 161. 6 168. And Mr. Hacluits book of voyages and difcoveries of the English Nation, and their frustrated labours in conversion of the remote northen Nations; wherof the Author faith (pag. 680.) The events do shew that either God's cause hath not bin chiefly preferred by them, or ells God hath not permitted fo abundant grace as the light of his word, and knowledg of him, to be yet revealed to those Infidells before

the apointed time.

No mervaile therfore if (4) Beea despairing of any success in the Protestant Church of converting Pagans, disclaymeth therin, and doth advise his brethren to leave that labour Trast de die to the Fessists, and so employ them selves at home among Christians, thinking perhaps that to make Papists Protestants is bus Ministraa sufficient accomplishing of Elay's prophecies. Nec enim mone rum &c. magnopero nobis de legatione ad remotissimas aliquas Gentes laboran- Pag. 309. dum, cum nobis domi, & in propinquo satis superque sit quod nos & posteros nostros exerceat: Has igitur potius tam longinquas peregrinationes locuftis illis ] ES U nomen emensientibus , relinquamus. But as the converting of Gentills to Christianity is an infallible mark of the true Church, fo is the drawing of Catholicks to Protestancy, an infallible mark of a false Church, and of Hereticks, whose endeavor, faith Tertulian [5] Is not to convert [5] Tertull. Pagans, but to pervert Christians. Negotium est illis (Hæreticis) non Eshnicos convertendi sed nostros evertendi.

Their fuccess in that particular is no argument, that God approves of their Religion, but is only a fign of our human frailty, and perverse inclinations to vice and liberty. And they who fay that the Protestant Reformation needs no other miracle to prove that it is Divine, but it's propagation, mistake

[4] Beza cit. apud Sarainam in defen verfis gradi.

lib. de præfer.

and misapply the argument; the miracle confilts not in that many embrace protestancy, but rather in that any at all reject or forfake a Religion fo favorable to fentuality of life and fingularity of judgment. Is it not an argument and a miracle of God's special and super-natural grace, that any one temporal Catholick Soveraign reject to absolut and advantagious a junifdiction over these Subjects, as the spiritual supremacy & That Bilhops preferr the Catholick subordination to the Pope before the Protestant equality? That Catholick Priests contemn the conveniences and content which protestant Ministers find; in a married life ? That the Catholick layey change not their wives or husbands according to the principles and practifes of Protestancy 2 and not only contradict their fenfer in the point of Transubstantiation, but dis-own the Pro estant. pretended right of every privat person to judg ( according to his own fense of Scripture) of all controversies of Christian Religion ? A Reformation to indulgent and obliging to every man and woman of what the and condition foever, could as litle want Profelies as the Alcoran; neither is the multitude of believers more a miracle in the Protestant, then in the Mahometan, or any other popular and pleasing Religion. do no com a la de mi , de mi po mante fun la prema prepara me C



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### SECT. VIII.

Protestants mistaken in the consistency of their justifying taith with justice, or civil Government. Demonstrated in the new sectement of Irland, and in the persecution against Catholicks in England: and yet the King and his government vindicated from the note of Tyrany, or the breach of publick saith; because his Ministers are compelled, by a necessity of state, to run with the spirit and principles of Protestancy: Not with standing all which the Irish, and English Roman Catholicks are bound in conscience not to attempt the recovery of their right or Religion by arms, but rather to submit them-selves to his Majesty, and suffer their crosses with Christian patience.



Il Protestants agree in the doctrin of Iustification by only faith, but seem to differ
in that of good works. And though all necessity of good works be in very deed excluded by the pretended sufficiency and
essicacy of the Protestant justifying faith;
for in what need can a man stand of good
B b works,

works, if he be fure of his justification (and by consequence of his falvation) by only faith. But the scandal of the world at their dispensing with the observation of the ten Commandments as things not required by Christians, and cleerly inferred from their Iustification by only faith, was so general, that they disguised ( but never disown'd ) the doctrin; and do yet flick to their principle though they dare not openly allow the confequences. They fpeak fo sparingly in favour of good and gracious works, that no one Protestant Church will attribute to them any merit, congruity, or influence vpon either justification, or falvation. In so much that our Prelaticks ( who are more moderat then any other Protestants in this particular) will not grant that good works are commanded by God as if they were depending of our liberty, or relating to our endeavors, but only are commanded as vnavoydable effects flowing necessarily from a Protestant and justifying faith, as heat from fire, or fruit from the tree.

The

. Luther in Commenter. ad cap. 2. ad Galat. Where it is , taught, Faith in Christ doth in deed justify, but it's , necessary with all to keep God's Commandments, , because it is writen, If chow wilt enter into life , keep , the Commandments , there Christ is denyed , and a faith is abolished, because that which is proper to , God alone, is attributed to the Commandments , of God, or to the law. When any one propo-, feth Moyfes with his Commandments to thee, and , would oblige thee to keep them, then fay, with , thy Morfes to the Jews. I will have nothing to , do with Moyfes nor his law, for he is an enemy to n Chrift. Luther in Collo. menf. Germ. fol. 152. 6 153. », Si scortus es , si scortator , si Adulter , vel alioquin pecy cator , crede , & in via falutis ambulas. Cum in per-3) catum demerfus es ad fummum víque, si credis, in mimian Lutherans togeather with their rejecting the ten Commandments as impertinent to Christians, is censured by the Manifeldian Ministers, Confess.

Manifeld fol. 39. 6 90. And yet the principle from whence all necessarily follows is maintained.

Mr. Willer in his Symphic Papismi pag. 564, Saith, The law remaineth still impossible to be kept by us, through the weakness of our stefn, neither doth God give us ability to keep it, but Christ hath published it for us.

The Prelatick Church of England in the 11. Article of it's Religion, faith: "We are accounted righteous before God, "only for the merit of our Lord and Saviour Lefus Christ by "faith, and not for our own works or defervings. Wherfore "that we are justified by faith only, is a most wholsom don," Orin, and very full of comfort.

And in the 12. Article declares ,, All beit that good works which are the fruits of faith , and follow after justification , can not put away our fins, and endure the feverity of God's Judgment, yet are they pleasing and acceptable to God in , Christ, and do spring out necessarily of a true and lively faith; in so much that by them a lively faith may be as evi-

, dently known as a tree difcerned by the fruit.

This explanation concerning the necessity of good works, maks men as carless of them, as if they had bin impossible, or not at all requisit; Because we are not solicitous of what we are sure of; he who is well clad, and sits by a good fire, sears not to be stary'd with could, neither doth he think it necessary to vie any other exercise, or diligence for keeping him-self warm. If therfore good works do spring out as nevelsarily of a true and lively sairh, as heat from sire, or fruit from the tree, any Protestant that supposeth, him-self hath that B b.

faith, needs not be folicitous of good works; they will fpring as a necessary consequent from his faith.

But because experience doth shew that the Protestant who pretends to a justifying faith, hath not always good works, and many who are not Protestants, exercise moral virtues, it is further declared by the Church of England in the 13. Article ( for the comfort of Protestants , and confusion of Papists ) That even the best moral works and virtues when they spring not of fairb in JESUS Chriff, are no way pleasing to God, but rather bave the nature of sin; Hence it is, our English as well as other Protestants hould expressly with Luther That good [ a ] works take their goodness of the worker , and that no work is difallowed of God, unless the Author be dis-allowed before; that fin is not hartfull to him that actually believesh; and sherfore when the faithfull do fin, they [b] diminish not the glory of God, all the danger of fin being the evel example to our neighbour; That David when he [c] committed adultery, was and remained the Child of God; that fin is [d] pardoned as foon as committed, the believe ng Protestant baving received forgrowns of all bis for past and to come. And that [e] there is no work better then other : to make water, to wash dishes, to be a Sower, or an Apostle, all is one to phase God. That be who [f] doth once truly believe, commet afterwards fall from the grace of God; or loofe his faith by any fins; and ther-fore faith is either [1] perpetual; or no faith. what all the court fair la three

<sup>[</sup>a] Luther in his Sermons translated into English 1578. pag. 147. 6 176. [6] Acts and Mon. m pag. 1378. [c] Mr. Wotten in his answer to the " Popilh articles por 92. & por 41. [d] Mr. Full » of fel. 447. Dr. Whiteher de Eccless pag, 301 We , hurft him, this truly Lather affirmeth, this we all fay. n [e] Alls and Mon. pag. 1335. Sinis quifquis vere cie.

mam ipse plane ad cam rem nihil operis sen laboris sibi pseum sipse plane ad cam rem nihil operis sen laboris sibi summis. Hofmannus de panitentia edit. 1540, l. 2. fol. 113. Whitaker contra Campian rat. 8. pag. 151. Christus conditionem nobis aliam multo faciliorem proponis, Crede & salvas cris. [f] Dr. Fulk in the Tower disputation against Campian, the second days conference 1. 6. [g] Whitaker against Campian n rat. 8. pag. 143, sides aut perpetua est aut milla est.

ar they peid or lette panifibition upr or-What a wide gap is opened by this wicked doctrin to all kind of vice, libertinism, and rebellion, is more visible in it felf; then confidered by well meaning Protestants, who may tax the most dissolut of their brethren with being evill Christiflians, but must withall confess them to be good Protestants, as not violating the principles of their Religion, by which they are encouraged to justify the most wicked actions, by their fole belief in Christ, without any regard to the morality of good works, or to the alleigance and obedience due to Majefty or Magistrafy. That which makes most men carefull in God's fervice, is the vncertainty of their faluation, and feare of his displeasure by their dayly sins; but Protestants are rid of all those perplexities and troubles by their assurance of being justified and faved by only faith, which makes adulteries, Murthers, rebellions &c. either no fins at all in them, or fo venial that they are no fooner committed then pardoned, by a more plenary Indulgence and Jubilee; then ever the Pope pretended to have power to grant, and without obligation of any fatisfaction, almes, falting, or prayer for past offences, or any purpose of future amendment, that purpose being rendred not only superfluous by their faith, but ridiculous by their doctrin, either of the impossibility of keeping God's Commandments, or by their Tenet of the necessary springing of good works from faith. And because this their Evangelical liberty, and indem-Bb 3

nity is not conflictent with the words of St. Peter 2. Pet. 1. Brethree labour the more that by good works you may make fure you
wacation, They either make that Epistle apocryphall, or leave
out of the Text in their Translations those two words, good

works.

It is commonly fayd that though many featf-men be Atheiffs. yet they will never permit Atheism to be made the legal Religion of the state, because they know that men who do not believe there is a God, or providence, cannot be kept in awe of the government, or brought to observe any other laws but their own appetits, feing they neither feare punishment nor expect rewad in an other life for vice or virtue, and without this feare and hopes, the multitude cannot be govern'd in this world. The fame reason concludesh that Protestant Politians ought not to make Protestancy the Religion of the state, civil government being rendred as difficult and contemptible by an indulgentand over-confident belief, as by non at all; He who perfuads himfelf that faith alone is lufficient affurance of his faluation, and that fuch a faith once pollefs'd; can not be loft, will not avoyd the occasion, or result the temptation of sinning for his pleasure or profit; nor omit the oportunity of rebelling whenfoever it is offered with probability of fuccess: so he be cautious in his vices and villanies, his justifying faith makes all his defigns and devices confcientions; and if he can fave him-felf from being hang'd, his Protestant belief will secure him from being damn'd, or droun'd in Hell. How impossible it is to govern a multitude where this is the Religion not only permitted but promoted, is evident by our late diftempers. Could Tanners, Tinkers, Taylors, Coblers, and Bruers, domineer, and possess peacebly these tree Kingdoms, and murther our lawfull and innocent King by a formality of Religion, laws, and justice , had not their wicked practifes bin countenanced by the Protestant principles, and look't vpon as a restauration of Protestancy vnto it's primitive purity? It is credibly reported of their Ring-leader and Regicide Cronwell, that he dyed without remors

The Prote-Rant doctrin of justifying fault most dagerous and damnable remore of conscience, or signs of repentance for his monstruous villanies, because (sayd he to his Protestant Divine hat affished him in his last sickness) I am sure to be saved, seing I had once justifying faith, and could never loofe it. Every resolut Rogue may attempt the most horrid crimes with hopes of prevailing amongst men whose principles are so presuming upon mercy.

and fo applyable to mif-chief.

I know it will be answered by them in whom education hath created zeale for the protestant religion, or interest hath rendred obstinat in maintaining the same, that the principles and articles of protestancy are mistaken, and misapplyed not only by vs Catholiks, but even by those protestant Authors last quoted in the margents. To which we reply. 1. That nothing is more prejudiciall to the foule, and good government, then a religion subject to so many mistakes, and so generally, and plausibly mistaken by it's own greatest Doctors. 2. We fay that our being miltaken, is but their privat opinion which opinion though it were back't by a publick Act of their Church can pretend (at most, ) but to probability; and so much they must also grant to our contrary censure, and Judgment of their justifying faith t and seing that of two probable opinions the generality of men follow that which favors most their particular inclinations, and interests, very few protestants will vary from the most favorable explanation, of instifying faith, or will wave the comfort that the 17. Article of the Church of England affords to them in that particular, calling or canonifing it a most sobolfom dollrin, and very full of comfort.

K. James was a wife, and fore-leng Prince, and in the conference at Hampton-Court did countenance the Dean of Pauls, and the Bifhop of London disputing against Doctor Reywolds and others, that maintained the affurance of falvation (or predestination) by the protestant justifying faith; and yet not withstanding the King's dislike (notes politik then religious) of a principle so damnable to the soule, and dangerous to the state, it would not be condemned, nor censured, unless the 39.

Articles

Articles of religion, and the whole frame of English protestancy were overthrown, as Doctor Reynolds made appeare; And indeed Mr. Perkins doth demonstrat (in his reformed Catholick ( pag. 19. ) the necessary connexion and continuance of the affurance of falvation with the protestant doctrin of justifying faith, in these words. , If yoon every aboad in sin the party be again vncertain of his falvation, then was the former certainty , no certainty at all. For (his fin notwithstanding) he yet , remembreth his former supposed certainty, and therfore if he , was once truly affured, he can not during every his aboad in , fin forget, how that he was fo affured, which his only remembrance therof fuffifeth to continue, and preferve his for-, mer supposed certainty even during his aboad in sin. So that if Cromwel by his justifying faith was once fure of his falvation, or predestination, Protestants must believe he could never loose that affurance, and must grant that he went to heaven without any punishment (even in Purgatory) for his murthers, periury, hypocryfy, adulteries &c. Such a belief must needs raise other Cromwells; for who will not venture his life for a Crown, by the most vajust means, when he is sure to be cron'd in God's glory, though, he miss of his ayme in this world, and perish in the attempt ?

As it cannot be denyed but that these, and the like dangerous consequences do naturally flow from this principle of Protestancy, so we must acknowledg and admire the extraordinary skill and constancy of them who sit at the helme, and steer the ship of this great Common-wealth so stedily in so turbulent a sea, and stormy weather, against the most violent currents of perverse inclinations and principles: long may they continue their prosperous course; but surely them-selves do apprehend that at long running, no human industry will be able to escape the rocks and shelves wher vpon this great ship must be driven, If our Pilots, and Parliaments will be overruled by the loud and rude onterys of the Scumme of the people, against. Toleration, or liberty of conscience; and will think it sound

pollicy

solicy to condescend to their zeale, and raise protestancy to the height of it's principles, in particular to the purity of their inflifying fineb , which is of fo great virtue, that it hath made Regidides and Rebells Saints in England, and Lords in Ireland; working in that miferable Kingdom stranger miracles, then are read of , in the Ghospel. It hath changed the very essente or nature of things, and defined Innocency and nocency by fuch new notions to that Adam before his full ( had he bin an Irifa Catholike) would have bin declared morne; wheras every Proteltant, however fo guilty of rebellion and murther, is a Child of grace, and favour: no fin or crime must be imputed to him, his justifying faith faves and falves alls Is hath turn'd a Convention of Gronwell's officers into a Gavulee House of Commons . And though it hath not removed mountains, yet it hath removed then frish nobility and genery that had hin active in the King's fervice, unto mountains and deprived most of them ( fince the King's reftauration ) of that smale pittance which had bin allowed to them by Cromwell, in Consepts. It hath made the rebellious and the Royal interest, on and the same thing because for footh; both are called an English and Protestant interests; and for as much as Oliver and Heary Conswell were English protestants, it's declared to be the King's interest that not only Cromwell's Officers , but that him-felf, his fon, and their Trufties and Affignes; ought to poffess and enjoy Irish Cavaleers estates. In Empland also this justifying faith hath wrought wonders for though to hath not reftored to rone the eares he loft, and left on the Pillory for his fedition is yet hath it reftored him to fuch credit , that his word against Protestant Bishops and Catholik Cavaleers, is like to be made the wore of the House of Commons: and an other Presbiterian that formerly headed the ruble of London against the Kingly hath kindled such a fire in parliament that scan hardly bell menched without the blood of Innocents. And truly I should admire that such a Case valeer Parliament is this is a doth mot punish Presbiterian Perfecutors by french Penfioners ( for that by their perfecution

ingust contract

they will at any time not only destroy our trade but make the French King more popular, and his war against England more plausible then him felf can effect by any other means) were I not fatisfied, that it is not possible to contradict or curb the furious and mad spirit of Presbitery, without destroying the foundation of the Prelatick Religion, and all Protestant policy.

The world is fatisfied that fo prudent a Parliament and Government as ours is, doth fee the evill confequences of humoring and encouraging by these resolutions and rewards the worst of Religions and rebellions; and yet if Protestancy be not promoted by these scandalous and dangerous means, our King, Parliament, and Councellors will be centured by the generality of the Protestant Clergy and layry, as men wanting the spirit of God, and zeal of the Resormation as men inclined to Popery, and idolatry, and by consequence not six to

reign or rule over the Lord's people. On the land and and

So long as men are perfuaded that they are justifyed by a faith framed and formed by their own privat interpretations of Scripture; and that non is just but they who agree with them in that faith and fancy, it is in vain to expect that fuch a people will be govern'd, or directed by any spiritual or remporal Superiours. The multitude must govern the Magistrat where fuch a principle is allowed Parliaments and privy Councellors must not deliver their own votes and opinions in matters either of Church, or flate, but guess at what will be most plealing to the fancy; zeale, and humor of the precifest Protestant people, how ever prejudicial it may prove to the honour and interest of the Prince, whose engagements also to other Prines, or to his own fubjects, will not be relyed upon as being unlighticant) because they must be subordinat to the Proter Stant faith (which is obscure Texts of Scripture explained is every privat person will think hit do and much not be of any force against the justifying faith, and perfusion of that party or faction which is most popular and prevalent in his Majesties Dominions No mervaile therfore if Spain bath bin fo fby and they flow

flow in a Treaty of Confederacy with England, feing non can have greater fecurity of performance of articles then was given to the then Confederats of Irland, which fignified nothing

but a breach of the publick faith.

We shall not presume to discourse further of this subject then our Alleigance and affection lead vs to vindicat the Go- y vernment. How it agreeth with the Rules of Policy to make Ireland Protestant, many Protestants dispute, most resolve that Irish Popery would be a furer support to our King's loveraignity in Irland then English and Scotsh Presbitery, of a forc' and feign'd conversion of Crompell's Creatures to Prelacy and Monarchy. The great Barle of Strafford's opinion was, that it is the King of England's Interest, to make Irland a counter-poyse against all rebellious attempts of his Protestant subjects; and to that end that the Irish ought to be countenanc'd even in their Religion, it's principles being so favorable to Monarchy, and irreconciliable to Presbitery; and by confequence therby all combinations and Covenants between Scotth and English Sectaries may be prevented or suppressed, and the King without any charge or care (only by not perfecuting Papills for their conscience) may secure the frish to him-felf; who, if treated like other Subjects, would never think of domestick conspiracies, or feek foreign protections,

And a for England, we hope it shal never feele again the effects of Presbiterian policy, and piety, nor be govern'd by another long parliament; yet he who belt understands the affaires and constitution of the Kingdoms, thinks it part of his trust and duty, to bid the Royalists be vigilant in their stations, and charges, not only for preventing and suppressing plots and infurrections, buth much more to beware of Godly Partofore by reforming and reducing Protellancy to it's primitive purity, and coherency with it's fundamental principles, has the Parlia. ve in these Kingdoms dellroyed both Monarchy, and morality. went at 0x-It feems (by the caution of this great Minister) these men ford,

My Lord

watch an oportunity, and despaire not to return once more to their good, old cause. And indeed when such persons have the humour of the Houle of Commons to fecond their speeches, or fo long as the zeale of promoting protestancy to it's height is counter anced, and continued in the hearts of the Common people, ambitious and feditious heads have no reason to despaire of hands and help to work out their ends. In what a fad condition are the best Protestant Princes and Councellors, when they must either condescend to injustice, or strive and steere against the fundamental principles of their own Reformations, at least against the Judgment and zeale not only of the multiude, but even of them who are effeemed the most pions and precise in the doctrin, and most exemplar in the practise of Protestancy? This is the case of our King and of his Ministers: Wherfore though the Irish and all the world may admire that the publick faith is violated, yet they must not attribute the fault to his Majesty : Both they, and English Catholicks must fubmit to providence that hath permitted Protestancy to perfecute their conscience, and never think it lawfull to recover their inheritances, or Religion, by Rebellion.

But that none may attribute Protestant vices and villanies rather to the humour of these British Nations, then to the purity and precifeness of the profellion . I will relate the telli-mony and confellion of fome learned and zerious Protestant

Au bers

The cafe (faith Majority Dorn, f. Adv.) this flandeth , at prefent with vs Lutherans, that if any be defirous to fee a great rabble of knaves, of persons turbulent, decentul,co s feners, usurers, ler him go to any Citty where the Chofpel is parely preach't, and he that find them there by multi-studes; for it is more manifel then the day light that here were never among the Ethnicks, Turcks, and other infidelis ,, more ynbridled and varuly perions, with whom all virtue ,, and benefty is quite extinct, then are among the profesors of the Ghospel. See the same Author in the de Propheria Christi and

Chappell rid the Portion

and facobus Andreas ad cap 211 Luce. And Luther him-felf Luther in pol acknowledg the world growth dayly worle, men are now " more revengfull, covetous, licentious then they were ever " before in the papery. And before when we were feduced , by the Pope, every man did willingly follow good works and now every man neither faith, nor knoweth any thing but how to get all to him lelf by exactions, pillage, thefe, lying, ufury &c. And in his Colleg. Menfal. Germ. fol. 54. h It is a wonderfull thing and full of feandal, that from the in time in which the true doctrin of the Chofpel was first re-,, called to light, the world should dayly grow wors. Mr. Stubbes in his mostives to good works, printend an. 1596. in his epithe Lord Major of London, faith, that after his travaile in compating all England round about, I found the people in most parts diffolut, proud, envious malifious coverous, ambiti-,, ous, carlefs of good works &c.

Mr. Richard Feffery in his Sermon at Paul's Cross 7. October printed 1604. pag. 31. Sairb. " I may freely speak what ] have plainly feen in the cours of fome travailes, and obsers, varion of some courses; that in Flanders was never more , drunknes, in Italy more wantones, in Jury more hypo-, cricy in Turky more implety in Tartary more iniquity , then is practifed generally in England , particularly in London; all this is feen in on of the world ages wherin these Roman Catholick Religion was professed, see our Adversaries the Centurists Com. 7. c. 7. cot. 181. 3000 fay ! 30 Although in this age the worthip of God was darkn'd with man's traditions, and fuper-, flilions, yet the fludy to lerve God and to live Godly and , justly, was not wanting to the miferable common people &c. They were for attentive to their prayers as they bestowed almost he whole day there in de. They did exhibit to the Magistra due obedience they were most studious of amity, concord and society! To as they would eafily remit injuries, all of them were carefull to found their time in honest vanoises first and penal flatures is soo altograsher for diffructives

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most courteous, and liberal, and in their judgments and

And Bucer in his Serieta Anglicana pag. 24 Jaub ... The , greatest part of the Reformed Chospelers seemed to look after , nothing by the Ghospel, but to be rid of that yoke of disciplin which was remaining in the Papacy , and to do all things according, to the full of their fieth : It was not then ynpleasing to them to heare that we are Instifted by faith in Christ, not by good work, which they in no wife did affect. We Catholicks do not pretend to have no evill-livers in our Church; but this we may fay with truth, and (I hope) without offence, that the difference between protestant and Catholick willlivers is that when Protestants fin, they do nothing but what they are encouraged vnto by their justifying faith, and the other principles of their Religion; but when Catholicks fin, they go against the known Tenets of their faith and projection. Even our Pardens, and Indulgences, how-ever fo plenary, are fo far from encouraging vs to a continuance or relapte of finning, that they involve as a precedent and necessary condition, a ferious and fincere repentance of our former offences, and afirm purpole and refolution of never returning to the like crimes; and after all is don, we pretend to no fuch vadoubted certainty of being pardon'd either by confeshon or Indulgences (because we are not certain whether we do al as we ought) as Protestants presume to have of their justification and faluation by only faith.

The nature of this juffriying faith, and of other protefrant principles confidered: We Catholicks have reason to thanck God, that the prudence of the Prince, and moderation of his Ministers is so extraordinary, that it keeps the indiscreed zeal of a soultitude so straordinary, and civility towards their fellow subjects, as were to be wished, yet so that the execution of the sanguinary and penal statuts is not altogeather so distructive. is the Prestiterians and others endeavor. Until the generality of these Nations rested upon the impiety of the first Restorners, and upon their own inistakes in preferring the mad fancies of a few dissolute Frians (concerning the nature of Christian faith) before the constant Testimony and doctrin of the whole visible Church, we cannot expect that they who govern so missakes a multitude, can make suffice the rule of the publick Decrees, which depend of the concurrence and acceptance of men, whole greatest care is to promote Protestancy and persecute Popery.

## to that book the need die mere his and time any he.

Protestants mistaken in the consistency of Christian sank, bumility, Charity, peace either in Church or state, with their making Sovieture as interpreted by privat persons, or fallible Synods, or fancied general Councells (composed of all discenting Christian Churches) the role of fants, and ludg of Courtoversies in Religion. How every Protestant is a Pope, and how much also they are operseen in making the 19. Articles or the out of Supremacy a distinction sign of Loyalty to our Protestant Kings.

Rome, Luisglier a Calvin, Grammer and all others that openierded to reform the doctrin of the Church of Rome, Jeings bey could not provetheir new Religions, on Reformations by relimonies from antiquiminat the example of cell disteriles is who has S. Aufin fays quality.

has de Trib, de ...) endeavour to defind their falls and descrifull one now put of the Scriptures. It concludes ask any Herenich (faith that ancient Father, Kineswith for heir sens, there has a different where to generally and ancient faith of the Carbolik Church! Professly be answered and ancient faith of the Carbolik Church! Professly be answered a thousand tellimenter in a thousand forthwith the prepareth a thousand tellimenter in a thousand tellimenter in a thousand forthwith the prepareth a thousand tellimenter is a thousand tellimenter. In a thousand tellimenter, in a thousand the Lamber him-felf (possill Wittemberg. in 2. con. 8. Dam, and Time fold 18. Dom, post Trim. fol. 118.) attermeth, the facred Scripture is the pook of Hereriky, because Hereriky are accustomed to appeale to that book of heither did there affer a any time any heart of the post of the contract of the post of the contract of the post of the contract of the post of the post of the contract of the post of the pos

And yet Labor, Caloin, Crimmer Cet. Inding morning to fav. for them felves, either indifferent and teng Tradition for clearly bent against them, that they could not name as much as on Parish or perion which ever professed their protessed by the visible and Catholick Church and Councest, to their own Canon and Traditations of Scripture; and from that sense of Scripture which the Church and Councests had followed for 1 900 years of their chair own parish of fairit, temporal interest, or fallacious reason distated to them-selves; and so did others that followed their examples, making every private Protestant, or a sense to their examples, making every private Protestant, or a sense to the Education of Scripture, Church, Councests, and Fathers. In so much that Luther (10m. 2. Watemberg, 137, a Sacram, fol. 375, setteth down this rule for all Protestants to be directed by The

Governors of Charekes and settors of Christ's these Evaluated and power to teach a base the these mult judge whether her propose the voice of Christ's proof thanges to. Whenore let Popes, Bishops Councells are decree yorder, stack

what they please, we shal not hinderbut we who are Christ

the People on Me Sole

"Theop and heare hist woise will judge whether they propole al disinguirtue and agreable storthe Poice of our palters and welvey must wield to usy and subscribe and obey our sentences a and confure. Calvin , though contrary to Lather in many other things is yet in this doth force , as being the ground wherupon all protestant Reformations much rely in his lib. Intimate capital feeds the faviral. The diffinitions of Councels must Be examined by Streparts and Scripture Succepted by his rules and Spirit. The fame is maintained by the Church of England as appears in the defence of the to Articles printed by authority 1843, where it is fayd pag. 109 Authorive is given to the Church, and enceyery member of found judgment miche finne ugan hidgi montroverfice of faith feci And this is not the privat opinion of rout Church will but allo the judgment of our godly brothen in foreign Mations.
And by Mr. Billon Bilhop of Winchester (in his true difference Sec. parts an sugary, 200) The people must be Desceners , and Fudges their own private opinions in marters of statement with the safe of evident by the preceded fullbilling and fell of the wifible Church which all Projections do suppose, and must maistain, to make good the necessity and lawfulness of their own interpretanons - and Reformations of For of the Roman Catholik; and ever Whibles Church may, and from time to time hist evel reformed Congregations (s. beliether Luckesso & Prelimine , or Prelimite can have infallible certainty) but that them feltes have fatien into as great errors; as those which they have presended to reform in the Ryman Church :- And if they have not infal-Hole certainty of the aruth of sheet reformed doctrin they can nor pretend to Christianity of faith, thee involves as affurance of truth; which affurance is impossible if that the Church can be millaken in its proposall I So that Christianity of faith, intruction where proposed by the Church a revealed by Goid

and executioncy necessarily supposing fallibility, lot possibility of error in that same Church and proposit Christian faith in ther by rendred impossible, and the Protestant Doctrin demonstrated so be inconsistent with the nature of Catholick Religion, with the certainty of Divine faith, and with the Authority of Christ's Church, and with the Authority of Christ's Church, and with the Authority of Christ's Church.

on, with the certainty of Divine faith, and with the Authority of Christ's Church.

Neither is the Procedure doctrin in this particular less the Neither is the Procedure doctrin in this particular less the filter with Christian charies and humility, then with Castholick faith. For , what judgment can be more rain, injurious, and contrary to Christian charies, then to affert, that so many holy and terried Doctors is have bin, and are confessed Papilli (and even the whole wished Church for the space at least of 1000; years) could when ignorably missing, or would wishely souther the true fance of God's word, so deerly finning in Scripture at every perty accordant docts pretend to or what is more repugnant to Christian modelly and humility, then that homely Doctors, and half winter was hould preter their own privat opinions in matters of faith, before the common confear and belief of the Fahers of the Church, the Definitions of general Counted, the Tradistion and actionary of so many ages. It is both a redictions and so the Church, the Definitions of general Counted, the Tradistion and actionary of so many ages. It is both a redictions and so the fact to son-steer power and Movies, or to equibole on scribble some what in Greak, English or Later, these women had been exceeded to see, how every student of the University than had been to consider what in Greak, English or Later, thus whom him to rails of Religion, and to centure St. Himsel, St. Author, St. Christian & Colores. Nay the illiterar people, even the women, are grown to that height of spiritual pride (are infallible mark of Heresty) in the tiet of printed the result infallible mark of Heresty) in the tiet of printed the grown of St. Himsel, and sondly interpreted the grown of the fall produces. So true is the saying of St. Himsel and Paulieum) Scripture is the saying of St. Himsel and Paulieum) Scripture is the saying of St. Himsel all people teach before the saying of St. Himsel and paulieum of St. Himsel and paulieum of St. Himsel and paulieum of St. Hims of Sr. Hierom (in Epiff. ad Paulhama) Scriptura is the only at which all people reach before they have learn't. The practing two

the old desire man constant therfore (adverte Lucifes) hid may not flester about felter with quantity So justes to designer than opinions of first about 18 which configuration is the feely than in the heart of wall and a of 1 5 mag. How impossible is it to govern perceptly so peraling and

prefuming a Protestant multitude leither in Church or state, is desvours of reducing this Protestant antogancy to force kind of reason; was the occasion; and bligest of the Rebellion. King Charles I and his Council for attempting to make the inferiors subordinat to their superiors, in door in and disciplin, and the Subjects obedient to the laws of the land, were afperf das Papilits; and definoy'd as encluses to the Evangelical liberry of Protestancy; and as full veneral for the fundamental principles of the Referencies. Popula rebellions shaped because the promotors desor fall from the fervor of their faith, and devotion which they ought to practife; but the English Protestant Refervent, and realess fort of precedents, in perfuence and main-senance of their Religions. Other rebellions are commonly re-capetted chances, foreigness from a findain fury or desce of de-perat people, but the lase Rebellion was sind as to ship day, pre-sended by many to have bin a piour and fobst proceeding (the King's murther only excepted) of the sendent and Redigious men of the Nation, allembled in Parliaments and is for justifiable by the principles of Protestancy de that he must be thought not only a wife but a fortunat king of England that can prevent or suppress the like revolution in his Reign , so long as Protestancy doth reign with him. 10 to commit A and

The reason is a manifest as the experience, and the course side office. For a if a Common wealth, were so instituted that every privat person might pretend ( by his birth-right or Privalege) we almost so no other Judg on Interpreter of the laws, but him felf, or at least might lawfully and legaly impeals from all Course of Judgman; ( even from the highest which is the D d

Purliament of the his own private Judgment, what into librate confusion would in breed towhen inflices subordinations frace, ment ? The fame laws and mehodicy which ought to decid all differences, would be the febject and occasion of perpetual quarrells. This is the condition and conditions of Proteduce. Churches and Seats. Birery privat performs a fuprame Indeed of Religion and data interpreters of Scrippure; he may appeals of R eligion, and fine interpreter of Scripping; he have appeals with from Shufraigns, and Bilhops; from their temporal and Ecclesia that from to his own privat judgment, or folia to and him self must determin the difference and conclude whether the Decrees of Church and State be agreeble to God's word that is to his own Interpretation theroft, which dommonly is by affect by private interests or forme fingular fancy of discount. And though the Governors und Clergy of this Charch and Country rell him, he ought to impend his judgment, and fubmit the fame tola free Parliament, or to a general Counted, not like that of Trace but to one compoled of all Nations and Christian Congregations , called by the joyns authority of all temporal Princes ( but lim the internations he multi dubnit to when they inculeat this dellou l'untola actions Protestant, he is not fo fimple is) to believe that they who read this lecture, fpeak as they shink of that they believe any fitch general Councel is possible a shir that every lan amount a temporal Princis will never agree abcounties Prefident le himes, place and other esculustiones of final and ounce; mand shough retter fliguid; (and the Turch and other infidels give way to fuch a fulpitious Affembly of Christians) yet when they men, northing could be refolded for want of their agreement into rule of judging of minroveriles; every hol flicking war's low apprinciples and propersence of Scriptures and that everyth Procedure residents the delign of this december of the but select of their own Clergo; to make itsfelf in the mean time fall fludg of Religion, contrary to the principles and privileges of Protefuncy and ther-~7.5

therfore laugh at the folly of futh a proposal, and pretexts. We Roman Catholicks need no fush Devices, nor deliyes we are content to Submit to furth general Councels, as may be had; our Popes and Councels define according to the tradition and fense of Scripture of the true Churcha our Centures must fup pofe known causes, and crimes; and if with all these cautions the Pop's folicinal jurisdiction is thought to be fordangerous to the feveragney of Kings; and sente of fubjetts Haift forfooth, in might be indirectly applyed to temporal matters ) that all Protestants upon that store renormer the Papal authority, with how much more reason ought every one to renounce his own judicature of Religion and Scripture tyed to no rules , but to his own differential and oro in indifferential and privat frient. There is greater danger that Protollands may abuse this spiritual Soveraignty, by an indirect application therofico temporal affaires, then the Pope his; who being a stranger, and at such a diffance, can not (if he would) have the conveniencies ; oportunities; and occasions of plotting rebellion, which Natives and lubicos may lay hold on with tels danger of a differery; But if that Religion have alexand to ested their ston It is five that in time of a Parliament wherin many of the lower Floufe flood voor higher termes then was thought convenient for the flate, though warranted by the puteff Pro-testancy, Gentleman presented a pericion to King James, who feemed to admire that any would for to him I in a time then were classific Majeffy faid) three thindrest Mings dicting in this House of Commons, and therfore will the Gentleman repaire thither for rehef. We fee in the late long Parliament how fome few membres of the House of Commons prevail d against K. Chierles I in his own Court and Chry, thy making them-felves popular, upon the food of the Protestant Religions and Scripby Crompell of Seriousies, and how that he wanted one ly the name of King "How after his death every Commander had hopes to fucesd him in this power and protectorship, and without Dd

without question some might, had not the Duke of Alband, bin so honest. We have grounds therefore, to say that every protestant that hath wit, and valet, and will take hould of the advantages of his Religion, may hope to be a King, or Protestor; and we cannot but admire that any states man doth except against the Roman Catholick Teners, for admitting of one Pope, whense according to the ground and principles of all Protestant Reformations, there are a many pages as Protestant and every one of them much more absolute then the Bishops of Rome, and their supermacy less consistent which the security of Princes; and peace of the people, then his spiritual jurisdiction.

Befids; the flay and feturity of a state confils in a discrete distribution of publick charges and employments; and this, in the choyce of persons qualified with such signs of conficience; and loyalty; as can hardly be counterfeited. Or misapplied; wherof the principal is the profession of the Religion of the state; thersore we see not trusted in weighty affaires of the Common-wealth; but such as are of the Prince his Religion. But if that Religion have no certain rule; or only such a rule that make men of no certain Religion; it can be no more a sign of conscience and loyalty; or fit to direct the King and Council in their choyse of persons for their surpose and trust, then a plume of feathers; or a garniture of ribands fancied for it's rolours. The reason is obvious and concluding; because the security of a king, land the prospectry of his kingdoms, is grounded upon the stoyalty of his subjects, and servants; who are intrusted with secret designs and publick employments, both in the civill and military list; their loyalty is directed by their consciences; their conscience by their Religion; their Religion by their rule of saith as list therfore, their male of saith be but their own since of saith as list therfore, their male of saith be but their own since of saith as list contrary interpretation of their national Synod or Church (because neither of them pro-

tend to be infallible) than loyalty, conference, religion, government, and King, are as subject to the changes of fortune, and animolines of factions, as the fickle fancy of every privat person is ape to vary according to his weakness of Judgment, or strengt hos passion, and so declare for that party which will be most for his interest.

This inconfigury withe reformed Religions is acknowledged by them-felver. Dudiniar a learned and acalous protestant, quoted and highly commended by Bris for his piety and elegant witt (19, 1, ad Andream Dudinian pag. 13.) lamenteth the condition of his reformed Brethren, in these words. They, are carryed about with every wind of doctrin, now so this part, now to this; whole deligion what it is no day you may perhaps know; but what it will be to morrow, neither you not they can certainly tell. It pag. 5: 19. Bris etc. In what head of Religion do they agree that impugn the Roman Bishop? If you examin all from the bead to the foot you shall almost find nothing affirmed by on, which another will not ever to be wicked. And, their Brisnes do dayly differ from them selves, Monthman faken belogies, cryptons attending this.

Now what small hopes share are of remedying, this mis-fortune; Sands ingeniously, conselleth in his relation.

Now what simale hopes where one of remedying, this mis-fortune; Sand ingeniously conselleth in his relation (fol. 82)) The Papits have the Pope as a common Father, Adviser, and Conductor; to reconcile their jars to decide in their differences, to draw their fleligion by consent of Councils white differences, to draw their fleligion by consent of Councils on their differences, to draw their fleligion by consent of Councils, are as severed or rather scattered troups, each drawing and diverse way, without any means to pacify their quarrels; no parianch; one or more to have a common superintendence, or care of their Churches for correspondency and valvy; no ordinary way to affemble a generall Councel of their part, the only hope remaining over to assume their contention. To this we may add the saying of Melandon, as remarkable as true, Qual finging the laying of Melandon, as remarkable as true, Qual finging was should aword (meaning the Papits)

but whome the should follow we know address of And its deather only danger that Protestant apprehended in their occan of errors, is to fayle too neer the rock of the Roman fath afrom which of Melanton fays, they fire to fiber as far as they can fome dir way, fome an ather, without any Piloty rule, Compile, Sun, or fix: flare, to direct their wide and wild cours, every one presending we give in the flap of without flaboralisation in their wide and wild cours, every one presending we give in the flap of without flaboralisation in their wide and wild cours, every one presending we give in the flap of without flaboralisation in their winds.

As for their coefficient of facts, or the stricks of Religion, which every rentellant Congregation pretendeth to have gathered from Scripture, and some from the Fathers also and Councels, they contribute not any thing so the scalement of their hidgment; Churches, or them total that, for two reasons, the leavest they who framed their Confession and articles of fath, is also the Churches which receive and confirm them, do acknowledg their norm traits and fallibility in composing and confirming that doctrin presended to be the true sence of Scripture, Fathers, and Councels of the primitive Church, and by confequence from the dictions the sky harticles with a certainty of Christian frith, nowbo obligad in conficience, or compelled by centures, to submit and assess them as points of faith. Wherefore the particular persons, Churches, and states, of protestants are as vintertled in Christian faith, as if they had no Church, or Religion avails and every one bath she same liberty to study and act according to his lown private interpretation of Scripture which he had before their Confessions and articles of the protestant reformations were composed or confirmed to a second confirmed to the had before their Confessions and articles of the protestant reformations were composed or confirmed.

Belick: These proclam Confessions and articles of faith are framed in stick general, and ambiguous comes, that they may be applied to any Religion you will be pleased for facey. Penery only excepted. And though the Lattherens. Aninglians, Galumssis, see differ in some points, and some to contradict on the other, yet they all agree in referring the decisions of those differences to Scripture, that is, to every paints man's Judgment, and interpretation of Scripture; the simula therefore of all propellant Religions Religions is, to believe what you think fit according to your best vaderstanding of a writing you can not vaderstand by any human and privat industry of your own, and will not learn from any publik authority of the Church, because by following the interpretation of the Church you fancy that you may be mistaken) so that for feare of being mistaken in or by publick authority, the protestant either falls into obstinacy in his own privat opinion, or into an indifferency for all opinions,

and so become to be an Heretick, or of no Religion.

A mong the protestant Confessions of faith, the 30. Articles of the prelatick Church of England is eftem'd an excellent piece; and yet the same Articles acknowledg that the visible Church of God bath erred, and may err from sime to sime; and by consequence the prelatick may have erred in this very affertion, as in most of the 39. Articles. How this acknowledged vacertainty of truth can agree with the certainty or Chris flianity of faith, or with any hopes of falvation, I can not comprehend. But albeit these articles seem as insufficient for falvation, as men are vncertain of their truth, yet are they thought usefull to the government; for, though they want the fubstance, ( that is, the certainty ) of faith , yet they have the face of religion, and formality of law; because they talk of God, Christ, Trinity &c. And are confirmed by acts of Parliament. But that which makes them to be fo much infifted vpon. is, that they are so indifferent, and appliable to all Protestant Religions, that with much reason he is censured a very wilfull Presbiterian, and fanatick, who will not fubmit, and fubscribe to articles so indulgent, and indifferent. Therfore not only now but formerly in the beginning of all diftempers grounded vpon Diversitie of protestant opinions, it was thought good policy to commit the 39. Articles to the prefs, therby to pleafe all diffenting parties; and this hath bin practifed not only in Queen Elizabeth, and King James Reigns, but also in King Charles I. an 1640. when the rebellion began to break forth, and was cloak't with the authority of a legall Parliament, as

well as with the zeal of the Protestant Religion against the Church of England. And an 1633, when the Symptoms of the rebellion were first discerned, there was printed, by special Command, a Book setting forth, the agreement of the 39. Articles with the doctrin of other reformed, but rebellious Churches of France, German, Netherlands, Basil, Bohemis, Swetbland, Switzerland &c. The Title of the book is, the Faith, Doctrin, and Religion, professed and protected in the realm of England and Dominions of the same, expressed in the Articles &c. The sayd Articles analized into propositions; and the propositions proved to be agreable both to the written word of God, and to the extant confessions of all the neighbour Churches Christianly reformed. Perused, and by the lawfull authority of the Church of England, allowed to be publick, London. winted by John Legatt. 1633.

So that no mervaile if the 39. Articles have not proved to be a better antidot against Rebellion, then we have seen by experience, they being so agreable to the doctrin of Churches raised and maintained by rebellious people and principles against

their vndoubted lawfull Soveraigns.

The French Hugonot Ministers in their assembly at Bema 1572. decree that in every citty all should sweare not to lay down arms as long as they should see them perfecute the doctrin of salvation &c. In the mean time to govern them-selves by their own protestants rules. See Sweliff in his answer to a li-

bel fupplicatory. pag. 194.

See the Catholick doctrin of the Church of England art.

19. pag. 94. agreeing here in with Confes. Helvet. 2. Saxon. art.

11. Wittemberg. art. 32. Sueu. art. 15. all quoted ibid. pag. 95.

Dresterus the Protestant writer in part. 2. Nullenaris sexts pag.

661. acknowledgeth that all the warrs of Germany against the

Emperour and lawfull Soveraigns happned ex mutatione Religionis Pontificia in Lutheranam. See Crispinus of the Churches estate

pag. 509. how the reformed Church of Basil was sounded

by the rebellion of some Burgesses against the Catholick Sena-

tors whom they ejected &c. The Rebellion of Holland and the other Protestant Provinces, is well known, as also of Geneva, Zuitzers, or Helvetians. See Chitrens in Cron. as. 1593. & 1594-pag. 74. & feq. How the King of Swetbland being a Catholick, was by his Subjects the Lutherans fore't so content him-felf with Mass in his in his privat Chapell, and to affent, that no Catholick should beare office in that Kingdom, and at length an

other made King.

We may fay without either vanity or flattery, that were it possible to maintain the Soveraignty of a King, the peace and prosperity of a people togeather with the principles of Protefrancy, the English Nation would have don it, wanting neither witt or judgment to find out the expedients after long experience (of 100, years) fince the pulling down of Popery; and yet we fee that nothwithstanding the wisedom of them who govern, the learning of the Clergy, the worth of the gentry, the fincerity of the common fort, and the natural inclination to lovalty of the whole Nation, fince Protestancy came among vs we have violated the laws of nature and Nations, we have by publick acts of State don many things, wherof but one perpetrated by a privat person (whithout any countenance from the government) were fufficient to make not only him-felf, but his whole family, and Country infamous; Murthers of Soveraigns by a formality of justice, breach of publick faith for the Protestant interest, were never heard of in England, nor acted by English men until they were protestants: Therfore the infamy, and reproach therof must be left at the doores of the English Protestant Church, without blaming our English Nation, or nature. It is the nature of an arbitrary Religion to pervert good natures; It confounds the state more then any arbitrary government. The worst of arbitrary governments have some regard to the honour, and word of the Prince,and to the publick faith. An arbitrary religion dispenseth with all. An arbitrary government is reduced to on supreme; an arbitrary government doth pretend reason for the Prince his Com-E e 2

Commands, an arbitrary Religion by pretending to be above

reason, commands against reason.

How arbitrary and applicable all Protestant Religions are to every particular interest, and fancy, notwithstanding their publick professions and confessions of faith, is visible by the 30. Articles of the Church of England, that hitherto could neither fetle the judgments of subjects in any on certain belief. nor tye them to their duty and alleigance to the lawfull Prince, though the favd articles wanted no countenance of law to gain for them authority; And yet the profession of the 39. Articles togeather with the oath of supremacy; is made the diftinctive fign of truth and loyalty in our English Monarchy. But the Articles being applicable to contrary religions and interests, and an oath afferting a think so incredible as the spiritual supremacy of a lay Soveraign, must needs expose the government to continual dangers that flow from a plaulible and popular tenderness of conscience, and from the contempt of so indifferent and improbable a Religion; and therfore though many do abhorr, yet few do admire, ourlate King's mis-fortune, his Majesty having grounded his Soveraignty, and security vpon Councellors, fervants, and fouldiers ( of whose fidelity he had no other evidence but the profession of 39. Articles so vncertain, that they fignified nothing, and dispensed with every thing ) and an oath of a jurisdiction so incredible, that they who took it either vnderstood not what they swore, or if they did (by fwearing a known vntruth) disposed them-selves to violat all oaths of alleigance, and learn't in all other promifes to preferr profit before performance, conveniency before conscience Were not this true, and were the prelatik Religion ( with all it's laws, and oath's ) capable of establishing Monarchs, or of making subjects loyal, and servants faithfull, how were it possible that so just and innocent a King as Charles 1. ( The ancientest by succession and inheritance of all Christendom ) should be so generally and vnworthyly betray'd by them that profess'd the 39. Articles, and took the oaths of supremacy and

cy and alleigance? By the laws of the land it is enacted, (and accordingly practifed,) that non be permitted to vote in Parliament, or trusted with any employment in the state, who professeth not the prelatick protestant Religion, and swears not the Supremacy and Alleigance: And yet we fee how litle this Religion and oaths wrought upon the generality of these Kingdoms, or availed the late King. None that vnderstands the genius of the English Nation will believe, that by nature they are so base, and treacherous, as of late the world hath observed. Therfore what they have don amis, so contrary to the generofity, and honesty of their difpositions, and to the rules of Christianity, must be attributed to their Religion. Wherfore it must be concluded, that any outward fign, though it be but a red scarf, or garniture of ribands of the King's colours, doth engage and confirm more the subjects and souldiers in their duty, and loyalty, then the 39. Prelatick Articles, and the oath of supremacy. A Rebell , or Roundbead , may , t'is true, weare the King's colours, but not with fo great danger to his Majesty, or dommage to the publick, as when he professeth the King's Religion. Very few Englishmen will fly from the King's colours they once weare and profess to esteem, but many that profess the 39. Articles will fight against the Prelatick interpretation therof, for their own privat fense, and against that of the King and Church of England : So applicable are the 39. Articles to all diffenting Reformations, and fo pliable to every Rebellion that is grounded vpon any pretence of Scripture.

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SECT. X

## SECT. X.

How the fundamental principles of the Protestant Reformations maturely examined, and strictly followed, have led the most learned Protestants of the world, to Indaisme, Atheisme, Arianisme, Mahometanisme &c. and their best modern wits and writers to admit of no other Rule of Religion but Natural Reason; and the Protestants Churches of Poland, Hungary, and Transilvania, to deny the Mystery of the Trinity.

Ebastian Castalio, termed by Osiander (in epitom. pag. 753.) Vir apprime doctus, linguarum peritissimus. Ranked by Doctor Humfrey (In vita Ivellipag. 265.) With Luther and Zuinglius; and placed by Pantaleon (in Chronographia pag. 123.) amongst the Fathers and lights of the Church; this

great and learned Protestant, having considered the prophecies mentioned in Scripture, of the conversion of Kings and Nations by the Christian Church, and of it's happy state, splender, and continuance, and compared all with the very foundation and sirst principle of protestancy, to wit, with the protestant supposition of a generall apostacy, and fall of the visible Church from the true faith, and their remaining in superstition and idolatry for so many centuries of years, together with the invisibility of the Protestant Church vntill Luther, and (by consequence) it's not converting

converting any visible Kings or nations from Paganisme to Christianity; having I say, maturely considered these things, was fo perplex'd, and doubtfull in point of God's providence and veracity, that he came at length to believe nothing, as may be feen in his preface of the great latin Bible dedicated to K. Edward 6. where he faith: , verily we must confess, eyther that these things shall be performed herafter, or have bin , already, or that God is to be accused of lying : If any may answer that they have bin performed; I will demand of him, when ? If he fayd in the Apostles time; I will demand how , it chanceth, that neither then the knowledg of God was altogether perfect, and after in fo short space vanished away, , which was promifed to be eternall, and more abundant then , the flouds of the fea ? And concludeth; the more I peruse the , Scriptures, the less do I find the same performed , b. w soever you

onderstand the same prophecies.

Martin Bucer one of the primitive and prime Protestants, And an Apostle of the English reformation, of whom Sir John Cheek K. Edward 6. Mafter, fays, the world scarce had his fellow, and whom Arch-bishop Whitgift ( in bis defence &c. pag. 122.) termeth a Reverend, learned, painfull, found Father &c. this great Bucer after his first Apostaly from his Dominican order, and Catholik Religion, became a Lutheran; afterwards a Zvinglians, as appaereth in his epiftle and Norimb. Or ad Effingenfes; Then he returned again to be a Lutheran, as may be seen in the Acts of the Synod holden at Luther's house in Wittemberg. an. 1539. and in Bucer's own Comentaries vpon the 6. John. and 26. Mathew, where he asketh pardon of God and the Church, for that he deceived so many with the error of Zuinglius, and the Sacramentarians; And notwithstanding this open repentance, he returned again to the same Zuinglianism in England, and therfore is reprehended by Schluffelburg ( in Theol. Calv. lib. 2. fol. 70.) At length feeing the incertainty of Christianity wherunto by protestancy he had driven him-felf, and others that stuck to it's principles, at the houre of his death he embraced Judaisme, as they who were present ther at, testify, said Prateolus (pag. 107.) He declared long before to Dudley Earle of Warwick, that he doubted whether all was true that the Evangelists relate of

Christ. wherof fee bertofore. part. I.

David George who for many years had bin a pious and publik Professor of Protestancy at Basil, and [a] called a man of God, for his notorious charity to the poor and fick, considering and comparing the aforesaid doctrin of protestancy with the prophecies of Scripture concerning the visible Church, became a blasphemous Apostate; and affirming our Saviour to have bin a seducer, drew many Protestants to his opinion, convincing them by their own principles, and this argument. [b] If the doctrin of Christ and his Apostes had bin true and perfect, the Church which they planted should have continued. Oc. But now it is manifest that Antichrist hath subverted the doctrin of the Apostles and the Church by them began; as is evident in the Papacy: therfore the doctrin of the Apostles was falls and imperfect.

Bernardin Ochin one of them whose opinions were Oracles to the Composers of the 39. Articles of Religion, and the liturgy of the Church of England, fo much celebrated for his learning and piety, that the Protector Seamer and Arch-bishop Cranmer called him out of Germany, to help them in their protestant reformation; termed by Bishop Bale a light of the Church, and England happy whilft it had him, miserable when it lost bim, highly commended for learning and virtue by Simlerus, and Sleydan I. 9. fol. 297. and by Calvin I. de scandalis, &c. This Ochin whom as Calvin writ, all Italy could not match, this light whose presence made England bappy, and whose absence made it miserables this very Ochin, considering well the principles of protestancy, became a Jew; concluding that Christ never had a Church vpon earth. When I did ( faith he in prafat. Dialogorum ) consider bow Christ by his power, wisdom, and goodness had founded and established his Church, washed it with his bloud, and enriched it with his spirit; and again discerned him the same was (funditus eversa) veterly over thrown, I could not but wonder,

[a] Ofiander in epitom. Centur. 16. part 2. pag. 647 Saith of David Geor ge, btebatur enim publico pir Dei mini fterio Bafi liensi, egentibus eleemofy. nam fubministrebat, agrotos confolabatur Oc. [b] Historia Georgij Daridis published by the Divines of Basil and printed of Ant werp. 1568. fi Christie A. postolorum detrina vera & perfecta fuiffet &c.

and being desirous to know the cause, I found there had bin Popes. And proceeding from this conceipt of the Popes prevailing against Christ in veter overthrow of the whole visible Church, he concludeth that he who founded and purchased the Church with fuch pains, and at fo deere a rate, could not be Christ, because he wanted power or providence to preserve it, and there fore Ochin tourned lew and taught circumiion and Polygamy.

Upon the same motives [c] Adam Neuserus a most learned Protestant, and chief Pastor of Highelborgh, turned Turk, and was circumfifed at Constantinople, persuading many of his flock to become Mahometans. [d] Allemanus efteemed , and beloved by Bexa for his learning, feing that the predictions of the prophets were not fulfilled in the Protestant Churches, and being refolved not to be a Papift, held that the Meffids was not come, and so renouncing Christianity became a blasphe-

Purchas Fof

Calvin

, [c] Oftander in epitom. Centur. 16. pag. 818. Schluf-1) felb. in Theol. Calvin L. I. art. 2. fol. 9.

, [d] Idem Schluffenburg ein fol. 9. where he brings many other examples of protellants to the fame pur-

4 pofe, as alfo Ofinder coner. 16. pag. 207. 208. 209. Concerning that known Text , I and my Father , are wound, one thing , hom. 10. 30. Calvin avoydeth

, it (as the Arians did) faying. Abufi funt boc loce , veteres ot probarent Christum effe Patri homousion.

3, Neque entin Christus de activitate substantie disputat ,

h fed de confensu &c. Calvin. in Ioan. 10.

Calvin in admonit. ad Polonos explant. in Tract. " Theol. pag. 794. Sententia Christi , Pater major me

, est, restricta fuit ad bumanam ojus naturam; ego vero

non dubito ad sorum complexum extendere.

", Stanearas contra Minift. Geneuenses Tigurinos fol. 94. " 6 95. 6 118. 6 123. affirmeth that the Refor, med Churches professing the faith of Geneva and , Tigure, be Arian, and faith. Conclusion est & Cal-

e, vine, doctrinam tuam de Filio Dei effe plane Aria-

" nam, a qua, refilias quam primum te oro atque obsicro.

Calvin, the Oracle of Protestant learning, and the most plausible Resormer of Popery, is not only by Catholicks but by sundry Protestants charged with Judaism, in so much that the samous Protestant Writer Egidius Hunnius Doctor and publick professor in the University of Wittembergh, and chief Disputant in the conference of Ratishome against the Catholicks, writ a Book intituled Calvinus Judaixans: And another Protestant book was printed 1586, and reprinted 1592. the Author wheros is the learned Ivanues Modestinus, and it's Title, A Demonstration out of God's word, that the Calviniss are not Christians, but only baptized Jews and Mahometans: and an other very learned Protestant John Scutz (in lib. 50. causarum cap. 48.) affirmeth, Mahometism, Arianism, and Calvinism, to be brothers and Sisters, and three pair of hose made of one cloath.

The Calvinifts do, and may fay the fame of the Lutherans, and of every other Sect of Protestants; they are all made of one cloath, and differ only in the fashion, according to the diversity of their fancies. They all agree in cloathing and covering their errors with Scripture, but some like one mode, some an other. Calvin and his faction seem to approve most of the Arian, to which also most Protestants incline, by reason of difficulty they find in the Mystery of the Trinity, explained after the Catholick manner; But non of them will tye himself to an others fashion, seing their Rule of faith is their own fancy. Wherfore notwithstanding the Confessions of faith of their sundry. Churches, they do not hold them-selves obliged to Profess that, or any faith longer then it agreeth with every on's privat sense of Scripture, which he changes as often as sur-

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ther study, information, or seeming reason moves him to the contrary. So that not only Mahometism, Arianism, and Calvinism, are three paire of hose made of one Cloath, according to Scutz expression, but his Lutheranism, and all other Protestant Reformations are remnants of the same piece, with different trimmings and patches; and though they be hose this day, to morrow they would perhaps be Turbants, or Jews garments, had not those formes and fashions bin so generally cry'd down, as ridiculous in these parts of the world, that the learned Protestants, who think them more Religious then their own, despaire of ever making them the mode. So true it is, that the bare letter of Scripture without Tradition (the rule of faith) makes men Hereticks, Turcks, Jews, and the worst of Infidells.

The learned Protestants who are not Iews, Turks, or Arians, become Atheists, or meer Rationalists; Because there is not any thing moves learned men so much either to Atheifm, or to have no Religion but naturall reason, as the diversity of Religions, and the confessed vncertainty of such as are professed. The interpretation of Scripture and Fathers being left by their principles of the Reformation to every particular person's discretion, maks Protestants differ as much in Christian belief as in human opinions, concerning any ordinary, and obscure matter; and their supposition of the fall of the vifible Church into errors of doctrin, togeather with the acknowledged fallibility, and vacertainty of their own Congregations, takes away (as we proved in the last Section) all certainty, and Christianity of belief. What doubt therfore can be made but that fuch learned protestants as turn not Jews, Mahometans, or Arians, will either become Asheifts, Socinians, or meer Rationalifts ? fuch as observe that the prophecies settdown in Scripture concerning the fpendor, extent, and propagation of Christ's Church vpon Earth, are not accomplished in their own petry Reformations, and withall are so peevish, and maliciously bent against the Roman Catholick faith, as not to Ff a examin

examin it's truth, turn Jews, Mahometans, or Atheists; But such as are ashamed or astraid to renounce the name of Christians, and yet are as obstinat against the Roman Catholick doctrin, as the asorsaid Protestants, fall from on reformed sect to an other; and at length perceiving there is no reason to preferr on before an other, renounce all, and rely only voon their own reason; most of them follow Chilingworth, Fanckland, Stilling-sleet, and become Sociaians, denying or doubting of Christ's Divinity, and are driven to that impiety, partly by the incoherency of the Protestant Tenets, and partly by their contempt of Tradition; but most of all by the soolish presumption of their own wit and judgment, and by that secret pride so manifest in Protestants, and proper to Hereticks.

There is not any one protestant Writer, in whose works you may not find this heretical Strain. Neither is it to be admired that men whose Religion is occasioned by pride, and grounded upon fingularity of judgment, do betray and declare those passions in their discourses, they being the chief ingredients of their Symbols and the Conclusions most cleerly deduced from their principles. I will omit all others at prefent, and only mention a paffage of Society against Volumes (pa. 2.) wherin you may fee to what a pass Protestants are brought by their own proud and privat spirit, and by their contempt of Catholick Tradition. Thus therfore he faith. To what pur-, pose should I answer that which thou borrowest from the , Papists &cc. especially where thou opposed to vs the perpe-, tuall confent of the Church ? very excellently doubtlefs in , this behalf hath Hofins (a Papilt) discourf'd against you, , wounding you with your own fword. And therfore you , are no less fals in urging against us, the Churches perpetual , confent (for the Divinity of Chrift) then are the Papilts in their vrging therof against you and vs. And ibid. pag. 212. We propose to vs in this question (concerning the Divinity , of Christ) non for Master or Interpreter, but only the holy , Ghoft &cc. we do not think that we are to stand to the judgment of any

", of any men though never so learned, of any Councels though, in shew never so holy, and lawfully assembled, of any vising ble Church, though never so perfect and universall. Even Uolanus himself disputing against the Issuit, is inforced to reject the examples, sayings, and deeds, of Asbanasius, Hierom, Austin, Theodoret, and other Fathers, whose authority he now opposeth against vs, as sacred. Thus much have I thought good to remember, that Volumus may receive answer from himself, when he so often inforceth against vs the authority of learned men, and the consent of the Church, &c. And truly Societies doth defend his error concerning Christ, with as many and as cleer texts of Scripture (not understood in the sense of the Roman Catholick Church) as any point of Protestancy is maintained by other Protestants.

The Puritans (now called Presbiterians) vse the same way of arguing against the Prelatiks, and with no less success, then socious against Volanus, as may be seen in Cartwright in his second reply against episcopacy (p. 1. pag. 484.) And that it may appear (saith he) how justly we call this Canon of the Councell (\*the first generall of Nice, in the Canon touching the Metropolitan which the Prelatiks vrged in favor of Episcopacy) vone the tuch stone of the word of God., let it be considered &c. In the same Councell appeareth that to those chosin of the ministery vonmartiad, it was not lawfull to take any wife afterwards &c. Paphonetius sheweth, that not only this was before that Councell, but was an ancient Tradition of the Church, in which both him-felf and the whole Councell rested &c. If the ancient Tradition of the Church can not authorise this, mither can ancient custome authorise the other.

The Prelatick Clergy would fain hould Episcopacy by virtue of Tradition, and of the authority of the Nices Councell, and yet would have Priests marry, contrary to the same tradition, and authority. In like manner, as the same Mr. Cartwright well observeth (ibid. pag. 582.) the Bishops of the Church of England would needs have the Nices Councell be of sufficient authority to maintain Arch-Bishops, but not the

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Pope, where the on is as cleerly expressed as the other, and no less necessary for the government of the Church. " If (saith ,, he) an Arch-Bubop be necessary for calling a Provincial Councell, when the Bishops are divided; it is necessary there , be also a Pope, which may call a general Councell when division is among the Arch-Bishops; for when the Churches of one Province be divided from other (as you ask me, so , I ask you) who shall assemble them togeather? who shall admonish them of their duties, when they are assembled? If , you can find a way how this may be don without a Pope, , the way is also found, wherby the Church is disburdned

of the Archbishop.

[a] The word Trinity is but a burna inventio and foundeth coul dly Luther in Puftil Majore Baplese apud Herna gium in enay-Evangel. Dom. Trinit. Calvin ep. 2. ad Polonos in tract. Theolog. & pag. 796 faith, Precatio bul. gotrita et . Sancta Trini tas bnus Deus miferere nostri, mihi non placet. ac omnino barbarie:n Japu.

When Prelaticks dispute with Presbiterians about Episcopacy and ceremonies &c. they extoll the four first general Councells; but when they dispute with Roman Catholicks, about the vnmarried life of Priefts, the pop's supremacy, or any other point of Popery, then they extenuate the authority of the same Councells, and will admitt of no other rule of faith but Scripture. So that a Prelatick protestant against Presbiterians is a Papist, and against Papists is a Presbiterian : what he is, or would be if both did argue against him at the same time, is not well known to me (nor as I suppose to him-felf; ) but if he admits of the two main pillars wherby protestancy is supported, which are the pretended fall and fallibility of the visible Church, and the arbitrary interpretation of Scripture, he may be any thing he pleafes; and ( to speak more modestly of him then Modestimus of Calvinists ) he is in a faire way to be a baptised Iew, Mahometan, or Arian, and can not mis that way, if he will be guin ded by the Protestant principles, and follow the track of the most learned of the reformation. Both Luther [a] and Calvin diflik't the word Trinity, on fayd it founded couldly, the other barbaroully; and Luther by omitting in his Translation of the new Testament this Text of Scripture. There-be three which give witness in beaven, the Father, the word, and the boly Ghoft, and these three be one, sheweth how little inclined he was to believe

fieve that facred Mystery; and by faying that his soule hated Homusion and that the Arians did very well [b] to reject that new and profane word from the rules of fainb, he declareth how his Protestant rule and reformation doth direct men to herefy and to all kind of infidelity; for, there is not a more refined herefy then Scripture mif-interpreted, and mif-applyed; and Scripture may be as eafily mif-interpreted and mil applyed against the Trinity, or the second Person's equality, and consubstantiality, as applied to any on point of Protestancy. The Anti-Trinitarians of Poland, Transilvania and Hungary think themfelves as good Calvinifts as any French Hugonots, and better Protestants then English Prelaticks, or German Lutherans; beaufe they not only agree with all reformed Churches in the Fundamentalls of Protestancy (that is, in supposing the Apostacy of the Catholick Church, and in reforming it by privat authority, and their own interpretation of Scripture) but go a step further in the Reformation, by denying the Trinity. By the principles of protestancy, and the practife of the first Protestant Reformers, it is left to the choyce and discretion of every particular Church and person, what articles of Popery are fitt to be rejected by their privat interpretation of Scripture: and indeed it is impossible for men not tyed to any rule but to their own fancies of Scripture, to agree in the points of Popery what to reject or retain. They who confine with the Turk's Dominions, venture to deny the Trinity, and the Divinity of Chrift, and laugh at their brethrens arguments (against their impiety) as deduced only from Tradition, Councells, and Fathers and call them old Roman raggs long fince torn in pieces (by the Protestants them-selves ) in other points of Protestancy &c. Hi funt verusti pami quos vos laceraris in aliis sidei articulis &c. & lacerata jambudum calceamenta. ( Nullus & Nemo H. 9. ) They are (fay they) patcht showes worn out long agon, but heer in England, France de, where no neighboring Nations deny the Trinity, or Incarnation, Protestants make those Misteries fundamental articles of faith; but in Transilvania, and Hungary

(b) Imba in lib. contra Jacobii 1aton tum 1 m, 2. Witten b, latine edito anno. 1551. The later editions are altered and corrupted herim, as in many witer things. Hungary, The principles of Protestancy are not kept in such awe as heer, they make bold there to apply Scripture against

any mysteries of Christianity.

Osiander in Epitom, cent. 16. pag. 269 Symbolum Athanafirocant doctrina & fidem Satanafii; ta. nistime infuper jactitant Lutherum Dix tectum Babilonica turris detex iffe , fe bero ex imis fundamentis eamex Scindere.

Wherfore we must not admire that they (as Mr. Hooker tells vs Ecclef. Polon. 1. 4. pag. 183.) Of the reformed Churches of Poland, think the very belief of the Trinity to be a part of Anti-Christian corruption, and that the Pop's triple Crown is a sensible mark wherby the world might know him to be that misticall Beast spoken of in the Revelation, in no respect so much as in his doctrin of the Trinity: Nor when they say that St. Athanasius his Symbol is the Symbol of Sathan; and brag that Luther did scarce untile the Babilonian Jower (of Rome) but that they do utterly demolish it . and dig up its very foundation. By which words they give cleerly to vinderstand, that the Protestants of Germany, England. Denmark &c. are but superficial Protestants and are as yet far short of that substantial, and fundamental Reformation whervnto the principles of Protestancy, and the Protestant rule of faith, or an arbitrary interpretation of Seripture, doth direct, and incline all Churches of the Reformation. As for our English Presbiterians and Fanaticks, they agree with the polonian, Hungarian, and Transilvanian protestant Arrians, and Anti-Trinitarians, in believing the Protestant Reformations can not be pious, and perfect, so long as they retain any on point of popery; and indeed there is as much reason and ground in Scripture to reject all, as any on; and the Protestant principles warant the denial of the Trinity, and Incarnation, as well as of the Mass and Transubstantiation. The prelaticks perceive this to be true, and therfore in the 39. Articles (to avoyd fcandal and discredit) profes the belief of many mysteries, that according to the very foundation of their Reformation they ought to deny; and though they feem not to be guilty of impiery in their refolution of retaining some, yet are they convicted of incoherency in not rejecting all, as we shall now manifeftly prove.

## SECT. XI.

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How the indifferency, or rather inclination, of Protestancy to all kind of insidelity, is surther demonstrated by the Prelatick doctrin, and distinction of sundamental and not fundamental articles of faith. The design of their fundamental distinction layd open. The Roman Catholick, the fole Catholick Church; and how it hath the authority of judging all controverses of Religion.



Nity of doctrin being a confessed mark of the true Church, which is called Ow in relation to one and the same saith; and Protestants perceiving they want this vnity, and the means to bring them to it, (every particular Church and person challenging a right to interpret Scripture after his own

a right to interpret Scripture after his own manner, as well as Luther and Caloin &c. who could not affume to their felves that liberty without granting it to others) and that not only their fundry Churches and confessions differ extreamly in doctrin, but even the members of one and the same Congregation agree not among them-selves in the explanation of their Articles, nor in the Authority of their Church, to command and determin, what articles ought to be believed; this I say considered by Protestants, some of their chief writers (and particularly the English Prelaticles) have invented a difficulties whereby they hope to soole their slocks, and make them

them believe, that there is not only an unity, but an univerfality of faith amongst all differting Protestants, and by confequence that they are true Catholicks. They divide therfore the articles of Christian Religion into fundamentall, and not fundamentall. Fundamentall they call those, wherin all Christians do agree: not fundamentall they make every article wherof them-felves, or any other Christians doubt, how ever so fundamentall it may be held by the rest. By which doctrin they make Arians, Nestorians, and all ancient Heroticks, good Catholicks, and their error, not fundamentall, or destructive to salvation, because for sooth they are Christians, though deny the consubstantiality of Christ. This is no wrested conse-

quence of ours, but their own confessed Tenet.

The great prelatick writer Doctor Morton late Bishop of Durefme, in his approved and applauded book, of the Kingdom of Ffrael, and of the Church, dedicated to Queen Elizabeth (pag. 94.) fayth, The Churches of Arians are to be accounted the Church of God, because they do hould the foundation of the Ghospell which is faith in JESUS Christ the fon of God and Saviour of the world. And pag. 91. He giveth this general rule. Wherforver a company of men do joyntly and publickly h worshipping the true God in Christ, profess the substance of Christian Religion, which is faith in JESUS Christ the Son of God , and Sevieur of the world , ther is a true Church , notwithstanding any corruption what forver &c. Thus they plead for the Arrians declaring in their favour that confidentiality of the fon, or his being the matural fon of God, is not the substance of Christian belief. A man would think that the real prefence of Christ in the Sacrament, is a fubstantial point of faith, seing ther of dependeth the reality of our Sacrifice, the feeding or familhing of our foules, and the verifying or fallifying of Christ's plain and express words; and yet Bishop level the greatest piller of the Church of England, in his Apology for the same (pag. 101. edit. 1600,) oberving that protestants were divided in the belief of that mystery, tells vs it is but a matter of indifference; The Lutherans and Zuinglians

Zuinglians , faith he , are both fides Christians , good friends , and Brethren; they vary not between them-felves upon the principles and foundations of our Religious, &c. But upon one only question ( the real presence ) meither weighty , nor great. Doctor Reynolde in his & Conclusion annexed to his conference (pag 722.) affirmeth the real prefence to be but as is were the gradging of a litte again, if o therwife the party bould the Christian faith. And all protestants confpire in this heretical thift, because their change and choyce of articles of faith can not be maintained by any other way but by denying that therby they touch the foundation of Chris frian Religion So Luther defended his Confubfication , as may be feen in Amandus Polanus in his Synop. pag. 446. And Jacobus Aconsius ( lib. 2. Stratagematum Sathana pag. 135. ) faith : It's evident concerning as well those who bould the real presence of Christ's Body in the bread, as those others which dany it, that although of necessity one pare do err, yet both are in way of Saluation, if in other things they be obedient to God. A said

In this Protestant distinction we must distinguish two things. to The delign. to The doctrin wherupon Protestants ground their delign. In this Section I will discover the delign, and declare the weakness therofile In the next I will demonstrat the falthood of the doctrin wherby they intended to carry on their delign. Protestants proceed in this affair as weak Mini fters of ftate; when they find by experience they have bin miflaken in taking their measures, and in the management of publick concerns, they would fain be reconciled, and make strict leagues with fuch Potentats as formerly they had disobliged, and them-felves now fland in need of their friendship, and fancy they can effect all by incalcating vnto them general notions of a common danger, grounded vpon the power and pride of fome neighbouring and emulous Prince. So Prelaticks reflecting upon the weakness of their cause occasion'd through the diffentions of the Reformed Religions, and voon the incoherency of their own 39. Articles with the foundation and liberty of Protestancy, would fain (by a generall notion of Christianity)

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vnite all heretical Churches to them-felves against the Roman Catholicks pretended pride and power. In which proceedings they commit two great indifcretions. 1. They do not confider how they have disobliged the Greek, and most of the East orn Churches , by declaring in their 39. Articles the doctrin of the Holy Ghoff's procession from the Father, and not from the son. to be berefy though now (too late) they would fain moderat the censure, as also be reconciled to all Sects of Protestants in Europe. 2. At the same time they endeavour to make this league offensive and defensive against the Roman Catholick Church; [a] their chief writers profes there is no cause to quarell with that Church, because it is also a Christian Congregation, and differs from Protestants only in things indifferent, among which they place even the Warship of Images , the Sacrifice of the Mass, the communion under one hind, the Pop's supremacy &c. Whence it must needs follow that their protestant separation from the Roman Church can not be justifyed, as confessedly not having sufficient ground to break the communion of the Church vpon the score of doctrin acknowledged by them-felves to be lawful, and therfore their Protestant Reformations must be concluded schismatical.

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<sup>&</sup>quot;[a] Whitaler contra rat. Camp. pag. 78. And in his , answer to Mr. William Reynolds cap. 6. pag. 135. art. 136. faith: The Fathers thought by their external , disciplin of life to pay the paines due for sin, wherea they , derogated not a little from Christ's death &c. Which , though it he an erroim, yet were they notwithstanding good , men and boly Fathers. From whence followeth that , Indulgences, Purgatory, Satisfaction, Prayer for the , dead, Merit, &cc. may be held by learned and how , ly men.

Mr. Bumm in his treatise tending to pacification, , sett. 17. pag. 104. excusing some points of popery, and amongst others the worshiping of ima-

ges, faith, in these therfore or such like, who soever will condemn all those to be none of the Church. , that are not fully perfuaded therin as we are, &c. committed an yncharitable part towards his Bres thren. See Doctor Som against Mr. Perry pag. 176.
Tindall act. Mon. pag. 1338. I doubt not but S. Bermard, Francis and many other holy men erred as concerning Mass. Mr. Francis Johnson in Mr. Lacob's defence of the Churches and Ministery of England , &c. 207. 12. Did not John Hou that worthy, Champion of Christ , and others also of the Marryrs of fore times, say , and heare Mas, even to their dying day ? &c. Did not divers of them acknowledg, fome the Pop's caling and supremacy, some the 7. Sacraments, some au-, fia, oc. pag. At. Thefe things were pardonable in the Godly, who held the Pope to be the Vicar of Christ and Head of the Church, the Papacy for , the Church, Saints for mediators, and the Mass for , the supper of the Lord. Luther de utraque fecie, , faith : If thou coms't to a place were the Commu-, nion is ministred vnder one only kind, take it with , others. The like indifferency is affirmed by Melancthon in cemen. epift. Theolog. pag. 2 92. and not deny-

This their prelatick moderation towards our Roman Catholick doctrin is the effect of a necessary compliance with our Adversaries, condemned hereticks; not of any Christian charity that they bear to our principles, or persons, as appeareth by their quite contrary expressions in other occasions, and by the severity of their statutes against priests, and papills. They can hardly excuse the errors of Arrians, Nestorians, &c., And yet accuse

, ed by Bilhop Janell in his reply pag. 110. O 106.

vs of herely; nor can they maintain the Greek worshipping of Images, to be lawfull, and yet condemn the same in vs as

idolatry.

But that which they most press against the Roman Catholick Church, and wherin all fecturies diffenting from it, are concerned to love with protestants, is that we fay, ourselves are the fole Catholicks, and the pope and general Councels supreme Judges of hereticks. Rather then admit our Church to be the Catholick, they concourse God's Church into diffenting congregations, and canonize for Orthodox all feets of hereticks, though they have no fubordination, connexion, or communication among themselves, much less that care of the common good, that is among the Suitzers, whose Commonwealth they would fain make a patern of Christ's Church. To this end they fent their Agents to Irrental Pariarch of Confintinols, and in their printed books make honorable mention of Neferius, Diofcorus, Entiches, and other hereticks brood, and branches, that are dispers'd in Egypt, Esbiopia, and East Indies, as if they had bin their Brethren ( wheras they do not know their Tenets) and brag of their numbers in comparison wherof they say the Romanifts are but few, and; at the best, but a part of the vniverfal Church; and if a part, they ought not to judg of the whole, if they do, their fentence must be slighted as invalid and partiall.

And though the Schiffmaticks, and Hereticks of the Greek Church whom the Protestants so much courted, haveby a particular definitive semence of Invenies their Patriarch, disown'd the doctrin, and refused the communion of all Protestants, yet are the so deserted and despised reformed Churches, compell'd to maintain the indifferency of the eastern heresies, even of those which the Greeks them selves twelve times recanted (having bin so many times reconciled to the Church of Rome) though now again revolted, and returned to some of their former errors, but not without a visible marke of God's indignation and justice. Protestants therfore are content to excuse the errors

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of the Greeks, and of all other Christians, though Hereticks . hoping therby to obtain for them-felves the name of Catholika and are to kind as not to exclude any that professeth Christ (even after the Arrian manner) from their Protestant communion; not doubting but that for a return of civility, themfelves will by virtue of that general appellation of Christians, be countenanced by the enemies of the Church of Rome, and protected from it's feverity. But the Greek Patriarch fmelt their defign; and though a Rebell against the sea of Rome, ver he condemned the Protestant doctrin, and contemned their flattery; giving them to understand, that the truth of Religion is never annexed to many diffencing Churches, and that their agrement in Protestant fundamentalls can not be, an argument of Catholick vnity or vniverfality. And to be rid of future importunities, condemned their opinions as herelies, declaring how different they are from those of the Greek Church as appear reth by his Sententia definitive.

Jeremia Patriarche Constantinopolotani sententia definititiva de doctrina & Religione Wittembergenfium Theologorum . Ore edie. on. 1586, in this Book, the Greeks de telt the protestant Religion, wherof fee further Holding on in Histor, Sacram. pare. 2. and Responsio Basilis Magni Ducis Muscovia & an. 1570. it appeareth by a Treatife let forth even by the protestant Divines of Wittemberg intituled Acts Theologorum Wattembergenfium , & Icremia Patriarcha Constantinop. de Augustana Confessione &c. That the Greek Church yet to this day profelleth and teacheth invocation of Saints and Angells (pag. 55. 102. 128.) Reliques, pag. 444. 6 368. worthipping of Images ( pag. 243, 244, 247, 0: 251. ) Translubitantiation ( pag. 86. 96. 100. 240. 318.) Sacrifice (pag. 102 104) The lignifying ceremonies of the Mass (pag. 97. 99. 100.) Auricular Confession. in prafat. o in lib. pag. 87 130. Confirmation with Chrisme (pag. 78. 238.) exments (pag. 77. 242.) prayer for the dead (pag. 93. 102. 109.) Sacrifice for the dead (pag. 95. 104.) Monachifme (pag. 132. 277.) That Pricis may not marry after orders taken, (pag. 129.) See Sir Edward Sands also in his relation & On the last leaf but five where he confirms all we have related here of the Greeks concurrence in Religion with the Roman Church.

As for the Protestant Doctors and Prelats exceptions against the Roman Church and Councells not being Catholick or Universall, they can be of no force; because their own Logies one may cleer the mistake by putting them in mind of the definition of Carbolick or Univerfal, which is woum in multie, one in man; for Universaling requireth two, and but two condition ons onity, or identity of form, and multitude of Subjects. That a Church therfore be Universal or Catholick, it is necessary and Sufficient there be an only or identity of form (which is faith) and multistide of subjects, which are the Professor of that faith. Whether the fubject of the form which is called univerfull, be more or less (so they be many) is not material as to the nature and denomination of Univerfal, or Catholick, though there were but 200. men living, homo (fay Logicians) would be as much Universal as now it is, with so many millions of men : In like manner we say, though there were but 2000 men in the world profetting the true faith, that faith would be still Univerfal or Catholick, because it would be still one and the fame in many; and 200. are as properly many, though not for many, as 2001 millions. We grave that it hath bin prophecied the multitude of believers fhould be very numerous, and foread over the whole world, and accordingly it hath bin fulfill'd, and now Roman Catholicks are every where multiplied; yet in the later days they will not be many in respect of Heretile,

but still it was and will be the Catholick Church. Therfore it can not be an argument that a Church in not Carbolick or Universal, because ther ar more pagans, and professors of Herefies, then of the true Religion. Their being more hereticks in number, is confiftent with the being of many faithfull boulding the Apoltolick faith, and no more is requifit for a Ca-

tholick or Universal Church.

But fure protestants forget the invisibility of their own, when they except against the Universality of ours. If theirs was Catholick or Universal when they were so few, that for the fpace at least of 1000, years not one Protestant could be found in the whole world, they have no reason to deny the denomination of Catholick to the Roman, which always hath bin fo conspicuous and numerous. If they will proceed coherently and fay that for those 1000, years before Lucher, ther was no Catholick Church, then they must not only reform, but alter and cut short the Apostles Creed, and blot out (at least for those root, years) that article, 7 believe in the Carbelick Ghunch.

And as Protestants have no reason to believe that the vniverfality or Catholicism of the Church confifts not fo much in the number of persons, as in the antiquity and identity of faith of the Profesors with that of the Apostles, so have they not any reason to object partiality, and illegality against the testimony and judicature of the Roman Church and Councells when they confuse Protestant opinions! Not partiality, because when a Judg or wittness giveth fentence or evidence against his Catholick own natural inclination and interest, there can be no suspition Church is of partiality, nor lawfull exception against his sentence or testi- competent mony, as too much favoring himself, or his relations; And truly and impartiif Roman Catholicks did judge of controversies of faith according to their own natural inclination and interest, and had not in their definitions and testimonies a greater regard to conscience then conveniency, they would never witness or define that Priefts ought not to marry, or that Kings and Bishops ought Hb

The Roman al Judg of Controverfi\_s to be subject to the Pope in spirituall affaires, or that men oughe to abstain from fieth so many days in the week, or that ther is no bread or wine in the Sacrament notwithstanding the appearance of both; neither would they part with their lands and mony vpon the fcore of Purgatory; or maintain that privat men or Churches must not take the liberty to themselves of deciding controversies of Religion, but on the contrary beleeve that generall Councells are infallible even when they define matters contrary to our fense and inclinations. Roman Catholicks are made of fielh and bloud, they are naturally as averse from these thoughts, and submissions, and find as great difficulty in conforming their judgments and testimonies therento as Prozestants. Therfore they cannot be partial in condemning Protestants, for not believing these things, vales they be also partial against themselves; and nothing but the evidence of their own obligation to believe these things, strengthned by the grace of God, could prevaile with fo many learned and fober men as have bin and are known to be among Roman Catholicks, to be partial against themselves, or to judg and wittness (contrary to their own natural inclinations and temporal interest) for Popery against Protestancy.

#### S V B S E C T IL

Of the Instice and legality of our Roman Censures against Protestancy.

Quid prediaverine Apostoli, quid illis Christus sevelaverit Uc. non alises probari depese, mis pean dem Ec.les sas quas ipsi amdulerum.



Ow as to the legality of the proceedings and censures of the Roman Catholick Church against protestancy, it is as manifest as lawfull witnesses, and cleer evidences can make any judgment either in law or equity. In all controversies both of law and Religion, the Courts

Courts and Church must ground their fentences vpon mat-All disputes of faith must be reduced vnto and decided by this matter of fact. Whether Christ our Savient, and his Apostles taught such doctrin & Whether he revealed the reformed, not the Roman sense of Scripture ? This being a thing don 1600. years fince , neither party can produce new eyes or care witnesses pretending to an immediat knowledg of what then Christ and his Apostles preach't. That immediat evidence ended with the begining of the fecond age, and we must begin our proof with this last, and proceed to examin our witnesses by a retrogradation from this prefent age to the first, because the only proof of things which are beyond the reach of our knowledg and memory, is the Tradition and testimonies of others, voon which we must rely, or resolve not to believe any thing, even of our-felves, as our names, families, Countries, or of this world, and much less of the next. Let us begin therfore with the Reformed Protestant Churches, and ask them what witnesses have they in this 16. Century to prove that Christ and his Apostles were Protestants, or taught their reformed fenfe of Scripture? They will answer, they have as many witnesses as ther are protestants. We demand their cause of knowledge ? fuch of them as in matters of Religion make any pfe of reason, will not pretend that they know it by privat revelation, or by their own proper interpretation of God's Law. ( those are neither Court nor Church evidences ) but will answer that their Parents and Pastors tould them, Christ and his Apostles were Protestants and these were tould so by others their Parents and Pattors, varill palling fome few descents, they come to Luther, or Calvin, or Cranmer &c. There they must stop; for, Luther, Calvin, and Cranmer did not pretend that their Parents or Paltors tellifyed to them that Protestancy was the true Religion, them-felves having bin the first Inventors or Revivers therof, after that it had bin (by their own confellions) at least 1000, years buried, and their Church had bin invisible, or enchanted.

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It is a remarkable thing that never any ancient Heretick, or modern Reformer of the Catholick doctrin, could name an inmmediat predeceffor, much less any Church, from which he received his Religion, and reformed interpretation of Scripture. Opentur that ancient Father (1. 2. contra Parmen.) fays; That Donatus was a fon without a Father a Succeffor without a Predeceffor , filius fine Patre , fequens fine Antecedente ; the fame we may fay of Luther, Calvin Cranmer &c. And feing ther must be a Succession of faith as well as of men, and that as one who can not prove his Father or family to be noble by the testimonies and tradition of others, can not pretend to nobility of descent, or to right of inheritance, so can not Luther , Calvin or Crammer and their followers, pretend to antiquity of faith, or to be of the Catholick family of Christ without a legal testimony and tradition of their spiritual descent, which tradition or testimony they confess to be wanting. Mr. Napper in his Treatife vpon the Revelations pag. 43. The pop's Kingdome hath had power over all Christians, from the time of Pope Silvester and the Emperour Constantine for these 1260. years. And pag. 149. From the time of Constantine omill thefe our days, even 1260. years, the Pope and his Clergy buth poffeffed the outward visible Church of Christians. And their thie Doctors ingeniously acknowledg, that their Churches were either fo obfcure, or so opprest, that notwithstanding their own serious examination, and diligent fearth into all histories both facred and profane, they can not find in the space of at least 1200. years as much as a record or Tradition of any on person to beare witness that their faith, sense of Scripture, or Reformation, was preach't by Christ and his Apostles. Sebastianus Francus in ep. de Abrog. Statutis ecclefiaft. faith Statim post Apostolos &c. Prefently after the Apostles times, all things were turned upside down &c. And that for certain through the work of Anti-christ, the externall Church togeather with the faith and the Sacraments vanished away presently after the Apostles departure, and that for these

1400 years the Church bath bis no wher externall and visible.

Peter Morry fo much commended by Calvin, and fent for by Cremmer to help to frame the Religion of the Church of England, pag. 46a, of his work de calibra & weis , faith; as for the judgment of the Fathers, because our Adversaires (the Papills) both in this and other controversies are accustomed to appeale to them, I do not think it the part of a Christian to appeale from the Scriptures of God, to the judgments of men, And pag. 476. So long as we go no further then the Councells and Fathers, we shall always remain in the same errors.

This Sophister would faine make Protestants believe that the question is, whether the Fathers sense of Scriptures ought to be preserved before the sense of the Protestants? them-selves confess that both Councells and Fathers are contrary to their interpretation. Whiteher on of the learned'st Protestants that ever writ, answering Durens, and acknowledging the truth of the assertion, comes off with this poore evalion (1. 7. pag. 478. It is sufficient for us to know, by conferring the Popish doctrin with Scripture, that they do not agree, let Histories say what they list. So little do the Ecclesiastical Annals sayour Protestancy, that never any point thereof is mentioned without mentioning also how it

began, and was comdemned as herefy.

Now let Protestants examin our Roman Catholick witneffes; we do not stop (as they must) at the last age 1500. we produce in every Century of years the most eminent persons for Sanctity and learning that then lived, who not only professed our faith living, but also dying, as by the Traditions of all Christendom, their own writings, and the confession of our Adversaries is manifest, wherof the Divines of Magdeburg, hertofore quoted, writ copiously in their Centuries. These Fathers and Doctors of the Church in each respective Century, delivered the Roman Catholick faith to the next succeeding, not as a privat opinion of their own, but as the publick, pure, primitive, Apostolick faith, which they had received as such from the precedent age, confirmed by the vnanimous testi-

mony of their known Catholick immediat Predecessours. What exceptions or objections can Protestants pretend against the holy and learned Fathers, fo impartial Judges and witnesses? They could not be ignorant of what was the publick and univerfal faith, or Church in their times; and they were men of fo great integrity, that they would not for any temporal interest conceale the truth in a matter, wherof depended eternity. They were not angry (faith S. Augustin differing against the Pelagians, adverf. Julian 1. 2. prope finem & lib. 3. c. 17. bb. 4. c. 12.) maker at you or we what they have found in the Church, that they have holden, they have taught what they have learn't, what they have received from their fore-fathers they have delivered to posterity. The most learned Protestants decline the Fathers judgment and teltimony for no other reason but because they find them to be Roman Catholicks in their writings; fo that the question is not whether they by for vs but whether their testimony for vs, averring that the Roman Catholick sense of Scripture is the same which Christ and his Apoftles delivered, ought to be preferred before the contrary teftimony of Luther, Calvin, Cranner, or of the other Convocations and Parliaments of England of Edward 6. and Queen Elizabeth, who prove not their reformed fense of Scripture by ancient tradition, but by a new arbitrary interpretation of Scripture. And in what Court of Judicature would fuch an vacertain guess. pass for a legal proof ? Wheras tradition is the only evidence wherby the greatest civil controversies even of regal successions and titles are decided in the Protestants Courts : Therfore it ought not to be excluded as fuperfluous or superstitious from the Church.

SUBSECT III.

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### SVBSET III.



S to their exception that the Roman Catholick Church is but a part, and ought not to be judge of all other Christians, we answer, that not by all Christians, but by on part, were all controversies in the Church decided since the Apostella times and the other part which did not sub-

mitt to the judgment of that one, in matters of faith and difciplin, were centured hereticks. That the Judgment and centures in all ages were iffued but by on part, and this, the Roman Catholick party that lived in communion with the Bishop of Rome, and the Councells that acknowledged his jurisdiction, we prove by the confessed examples of every Century.

In the first, the controversy of the legal ceremonies was determined by S. Peter and the Apostles in a Councell wherin

S. Peter prefided Att. 15.

In the fecond Century the Christians were divided about celebrating E'after, the controversy was decided by S. Victor Bishop of Rome, as S. Peter's successor; and because the Churches of Asia would not conform themselves to his sentence, he excommunicated them. (Easid. A. 5, hist. c. 23. & 24.) And though S. Ireneus approved not of S. Victor's severity, yet he never questioned his jurisdiction or supremacy, or the legality of his centures. And because some Christians persisted obstinatly in not conforming to the Pop's Decree of celebrating Easter, they were for that obstinacy declared hereticks, and as such numbred in Catalogues by S. Bepiphanius, hares. 50. S. Augustin, hares. 26. and by Tertullian de prascript. in sine, and called Quarto-decimens.

In the shird Century, by the Pope Cornelius and his Roman Councell the Novatian herefy was condemned (Eufeb. ex verfione Rufini, lib. 6. hifter. cap. 33.) and though there were not

All Christis ans were neper Indges of Religion, one part always Submitted 10 the judgmens of the other that was in obedience to and in come munion with Caint Peter's Successor the Bishop of Rome.

as many Bishops in that Roman Councell, as at Trem, yet the whole Church thought the authority sufficient and legal to declare the Novatians hereticks. The same Pope and Stephen his Successiour condemned such Christians as thought and taught that they who had bin baptised by hereticks, ought to be re-

baptifed. a will said took noiseness risks of

In the forth Century, the Arian herefy was condemned by the Councell of Nice, wherin were but 318. Biffops, who fe testimony was thought sufficient, and legal against for greater number of Arias his saction, because the Councell's testimony was confirmed by a Tradition, and by the authority of St. Silvesser Bishop of Rome, whose legats presided in that Assembly In the same Century was condemned the Heresy of Macedonius against the Holy Ghost, by a Councell in Constantinople confirmed by the authority of St. Damassas Bishop of Rome. Photius in like de septem Smedis.

In the fifth Century was condemned the herefy of Nellorius in the Ephelin Councell, wherin prelided Cyrillus in the name of Pope Celeftin. (Evarius lib. 1. cap. 4.) And a litle after was condemned the herely of Entiches in the Councell of Calcedon, wherin also presided the Legats of Pope Les. (Evarrius lib. 2. cap. 4.) And the whole Councell petitioned to the Bishop of Rome for his confirmation of their Acts. ( tom. 2. Concil. & Breviarium Liberati) In the famo hifth age was condemned the herefy of the Pelicina . bar authority of the Bishops of Rome The Petagian Berefy (faith Se Auftin tib. 2. Retract. 6: (0.) with it's aimborr was convicted and condemned by the Roman Bishops Innodent, and Zozamus, wish concurrence (or at the inftance) of the Councells of Africk. And Profer in Chronico an. 420. A Councell being bolden at Carthage of 117. Bishops, the Syndal Decrees were fent to Pope Zozimus, which being approved, the Pelagian berefy was condemned in the whole world.

In the fixt Century many herefies were condemned in the

s. Synod.

In the 7. Century and fixt Synod were condemned the Monothelits,

Monothelist, wherin presided the Pop's Legars, though the Emperor was present, and subscribed, but after all the Bishops; not as a Judge, but as on who consented and submitted to their judgment.

judgment.

The life 8. Century and 7. Synod of 150. Bilhops, were declared and condemned ashereticks, they who oppoint the worship of finings, wherin also prelided the Pop's Legats, wheref Phiesius faith a This faced and great Connell condemned a barbarous herefy study involved by wicked and executive men. Orc. For they did terms the aderable Image of Christ, (whethy erronous identify it excluded ) on Idel 1014.

In the o Century and 8. Synod many controversies were decided, and the Pop's Legats presided. The Emperor was present, and subscrib'd, but after the Legats and Patriarchs; and plainly acknowledged that the judgment of Religious Controversies apertain'd not to him, and that by subscribing, he only testifyed his Consent.

In the to, Century we read of no herefy , but of the

Greeks Schism.

In the 1s. Century, Pope Leo the 9 in a Councell at Vercelli, and Pope Nicolas 2. in a Councell at Rome of 113. Bishops, condemned the herefy of Borengarius, against the real preferce, and Frans substantiation. (Laufrances lib. 1. contro Bereng.) This Berengarius was no great scholler, as Archbishop Guido says, but very ambitious, and shought to acquire same by his new opinion. After twice recanting and seturning to his herefy, in his lift sickness perceiving his end to draw neer, John Gorson relates these his last words. My God. Thou wile this day appears to my salvation, as I hope, for my repentances or to my dammation, as I feare, for deceiving with pervers doctrin others whom afterwards I could not reduce to the truth of thy Sacrament.

In the 12. Century Janucent the fecond Bishop of Rome, condemned the herefy of Peter Absyland. (fee S. Bernard epift 194.) And Pope Engenium 3. condemned the error of Gilbert Porretament in the Councell of Rhems. (fee S. Bern ferm, 80, in Canica, 1 I.

In the 13. Century, Pope Innocess 3. condemned the error of loaching the Abbet, in the Lateran Councell. And afterwards Pope Gregory 10. in the Generall Councell of Lions, condemned the Greeks error.

In the 14. Century Pope Clement to condemned the errors

of the Berards in the Councell of Vienna.

In the 15. Century the errors of Iohn Has, and Iohn Whicliff were condemned in the Councell of Constance by Pope Marin 5. And the errors of the Greek in the Councell of Floren-

te, by Pope Eugeniae

Now what reason can Protestants give why Pine 4 Bishop of Rome, and the Councell of Trem ( though of his calling and party) might not condemn the opinion of Proteflants as lawfully and legaly, as his Predecessors had don in every age the like opinions of other Reformers & Both condemners and condemned were Christians, for hereticks must be baptised, otherwife they are rather Pagans then hereticks: The condemned Chriftians were often Patriarchs and Bishops, some-times as many as the Condemners; and yet neither could their Plea of Christianity, or pretence of Scripture, or parity in dignity, or equality in number, exempt them from the validity and legality of the Roman Cenfures, vnto which if they did not submit , all the Catholick world held them for obstinat hereticks. Therfore we may not, without contradicting both reason and authority, the common fense of the Church and the general custom of Chrifrian antiquity, allow the exceptions which Protestants plead against the Pope, and the Councell of his Bishops, that for sooth they are but a part of the Catholick Church , and therfore as party concerned, incompetent Judges and witnesses in controversies of Christian Religion.

We have feen the weakness and ill success of the protefrant design in this distinction of fundamental and not fundamentall articles of faith, and how they are rejected as hereticks by the Greeck Schismaticks, and other sectaries whom they courted to be admitted as a part of their Church, we have also proved the

vnreasonablenes

Anreasonableness of their exceptions against the testimony and censures of the Roman Bishops and Councells: Now we will view the distinction it self, and prove that by the protestant doctrin of findamentalls, the very foundation of Christian Religion is destroyed, and nothing believed with Divine faith.

### SECT. XII.

God's verscity is denyed by Protestancy, and by the Prelatick distinction and doctrin of fundamentall and not fundamentall articles of faith.



Me foundation of Christian Religion is, the belief of God's veracity. The belief of God's veracity confishs not only in acknowledging that whatsoever God faith, is true; (that was never denyed by any heretick, and yet all hereticks deny his veracity.) but confishs in acknow-

ledging also that whatsoever doctrin is sufficiently proposed as spoken or revealed by God, is infallibly true, and that God is the Author of the same. To avoyd all disputes concerning the sufficiency of the proposal of God's revelations, we will condescend so far to our Protestant Adversaries, as to make themselves Judges theros, provided they will be so Religious and rational, as to grant, that to Divine Majesty ought not be denyed a prerogative which by the distanen of reason, the laws of nature, and the practise of themselves, and of all Nations, is due and exhibited to Majesty, and Magistracy, and to all temporal Soveraigns; Viz. To speak and declare their mind by the mouth of others, their inferiour Officers and Ministers; wherfore as subjects do judge it a sufficient proposal of the regal authority, and confess themselves are obliged to believe that their Soveraign speaks and commands, when certain officers (known by the

vital marks and badges of their Mafter's Sovereignty, and their own military, or civil charges) propole his orders, either by proclamation, letters patents, or other wiferfo Protestants will acknowledge that all Christians are bound to believe it is a fufficient proposal of the real existence of Divine Revelation, and that God speaks or commands, whenfoever his mind is declared to them by that Church, and Ministers, who beare (at least) as authentick marks and badges of God's authors, and of their own ministery, to evidence their trust and jurisdiction, as the Officers of state and Justice do in a Republica of Monarchial Government; In a word, all that we define of Protestants is that they will give as much credit and respect to God, as to Princes, and no less to the Ministers of God's Church; then to Senators, or to

the Officers of a King's Court.

But their fundamental distinction dispenses with all such duties, and leads them a quite contrary way; they think themfelves not obliged to believe the myfteries of faith as they are proposed by the Roman Catholick Church ( though the fayd Church be more authentickly waranted thervnto by God then any Ministers or Magistrats are waranted to declare resolutions of flare by their Prince ) vales it be cleerly evident to them ( evidently credible will not ferve their turn ) that God revealed what the Church propofeth as his word and command. Such Doctrines of the Roman Church as they fancy cleer, or felf evident, either by their owne privat spirit and discourse, or by the vnanimous and general acknowledgment of all Christians, fuch, and only fuch do Protestams believe as points of faith, and call them fundamental articles, or articles necessary for falvation; all others either they hould only as probable opinions, and things of indifferency, or reject as superstuous and superstitious. And because the mysteries of the Printy and Incurnation are generally profesfed in these parts of Europe by all Christians ( though not by all in the Catholick fense, but with certain interpretations, ) Therfore the learned Prelatick Protestant Writers, both ancient and modern, reduce all the articles, and the total fumme of Catholick

lick faith, and of the foure first generall Councells, to a belief of the Trinity and Incornation; that is to some Kind of faith (though it be but the Arian ) in FESUS Chaift the Son of God, and Savious of the world, as Docton Morten Bishop of Durefme, and others teach, who sponthis score maintain that the Arian Churches ( and by confequence all ancient hereticks ) are to be accounted members of the Church of God : We have quoted Pag 8, edit, their words num. z. of the precedent fection.

That no King's Ministers, or Magistrats, have so authentick marks and lauges to evidence in them-selves their Master's authority for exerciting their respective charges, and jurisdictions, as the Roman Catholick Church hath of being entrufted and apointed by God to deliver his Divine doctrin declare his sense of Scripture, and decide Religious controversies, is manifeft by the digres and marks of God's Churchy compared with the marks, and badges of princes Officiers. Omitting many other marks of the true Church ( will touch but three, which are Conversion of Kings and Nations from paganism to Christianity; Succession of Pastors, and doctrin, from the Apostles, to this present; and minacles All thefe are visible only in the Roman Catholick Church , and are more authentick ( because they cannot be easily counterfeited) then any human euidences, even the most efteemed, which is the King's hand and zeale. To fay because some pretended miracles have bin impostures, no miracles at all are true, or mone ought to be credited, is no less vareasonable, then to cry down all current money, becaufe there is some fals covne, and is as ridiculous and rebellious, as to disobey and reject all royall commissions and orders of Councell, because some may, or have bin counterfeited, and fubreptitiously obtained. But suppose (as protestants pretend) that miracles were ceased; I hope the Conversion of so many Nations and Kings of the Gentils to Christianity, and a continuall fuccession of the Roman doctrin and Pastors, are neither ceased, not counterfeited; no other Church but the Roman Catholick hath these signes of God's providence; and as non

See Bishop Morton cit. and Bishop Taylor in his Diffualive Dubl.

can deny but that they are more convincing arguments, and greater evidences of the super-natural Ministery and jurisdiction which the Roman Church doth claim, then any human signes, badges, or commissions can be of the Royal authority, exercised by King's officient either civil or military, so like-wife it must be acknowledged that there is a cleerer and greater obligation upon men to submit their judgments and wills to the definitions and Decrees of the Roman Catholick Church and Councells, proposing or declaring God's revelations and commands, then these can be upon subjects to obes the orders of temporal Souveraigns, published, or proclaimed by their chief Ministers, and subordinat officers.

Protestancy is Herefy. Ki

Therfore as it is notorious Rebellion in fubjects against their King's authority, to contemn his commands when they are propoled by Ministers that thew his commissions, to is it ma herefy, and a denial of God's veracity, to contemn or doubt of the doctrin proposed as Divine by the Roman Catholick Church, so authentickly qualified with the aforesaid supernatural marks : And as it is want of duty and alleigance in subjects, and a ridiculous excuse for not obeying Orders, to pretend they have not cleer evidence that the King figned them, or (for all they know ) that his Minister, or Officer may be an Impostor, and his commission or warrant counterfeit, so must it be concluded want of christian belief, and excess of hereticall obstinacy in Protestants, to excuse their contempt of the Roman Catholick doctrin, and authority, by pretending a possibility of mistake in the same Church, because forfooth, they are not convinced of it's infallibility, and authority by a Demonstration, or revelation so evident, that though they would, they cannot deny it. Such evidences are not necessary nor even compatible with Christian belief, as shall be proved herafter : less are fufficient to convince them-selves and all rational men of a strickt obligation to believe and obey a temporal Prince, and Magistrat; and sure they are vareasonable if they imagin God deserves, less belief, duty, and subjection, then Princes.

That

That Protestants believe not their own Churches, or Congregations, with out doubts and feares of being miltaken in the reformed doctrin, and authority of propoling the same, we do not admire, because not any on of their churches doth pretend to infallibility, nor could hitherto, or can yet thew any fign or feale of God for their fense of Scripture, or reformations; but that they should think them-selves obliged to take a Herald or Trompesers Coat, and a Confable or Caspol's faffe, and other fuch badges (fo eafily counterfeited) for fufficient evidences of the King's authority, and yet except against the authontickness of the conversion of Kings and Nations, the Succession and fancisty of Pastors, and Joshin of the Roman Catholick Church. Which are things that cannot be counterfeited, must needs be the effect of prejudice and pallion, proceeding from want of christianity, especialy when they see that others as learned, cautious, and confcientious, as them-felves, after weighing all objections and circumstances, submit their judgments to the sufficiency of these figns, for making the Roman Catholick authority authentickly Divine, and that we believe what is proposed, with out the least suspition or feare either of fraud or frailty in the Roman Catholick Councells, which are the Propofers and Ministers of God's word.

Belides if protestants did confider the nature of Veracity , Protestance and God's Providence, they would never doubt of the applica- contradicts tion of his power to preserve the Roman Catholick Church Gad's versfrom error, leing it hath fo many figns of his truth and Mini- cuy. ftery, as the conversion of Nations, succession and Sanctity of doctrin and Doctors, miracles, vnity of faith, &c. For , Veracity (as Arifteele and all philosophers define it) is a Virtue inelining to freak truth : And he is not inclined to fpeak truth that countenanceth falshood in so particular a manner as God doth the doctrin and jurisdiction of the Roman Catholick Church. A King that might, if he would and yet doth not hinder his Amballadors, and Ministers, or any other persons, from abuling other Princes, or his own Subjects by their speaking or com-

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commanding in his Majellies name, or at least in speaking other wise then he really intended they should, and had prescribed by his commission or instructions; such a King I say, is not inclined to speak truth, because he willingly permits his officers, or others that pretend to speak in his atme (or really do speak by his Orders) to writer fallshood, and missinterpret his words and meaning, notwithstanding that he may easily prevent that fraud and frailty, and respect no benefit by either, an evident argument that he is not avers to such falls practifes. No Protestant doubts but that my Lord Chancelle speak truly the King's mind and sense when he putsies his Majellies speak in Parliament in his Royal presence, and hearing; and to think other-wise, would be not only to tax my Lord Chanceller with folly, but the King with an inclination to falshood, and a fault unbescening the dignity of a Prince; the care and charge of the Country's Father, as also the function and vetacity of an honest man.

The infallibility of the Roman Catholick Church in matters of faith, proved against Protestants.

Seing therfore God is as much inclined to fpeak truth as any thing can be to love it felf ( for God's truth by effence ) if it be against the dignity of a Prince, and against the nature of human veracity and honefty, ( which is but a hadow of the Divine ) to permit fallhood in Ministers of flate or in fervants fent but of ordinary errands, when their Mafters can eafily prevent it; how much more repugnant must it be to the nature of God, and to his Divine versely, to permit the Roman Church, in his own prefence, name, and hearing tell lyes, and difguise them and it self, with so probable and plansible Orin with marks, and miracles to vadeniably fupernatural, that the most learned Protestants acknowledg they are, and can only bewrought by God's power ! light can as little concurre to produce darkness, as truth to favor falthood. Even men that love truth, hate to heare others tell lyes, and do contradict vntruths, if them-felves be prefent, and quoted for Authors of the flories; They will not entertain fervants given to that vice, nor permit

germit them weare their livery (much les employ them in matters of concern, wherin they may abuse their Master's word

and prejudice his friends, or Tenants.

Can Protestants then imagin that God doth not only permit the Roman Catholick Church to weare his livery, and His authority but that he doth promote the stories, and lies of that Church (in case it's doctrin be fals . ) for the space of fo many tages with fo great figures and testimonies of his Divine approbation, that the wifest and wairiest men of the world (after much flutly and etermination) did, and do still prefer it before all other Religious & Do they think that God is not as much concern'd in preventing frauds, faults, and frailties in his Ministers and Messengers, as temporal princes are concern'd in the credit, and truth of theirs ? Wherfore if Protestants judg it a breach of faith, or want of truth and worth in a temporal Prince not to endeavor (to the vemoth of his power ) that his Minifters and mellengers deceive not his fubjects, and Allies, by mistaking, or misapplying his Commands, or demands; they can not but fee the abfurdity of believing that God doth permit Ministers, and Messengers fo Supernaturaly qualified as thofe of the Roman Church are , to err in proposing his revelations vnto all man kind; his Veracity being as highly concern'd in the infallibility of the Propofers, as his power makes him capable of preventing their human miltakes, and of confoun-

ding the Devill's malice. Design would be said of the Protefence of their diffinction. They grant it is against God's Ve- of fundamen. racity to permit the Roman Catholick Church to err in proposing talls confuted the Fundamental articles of faith, that is, fuch articles as protestants fancy absolutly necessary for saluations which are (say they) that Scripture is the word of God, and Lasus Christ. the fon of God, and Redeemer of the world, fome add the Mystery of the Trinity: (hitherto we could never obtain from them a more exact Cathalogue of their Protestant Fundamentals ) As for the other doctrines of the Roman Catholick Church

pretended

be denyed and proposed as Divine; Protestants think they may be denyed and questioned, without any offence to God, denye al or doubt of his veracity. I could never heare any other restors, or disputely for the their distinction, but that the measure of the infallibility of the Church ought to be our faltition, because it was the end proposed by God in the infaltitution and constitution of his Church.

In fuch articles therfore (fay they) as are abfolutly necessary for falvation, the Church cannot but be infallible in the proposal; otherwise we could not believe them (and consequently not be saved) because we can not be sure that God revea-

led them.

But this their Fundamental distinction still destroys the foundation of Christian belief, which is God's veracity. They make their own conveniency, and not God's veracity, the motive of crediting the Mysteries of faith; as if man is falf , or God's inclination to speak truth, could be greater in on matter then other; or that the belief of any article could be more Fundamental, or of greater importance, and necessity for falvation, then to believe that God is as much concerned and as necesfarily inclined to speak truth as well by the mouth of his Church, as if him-felf spake immediatly, as well also in the least matter, as in the greatest; and by consequence he is as much engaged to preferve the Church from error in on, as in the other. So that to believe the testimony or proposal of the Church in a matter absolutly necessary for salvation, and not to believe it in a matter not absolutly necessary ( when equaly proposed by the fame tellimony, and authority ) is as much as to fay, that God can freak by his Church, litle vntruths, but not great vntruths, or that he may permit his veracity to be violated, or viriated in litle, but not in great matters; as if forfooth, the authority and infallibility of the Church were to be measured by the matter it proposeth, and not by the manner and supernatural marks of the proposal and by the diggivy of the speaker. More

More over; their presence of the Churches fallibility in not Fundamental articles, hath no folid ground; for the Protestant Church is either fallible or infallible in faying so, and in it's doctrin of Fundamentals; if fallible, non can prudently rely thervpon, either in this, or in any other matters of faith; if infallible, then the Protestant distinction of Fundamentals must be a fundamental article of faith, because they admit not any Church to be infallible in articles that are not fundamental. And yet the same Protestants say the Roman Catholick Church is also infallible in fundamentals; but the Roman Carholick. and Protestant Church contradict on the other in this doctrin of fundamentals, Therfore one of both must erre; and that on must be the Protestant, because it maintains that two Churches teaching contradictory doctrins, may both be infallible therin. Add hervnto, that if the Roman Catholick Church be infallible in fundamentals, or in all articles necessary for Salvation, how can protestants excuse their reformation and feparation, from the guilt of a grievous fin, and fchism? so vncharitable a breach is not justifiable by less then damnable or dangerous doctrin in the Church that is forfaken a And what damnable doctrin or danger of damnation could, or can be in adhearing to the Roman Church, it being confessedly infallible in Fundamentale; that is, in all things necessary for falvation?

If therfore God's verseines denyed (even according to the Protestants doctrin and distinction) by saying that the Church is fallible in fundamentals, it can be for no other reason, but because the fundamental articles are sufficiently proposed by the Church as revealed by God; and seing the not fundamental articles are proposed by the same Church and testimony, and (by consequence) as sufficiently as the sundamental, Protestants must grant that God's versein is no less denyed by maintaining the fallibility of the Church in no Emdamentals, then in Fundamentals. So that they must either acknowledg the infallibility of the Church in all articles and matters of faith, whether absolutly necessary, or not necessary for salvation; or

deny God's orrachy, and the foundation of all Christian belief.

# SECT XIII

The same further demonstrated, and proved, that neither the Protestant faith, nor the faith lately asserted in a book called sure footing in Christianity, is Christian belief: where also is treated of the resolution of faith.



Ot the matter believed, but the Motive and manner of believing, makes a belief Christian. There may be an historical, or imaginary faith of Christ, as well as Divine and real; that is, men may believe the mysteries of Christianity, as they believe the roman

biffory, and fancy that fuch a belief is not human, but Divine. This we maintain to be the Protestants case and faith, which is not grounded vpon Divine revelation, but vpon human persuasion and vpon an imaginary evidence of God's revelation. They affent not to the mystery of the Tainity, or to any other, because God revealed it, but because they think it vndeniably evident (either by the publick confession of all Christians, or by the privat suggestion of their own spirit, or by the principles of natural reason, or by their pretended cleerness of Scripture) that God revealed such mysteries as they are pleased to make choyee of, for the Articles or fundamentals of their Reformations. And therfore according to the diversity of the evidences wherupon they build their faith, the Protestant seets are framed, and divided, into Prelaticity, whose Motive and evidence

dence is the concurrence of all Christians in their fundamentals of Christianity; and into Fanatile (amongst whom we include Presburians &c.) who rely pion the evidence of their spirit, and the cleeness of Scripture; and into Socialians, who make

evident reason the rule of their Religion &c.

That these Protestant perfusions are not grounded vpon Divine revelation, or vpon God's Authority, and veracity, we proove, because it is impossible to make an authority the motive of our belief, vnless we believe all things that are equaly proposed and delivered to vs as depending of, and afferted by that authority. St. Aufin fays non can believe that the Ghospel of St. Matthew is the word of God, valets he doth likewise believe that the Acts of the Apostles is the word of God; because they are both delivered as God's word by the same authority. The fame testimony, and the same visible Church which delivered to the first Protestants the mystery of the Trinity and Incarnation, as revealed by God, delivered also to them Transubstantiation, Purgatory &c. as revealed by God; and they or their followers can not pretend to have any other teltimony for the engagement of God's veracity, in certifying them of the truth; and revelation of the articles they retain, but the fame testimony which delivered to them the articles they reject. Therfore the reality and Divinity of the revelation being equally teftified and applicable by on and the same testimony to both articles, aswell to the retained as to the rejected, it is impossible that Protestants can believe those they retain, moved thervnto by God's veracity, or for being revealed by God; feing the fame veracity, and revelation is equally and as cleerly applyed by the testimony of the Catholick visible Church to the other articles which they reject as not revealed.

If you ask a learned protestant why doth he believe the mystery of the Trinity, or Incarnation? He will answer (as all Hereticks ever did aswell as Catholicks) because God revealed it? But if you inquire further, why doth he believe that God revealed it? He will tell you, because it is manifest in K k 2. Scripture

Protestants helieve m thing in maton . because they fancy all the Mysteries Wherumo to be evident. or at leaft, to appeare epident to them that God re-Dealed fuch myfteries : and therfore makefancied evidence the ground and motive of their faith

The refolati Scripture which is the word of God : If you inquire further · an of the Pro- why doth he believe Scripture to be the word of God ? his toftam faith. answer will be either that all Christians agree in that point; and therfore it is as evident as it is that there is Rome or Paris, or that he is fure of it by his privat fpirit. ( Which be discerns to be Dovine ( faith Calvin ) as clearly as he doth white from Black, or foure from sweet ) or that it is manifelt to ters of Religi- him by fome fupernatural rayes and illustration which he evidently perceives in reading of the Bible , togesther with a retain'd Majelty and Divinity of the Scriptural stile , and other markes which he fancies to thine clearly therin &c. My they agent, purpose at present is not to shew the absurdary of their answers, but to let the Reader fee how Protestants make clear evidence of God's revelation (either real, or imaginary) the ground of their belief; and though they fay that they believe the Mysteries of Christianity because God revealed them, yet when we resolve and revolve their faith, we find they do not rest or rely voon God's veracity, or revelation, but voon their own perfuation of it's evidence; and therfore ( to speak properly) they do not believe any thing at all, but fancy that all the mysteries of their faith are as evident to them-selves, as it is to every vulgar comprehension that God cannot tell a he; for if it be cleerly evident to protestants that God revealed their articles of faith, it being eleerly evident also that God reveals nothing but truth, they can no more doubt, deny ( or indeed believe as Christians ought ) any point of their pretended Christian faith, then they can question the light of the fonn at midday; and therfore fome Catholick Writers fay, the rule of the Protestant faith is, that faying of Mountebanks, feing is believing; and prove therby their obstinacy, and incredulity, because they will not believe any thing but what they fee, or fancy to be felf evident.

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### SVBSECTI

that on testing they may fore surface on the

Am right forry to number among Proteflants and Maniches ( who hould also this error of believing nothing which they did not fancy to be felf evides) the Author of a book salled five feeting in Christianity who will needs have it felf evident ( by virtue forfooth of tradition) that God revealed

all the points of our Roman Catholich doctrin. It's pitty he stumbled to irrecoverably at his very first step, pretending to fee fo eleerly, and tread fo furely upon a plain ground a had he bin as wary in the choice of his principles, as he is witty in deducing his conclusions, I should have followed him as an excellent Guide; but he striving to raise Christian faith vnto a greater height of evidence then is confiftent with it's nature, and with our merit and liberty, or convenient for the Government of God's Church, he hath fallen into the Fundamental error. and foundation of Protestancy , but yet with this difference , that albeit he agreeth with Protestants in making cleer evidence of the reveluies, the ground or rule of faith, and by confequence in destroying all Christian belief, yet he takes a contrary way from them : Protestants by reducing their evidence to very few points, reject most of the articles of the Roman Catholick Church, as incredible; but the Author of the fire footing, by amplifying, and applying his evidence to every article of our faith, makes them all more then credible, that is felf evident. He and Protestants agree in the rule, but differr in the application. Neither of them will believe any thing but what they fancy evident; but on party fancies all is evident; the other fancies litle or nothing is evident. If they vnderfrand on another, they may foon come to an accord, and the fequell of their principle will be, to take away all Christian belief: for Christian belief must of necessity involve fome obscurity in that Act (or at least formality) wherby we assent vato the mystery believed. Otherwise if the essence, or nature of Christian faith were consistent with eleer evidence, and with the want of all obscurity, why may it not be sayd that the blessed have faith in heaven? nay, why may it not be sayd that the second person of the Trinity hath faith ab atterns, if it be sufficient for faith that on assents so truth for the versety, and speaking of an other, whomeh he evidently for that or don't hat the others.

and fees also that the other speaks been live.

The fure forcing therfore doth faile and half the restauration of the Author's confounding the epidence of our obligation to believe the articles proposed by the Church, with the evidence of God's revealing them by the fame proposal of the Church The testimony of the Church confirmed by so many supernatural signes, makes it cleerly enident to vs, that we are bound to believe, God revealed all the doctrin delivered as his, by the tradition and testimony of the Church; but the tradition or fignes of the Church do not make it eleerly on felf enident that God hath de fable revealed that dodrine which the Church proposeth as Divine. It is moraly evident that God revealed it, but not Metaphylicaly evident according to Schoolmens expression. This moral evidence of God's revealing what the Church proposeth, induceth a cleer and evident obligation vpon the will and fout of man to adheane as wnalterably to the doctrin of the Church, as if we had metaphylical or cleer evidence that God revealed the fame; and the motive of our faith, and of this adhelion is God's veracity; because it is manifest by the very light of Nature that we ought to believe God would not permit such a miraculous and moral evidence of his own revealing, or speaking the mysteries of chri-Stianity by the mouth of our Church, voles he did realy speake by the fame Church. For want of this doctrin and diffination

Gion, many vnderstand not how a man can possibly or at least prudently adheare or affent to an object with greater affurance then he fees cleer reason for. If by cleer reason for an affene of Divine faith, be meant that the truth of the mystery assented vnto, must of necessity be cleer to the Assenter either in it felf, or in it's necessaire connection with the Revelation, it is a gross mystake ; for that the difference between an affent grounded ypon cleer evidence of the truth, or of reason, and an assent grounded upon Divine authority is, that the first is a cleer intellectual fight of the truth itself, the second is not so, but a cleer fight of our own obligation of affenting to the truth revealed or related, because wee see cleer and convincing signs of the fincerity and veracity of the Author or relator. Now our obligation of believing God to be the Author of the doctrin of the Church, being evident to ourselves, we are bound to asfent to the same Doctrin according to the evidence of our obligation, that is with greather affurance then appearance of the truth. The evidence of our obligation to affent, is a fufficient ground for our affurance of the truth affented vnto.

Wherfore albeit some Catholick Divines have pretended disp. 4, de to maintain in their schoole disputations, that God by the in- fide sec. 4. finitness of his supernatural power, may concurr to an Act of per totum. faith, though the existence of the revelation itself were evident to the believer; yet (befides that most of them speak irresolutly and incoherently in that point ) they all grant that our Christian faith must always involve obscurity in it's assent, and that that faith which would have evidence both of the existence of the revelation, and of the revealers veracity, would be an other kind of faith much differring from our Christian and Catholick. Besides: we ought to consider that it is one thing to dispute in schooles of what God may do, and an other thing to believe in the Church what he hath don. In the schooles they dispute even of impossibilities, because they make it their bufiness to exercise witt in speculations; but in the Catholick Church our chief buliness confifts in believing and practifing.

See Arizea

real truths; and therfore we cannot make scholastick Conclufions, the rule, or measure of Divine revelations. this, that the reverence due to the Divine Majesty and authority, obligeth his Creatures to believe that he speaketh by that Church wherin appeareth a miraculous evidence, and moral certainty of his commission and trust, by reason of supernatural fignes, of God's great feale, miracles. To exact, or expect a greater evidence, or felf evidence of his speech, and revelation, cannot be without a damnable fin, and heretical ob-Ainacy, as hath bin formerly proved, and shall further appeare in this Section. If we are bound to believe the words and testimony of honest men, notwithstanding that the truth of their words is not feen, nor felf evident, ( nay we are bound to believe that the King or the Magistrat speaketh by their Minifters, though we neither fee, nor heare his Majesty nor the supreme Magistrat speak) there can be no reason why God ought not to have the same prerogative, and we the same obligation to believe his words as they are proposed by the Church though itbe not felf evident to us, that either they be true, or that God spoke them.

That that evidence of the truth ( and by confequence, evidence that he who speaks, is truth is self, or is infallible in declaring the truth ) is not confistent with our Christian faith, is Athanas, in manifest by S. Paul's definition therof, Hebr. 11. Faith is the Orat de Ad- substance (or ground) of things to be boped for , the argument (afven. Christi. furance and caution ) of things not appearing. And by the testi-Chrisoftom monies of the ancient Fathers, saying: That knowledg which is hom. 27. cap had of things evident, cannot be called faith; and Faith is only then, when one is more certain of things not feen, then of things feen. This Tract 79 is the praise of faith (faith S. Austin ) if that which is believed, is in Ioannem, not feen. (And S. Gregory ) Things that appeare have no faith. Hom. 29. Neither do all Protestants deny that the object of faith ought to be obscure; withness one of their best modern wits, who fayth that faith and the twi-light feem to agree in this property, that a mixture of darkness is requisit to both; with too refulgent light the one vanisheth into knowledg, as the other into day. Mr. Boyle pag. 99.

2. in epist, ad Hebr.

in Evang.

The reason why Faith doth require a mixture of obscurity, or want of cleer evidence, is, because to believe, is to trust him whom you believe for the truth fignified by his words? and if you did fee the truth in it felf, or know that it cannot be separated from the words spoken, you can no more trust the speaker for the truth so connected with his words, then trust him for the money, you know to be contained in a purle, which he delivers vnto your hands : for though you do not fee the money, you fee the purfe, wherin you have cleer evidence the money is contained. To believe therfore, is to take on's word for the truth (as you do his bond or bill for money) for which you have no other security but his worth and veracity; and the greater ons worth, and veracity is, the more you ought to rely vpon it, and doubt the less of his performance; and therfore if you require any greater assurance, or evidence of the truth, then his supposed inclination to the same, or his veracity, you do him a great injury, and refolve not to trust, or believe him. Wherfore God's worth veracity, or inclination to truth, being infinit, we ought not to exact a cleer fight of the truth it felf, nor of any things evidently connected therwith; if we do, we neither trust nor believe him : his inclination therfore to truth being infinit, we ought not to retain the least fuspition or feare of being deceived either by himself, or by the Church whervnto he gives the charge and fignes of declaring and propoling his word to vs : because he who is infinitly inclined to speak truth, is inclined to do it, not only when himself speaks, but every way that truth can be spoken, or by every person and Organ that may be prudently taken to speak by his commission. The Roman Church therfore being prudently taken for the Organ of God's voice, it is as impossible we should be missed by it's doctrin, as it is that God should go against his infinit inclination to truth, or should violat his own verscity. Had God's veracity bin limited to his own perfonal, or immediat speech, and not extended to what-foever he delivers by the mouth and ministery of others and of his Church

with Christ's preaching to the Apostles; and though they wo re bound to believe their Master, non could be obliged to believe them. But feing God's veracity is infinit, and bis words must continue for ever they can be as little confined to the perfons or Paftors of any on certain age, as infinit veracity to on particular truth, or infinit excellency and goodness to any one degree of perfection. Now feing that God's worth and veracity, or his infinit inclination to speak truth, cannot be greatet in on matter, nor in on age, then in an other; and that according to on's inclination to any thing, must be the application of his power to effect it, we must conclude that God is as much engaged by his worth and goodness, and as much inclined by his veracity, and as much applied by his omnipotency, to fpeak truth by the mouth of the Church, as by his own, and in the least matter as much as in the greatest, and in every succeeding age as in that of the Apostles, and that vnless his worth, wisdom, veracity, goodness, and omnipotency faile, that Church which beareth the miraculous marks of his authority, and exercifeth his ministery, must be infallible in proposing and declaring his will and word in all Controversies whatfoever. So that they who grant the Church to be infallible only in fundamental articles of faith, deny God's goodness, worth, veracity, and omnipotency: and they who believe not the doctrin of the Roman Catholick Church, as the word of God, (because forfooth, they have not cleer evidence, that it is the word of God) do no more believe, nor trust God in the other they affent vnto, then he who fays he believes and trufts a man, whose word or writing he will not take for too. pounds, vnless he delivers to him at the same time that summe of money not only fealed, but feen in a bag.

The reason of this last affertion is cleer; because one of the differences between the word of God, and the word of men is, that you mistrust men for the truth, though you heare their own voice, and have evidence that they speak, the impersecti-

libility of the Church prored by God's Deracity.

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on of their nature, making their speech subject to falshood, and themselves to frailty, therfore we may mistrust their veracity. and doubt they be mistaken, or deceive vs, though they pretend and profess to speak nothing by truth. It is not so with God, whose nature being infinitly perfect, and truth it felf, it is manifest by natural reason that he can eneither be mistaken, nor deceive vs by his words, and by confequence if we knew evidently that him-felf speaks, or that the words or doctrin vttered by the Church, are his, we can no more mistrust or not believe him, them miltrust his Deity, or feare a flaw in his perfections, and fraud in his proceedings. So that Protestants resolving not to believe the doctrin of the Church of Rome ( made fufficiently credible by fupernatural fignes to be Divine) vntill it be made cleerly evident to them that it is the word of God, refolve their faith into heretical obstinacy, because they resolve, not to believe or trust God, that evidence which they exact, not being compatible with the merit, trust, obscurity, and obsequiousness of Christian belief, nor with the duty of rationall Creatures. They may be compared to some Irish or Scotch Rebells, reading to obey the King's Lieu-tenant, and Commiffioners, because for-footh they have not clear evidence, that the commissions and commands are signed by the King, though they fee his Majesty's hand and seale for the authority set over them, which also is obeyd and acknowledged by the better fort, and greater part of both Nations, yet the Rebells will not fubmit to any Orders, vales the King leave England, go in person to rule them, and satisfie every particular fellow, that he hath named fuch a Lieu-tenant or Commissioner, or vnless his Majesty will immediatly by him-felf exercise his royal Jurisdiction, figne and seale his commissions in their fight. &c.

Some will think there is a great disparity in the comparison; for that God may without trouble or prejudice to him- fonableness felf reveale his will and pleasure to every particular person, which pretend a pri-Kings can no more do, then be in many places at one time. Dat spirit, ad Therfore what inconveniency can it be that God make evi- refuse to sub-

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mit to the av- dent to every particular person, either by a clear figne of his thority of the presence, or by an evident proof of his spirit, which doctrin is Divine, which not, without obliging men to believe that the Roman Catholick or any other Church is infallible and then the Ro- can not propose falshood for God's word ? To this we answer, that God might not only reveale his mysteries, to every lick bath of person, but fave us also without subordination to any Church or Pastors, or dependency of Sacraments; but all Christians agree that he hath bin pleased not to do so, so that the queftion is not what he could have don, but what he hath don. But it appears by the light of reason, that ther is a certain distance, and decorum due to Majesty and superiority, by virtue wherof God, (or even a Creature, that is supreme in any government) may command his inferiors and fubjects by fubordinat officers, and warant these officer's authority by some outward fignes and feales of his Soveraignty, which fignes ( though they may be possibly counterfeited, yet ) oblige the People so governed to obey Ministers so qualified, as submisfively as if him-felf had immediatly delivered his own commands. Wherfore though it were possible that a King might without trouble write, and deliver all his orders immediatly, or without the affiftance of Secretaries, Ministers, and Messengers, yet it were not fit; And why the Protestant Doctors that write of this fubject, should think fit, that God ought to deprive him-felf of a decency, and decorum (due even to human Majesty) to humor their curiosity, or to comply with their obstinacy, I can not comprehended, nor attribute to any other thing but to want of humility, and excess of herely, the malice wherof confifts in contemning God's authority, and denying his veracity when fufficiently appearing in the Church; and though not felf evidently, yet to convincingly as to make our obligation of submitting thervnto, evident. It is therfore agroß absurdity to think, or fay, that the reverence due to the Divine authority, obligeth vs, not to fubmit, or not affent therunto, vnless it be more then moraly evident (and

by consequence more them sufficiently evident) vnto us, that we can not be mistaken in our submission, or assent. For, hence would follow, the greater the authority is, the more flow we ought to be in submitting therunto, or (which is the fame) the more inclined God is to truth and the more power full he is to practife the same and to keep the Church stedy to truth, the more flow we ought to be, in believing the Church or God's known Ministers and Messengers.

### SECT. XIV.

Reasons for liberty of Conscience; and bow much both Piety and Policy is mistaken in making Pretatick Protestancy the Religion of the state by continuing and pressing the sanguinary and penal statutes against the Roman Catholick faith . and the Act of pniformity against sectaries.

Here is not any thing more damnable to foules, or more dangerous to states, then to make the laws of the land, the rule of faith, and temporal flatuts the ground of spiritual jurisdiction. It is endeed Christian piety to fence and favour Religion with Imperial e-

dicts, and Royal Decrees; and therfore it was prophecied of the Church, Kings shall be thy nurfing Fathers, and Queens the Mothers; but to found the belief of eternal verities and of Efay 49.1. Christian Religion vpon temporal statuts, and to frame the doctrin of the Church, and the Caracter of the Clergy according to Ads of Parliament, and to the interest of the Prince

is neither piety nor policy in lawfull, and vndoubted Soveraigns. What Queen Elizabeth did to falue the fore of her illegitimace was as great a prejudice (and ought as little be made a prefident) to the royall family of the Senvards, as Oliver Cromvel's Tyrany; the laws and Religion of both, equaly tending to it's total ruin, and exclusion from the Crown, with this only difference, that Queen Elizabeth destroy'd the Stewards, by reforming the Old Religion, whervpon their right was grounded, but Cromwell destroy'd them by reforming the New Religion, whervnto they had conformed, and wherby they en-

deavored to fetle their Throne.

And indeed Souveraigns can expect no greater fecurity, or better success then the Royal family of the Stewards hath had. whilst the Religion which their Subjects profess, hath no other certainty, or fetlement, but what is received from an arbitrary interpretation of Scripture, confirmed by temporal statuts. That the Protestant prelatick Religion hath no other rule but this, and the laws of the Lands, is manifest by so many changes of it's articles, liturgy, caracter, and Translations of Scripture, by publick and Parliamentory authority; That it hath no certainty from it's own principles, is manifest by the acknowledged fallibility of that Church, and by the liberty of interpreting God's word, and by the prerogative of judging controverses of faith, which the Tenets of all the Reformations and example of the first Reformers, allow to any particular person, that will claim the privilege of a reformed Christian, or the spirit of a godly or guisted Protestant.

This liberty of professing, and the vincertainty of protestancy, having proved in all places and persons wherunto it had access, a seed of rebellion, destructive not only of the substance of Religion, but of the tye of alleigance; it was thought necessary for the preservation of Princes, and the peace of their subjects, to reduce the variety (and regulat the extravagancy) of the dissenting reformed doctrines, into publick professions of protessary, as sutable to the interest of the souveraigns,

and

and inclinations of the fubjects, and customs of their Countries, as could be devifed. And because the government of England continued Monarchical, and that Episcopacy doth favor Monarchy, and is effential to Parliaments, the protestancy of the Church of England was made prelatick, not withstanding, the incoherency of Episcopacy with the very foundation of the first and pure pretended reformations. And seing ther is fuch antipathy between the caracter of Episcopacy, and the principles of protestancy, that the Church of England in the beginning of Q. Elizabeths reign durst not claim that caracter, or any spiritual jurisdiction, by succession from the Apoftles, and their successors the ensuing Catholick Bishops, it was content to receive both, as also the confirmation of it's prelatick doctrin, from an vnheard-of spiritual supremacy of a lay Prince, and from Acts of Parliament; and fo was it made the legal Religion of the state, contrary to the principles both of the ancient Catholick faith and of the new protestant reformations.

How contrary this ferlement of prelatick protestancy by a perfecution of Popery, is to Christian piety, may easily appeare to them who will remember what hath bin fayd hertofore of the fanctity, antiquity, and continuall fuccession of the Roman Catholick Religion from the Apostles to this present. and reflect vpon the principles, begining, and progress, of protestancy in general, and of the prelatick in particular. How inconsistent with policy it is, to press by the severity of laws a profession so generally dislik't, as the prelatick ( it being contrary to the ancient Religion, and not agreeing with the new Reformations) experience hath demonstrated, when not only all foreign Roman Catholick Princes and people stood neuters, (not much concerned whether Protestant Prelacy, or Presbytery should prevaile in England; they pittied indeed the Royal family, and wish'd them good success against their rebellious subjects, but this they wish'd to them as Princes, not as Prelatiks ) not only, Ifay, foreign Catholicks were neuters, but all the Protestant Churches abroad were more inclined to favor

the president and fanatick English and Scotch Congregations, then the King's Religion; for that they come neerer to them and to the primitive and fundamental principles of Protestancy.

The reason why the Prelatick persuasion is so odious to the reformed Churches abroad and fo opposed by presbiterians and other protestant Congregations at home, is, because the formality of it's ceremonies, and the legality of it's discipline are incompatible with the primitive fairit, liberty, and principles of protestancy. The protestant Bishops would fain Lord it over their brethren, not content with the name and power of Protestant superintendents, they strive to imitat the authory and severity of the Catholick Episcopal jurisdiction, in their Courts. and do what they can to retain a ceremonious decency in there Churches, but neither is agreable with the nature and spirit of the Protestant Reformations, which consist in an independency and exemption from all spiritual superiority and ceremonie of a particular person being supreme sudge and Interpreter of Scripture. This foritual judicature is the spiritual birthright of every Protestant, and the ground wherupon Luther and his followers raised their reformations, and their new sense of the Ghospel. Wherfore the restraint of this Protestant evangelical liberty, and birth-right, by the rigor of our lawes in favor of the prelatick jurisdiction, and disciplin, must needs make the law-makers and their religion as odious to all zealous Protestants, as liberty of opinion and fancied Scripture are deere to a stubborn and humorfom people.

Let it then be maturely confidered whether any thing can be more daungerous to the fafety of the Soveraign, or to the tranquillity of the state, then to enact lawes in a protestant Commonweale, or Kingdom, wherby the very foundation and birth-right of Protestancy is made penal, and the most Religious observers of the protestant rule of faith are rendred incapable of all employments both in Church and state? And that all this violence is practifed to support a Greed, the 39 articles of a doubtful sense, and a Clergy of a doubtful ca-

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racter, even according to their own prelatick principles, and according to the primitive principles of protestancy, and to vphould a Church that professeth it's own fall and fallibility, and therfore (for all it self knows) is no true Church, but may be mistaken in it's doctrin, and lead all that rely vpon it's ministery, and instruction, into eternal damnation, and can give no satisfaction, or security to such as are of their communion, nor produce any thing for justifying the severity of these proceedings, but a Parliaments Act of uniformity, and other temporal statuts. To which every Presbiterian and sanatick doth answer, that lawes enacted in favor of Religion, do suppose, not make, the Religion reasonable; for, though reason be the ground of all human lawes, yet no human lawes can be the

ground of Religion.

When all this is maturely confidered, it will doubtless appeare to be a fad case, that a poore man who desires to be faved, and informed of the true Church, and of Christ's doerin, and conform himself therunto, shall be compell'd by forfeitures imprisonment and banishment &c. to the prelatick do-Arin and Church of England, and shall have no other reason or redrefs given him for this violence, and punishments, but that he doth not conform to the Religion established by the lawes of the Land. So much was alleadged for the Idolls, and Religion of the Pagan Emperous, and vpon the same ground ( of law ) did they perfecute the primitive Christians; Doubtless all Quakers, Presbiterians, and non Conformists think themfeves as glorious sufferers, as the holy primitive Martyrs and Confessors; which persuasion in so great and zealous a multitude, can not be voyd of daunger, and ought to be remedyed more by reason then rigor; for though from Roman Catholicks (whose principles are peaceable, and incline them to fuffer perfecution with patience ) no great prejudice may be feared ( if they will be directed by their profession ) yet experience hath taught, that all Protestant sectaries have inherited from their first Patriarchs Luther, Calvin, Crammer &c. the spirit of M m a

Suinglius lib.

4. Epift,

rit of fedition and rebellion, which is involved in the very foundation of protestancy; Luther openly declared so much at the Diet of Worms in presence of the Emperour Charles 5. ( Who had objected against him tumults and disorders as vndeniable effects of his doctrin ) misapplying the words of our saviour, Non veni pacem mittere, sed gladium, as if dissention, and rebellion had bin a mark of the true Ghospel. On the other side, the Presbiterians do imitate the bloudy proceedings and principles of their first Fathers Zuinglius and Calvin, in deposing of Kings, and Magistrats, and make good the saying of Zuinglius, Evangelium vult sanguinem, the Reformation must be maintained by bloud. So that the fanguinary statuts in favor of prelatick protestancy, and the bloudy principles of Presbitery in in pursuance of their seditious spirit, clashing togeather, will make fine work among Christians and the prelatick Clergy, which ought by their admonitions and cenfures, to compose these disorders, and be Authors of peace, are despised as no Clergy, and their caracter is made the subject of discord, and dispute. And the Protestant Bishops, which ought to exercise the authority whervnto they pretend, retire, and recurr to the fecular Courts for the fpirituality, as well as for the legality of their jurifdiction and function, and confess in plain termes their Churches frailty and fallibility in doctrin, and leave the state to shift for it felf, deprived of those helps which Catholick Princes receive from the Roman Church and Clergys centures, wherwith rebellious subjects are terrified, and remain, or return to their duty.

SVBSECT L

Either is the daunger of disturbing the tranquillity of the state for supporting the Prelatick doctrin and caracter by temporal lawes, confin'd only to Presbiterians and Fanatiks; the Prelatiks them-selves (if interest prevaile

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not more with them then conscience, and coherency) can not but change their Religion into a contrary persuasion, when they observe, that the mean between Popery and Presbytery ( wherin they place Prelatick protestancy , and the truth of christianity ) hath no solid foundation, or colour of reason. For what can be more abfurd then to pretend, that as moral virtue is a mean or mixture of two extremes, so the truth of Christian Religion is a mean between two contrary opinions, or a mixture of Popery, and Presbitery, which are two extremes involving contradictory Tenets. Morality, I confess is a mediocrity and a kind of Mixture: For, liberality (for example) doth feeme to participat some thing of covetousness, and some thing of prodigality, which are extreme different; but Christianity being truth and Divine truth, is no mean between the two, but one of the two extremes; it is no mixture, because truth admits no mixture of falshood; nor division, it can be but on one side. Therfore when a Presbiterian or Fanatick faith, that Scripture is the only rule of faith, and Judge of Controversies, the Catholick sayes it is not; not both, but one of them speaks truth, Yet the Prelatick would frain stand like a Christian moderator or neuter between both parties, and reconcile their Contradictions, by reducing them to a third doctrin, or to a mean between truth and falshood: and the mean is, to grant both the contradictory propositions, and collogue with both sides.

And indeed that is the mean, wherin Prelatick Protestancy doth consist; when their writers desend it against Presbiterians, they grant the doctrin of Papists; when they answer and agree against Papists, they maintain the doctrin of Presbiterians, for there is no other mean to reconcile, or be reconciled to contradictions, but to maintain both. And this was the custom of Luther, Calvin, Cranmer, &c. and is the ordinary practise of the ablest Prelaticks in their books of Controversy. I remit you to one of their greatest Champions, my Lord Bishop of Down, in his Dissussive from Popery; you need not run through the whole book, read but his first Section, and you will heare him

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fay first, that Scripture alone is the foundation or rule of faith, and after, that it is not if the Scripture together with the Creeds, and the foure first Councells. It is as impossible therfore that a learned man should be in his judgment a Prelatick Protestant, as it is he should believe that God revealed contradictions. Wherfore if interest and conveniency hath not a greater influence vpon his profession of faith, then conscience, or coherency (even to the principles of the Reformation) he will not continue a prelatick, nor make temporal status his rule of faith, but will either (according to the prudent dictamen of a good conscience) become a Roman Catholick, or (according to the rigor of the purest Protestant con-

sequences ) become a ranck Presbiterian, or Fanatick.

I report me therfore to the judgment of all moderat and fober persons, whether it be piety or policy, to engage the authority of a Protestant Soveraign, and Parliament, in continuing the feverity of lawes against subjects for not professing the prelatick Reformation, which the most learned men therof can not maintain without granting manifest contradictions, nor pracife without condemning the fundamental principles of Protestancy? I must confess that the Presbiterian, Fanatick, or any other arbitrary Religion (that is Religion directed by the letter of Scripture, subject to every man's privat interpretation) will at length destroy the state, if ther be not a limit set to the indifcreet zeale, and extravagant fancies of every particular person, and Congregation that pretend to the purity of a Reformation, but I can hardly believe that temporal lawes are a proper and efficatious meanes to refrain that spiritual liberty, which ( according to the Principles of protestancy ) is due by the Ghospel to every Protestant, and not subject to any human authority.

Bremius in Confes Wittemb cap de Sacra Script, Sin Prologocontra Petru A Soto.

As for that much celebrated, and generally practifed expedient and distinction of Brentius, and the Divines of Wittemberg, laying, that though it belongs to every privat person to judg of Doctrin and Religion, and to distinguish the true from fals; yet between the Prince and

the pri-

privat man is this difference that as the privat man hath privat authority of judging and deciding the doctrin of Religion. fo the Prince hath publick. And through-out the whole book doth defend that the fecular Prince is obliged to force his subjects (even with punishment of death ) to that Religion and fense of Scripture which he judgeth true, and also that the subjects are bound to stick to their own contrary fense of Scripture, and Religion; this expedient, I fay, doth not prevent the daunger, or remedie the defeafe of a politick body, fick of protestancy, but doth increase the distemper and renders it incurable. And though in some parts of our more northern Climat, several protestant Princes have purchased some quiet by the severity of their lawes, in favor of the fees which they profess, yet that quiet, proceeding from want of curiofity in the people of examining the truth, or from want of courage to profess it, we can not expect in the English Monarchy the like acquiescense, and success; the British Nations are naturaly ferious, and scrupulous in the scruting of Religion, and either zealous, or feditious in the maintenance therof. Wherfore it imports no less then the peace of these nations, that the Act of vnisormity be not the rule of their Religion.

Seing therfore it is the nature of Protestancy (as of all other Religions, grounded vpon voluntary and privat interpretations of an obscure writing) to breed disorders and confusion in all Common-wealths, wherin the liberty of interpreting that writing is not restrained by law; and if restrained by law, the legislative power is opposed, and it's authority contemned as contrary to the law, and word of God; and this opposition is waranted by the principles of protestancy, which exempt all resormed Christians from any consciencious obligation of submitting to Church or state Governors in matters of Religion; supposing I say, this to be the nature of Protestancy, it is apparent how contrary it is to policy to enact or continue lawes against the profession of the Roman Catholick faith, which alone amongst all Christian Religions needeth not the support

of human lawes, or of temporal flatutes, to make it the Religion of the foule, or to fetle the Common-wealth, as appeareth
by the feare of Prelaticks to grant liberty of confcience to Papiffs. For the space of 1000, years did our English Ancestors
profess the Roman faith, and in all that time they never had
the least contention in the state about matters of Religion; and
in the space of these last 100, years there had bin more Rebellions, more deposing and murthering of Soveraigns in this
one litle Island of great Britanny vpon the accompt of Protestancy, then hath bin since Christ's birth, in the whole world

vpon the accompt of Popery.

Wherfore feing that one of the differences between Popery and Protestancy is, that although Popery be contrary to liberty of opinion, to fenfuality, and depraved inclinations, yet is it fo plaufible and popular, that Protestants (notwithstanding the legal incapacities and penalties which they lay vpon Papills) are afraid it will spread over the whole Kingdom in a short time (and therfore call it a growing Religion ) it is evident that it increaseth by the reasonableness and sanctity of it's principles, and without the help of law, or countenance of the government; nay against the greatest severity of law, and against the known inclination of the Soveraign, in fuch a measure, that the King and Parliament have thought of new remedies against the grouth therof: But Protestancy (especialy the Prelatick) notwithstanding all it's liberty of opinion, and pretended affurance of being faved by only faith without the trouble of pennance, falting, or other mortifications of the flesh, with all the favor of the lawes, and countenance of the Government, can not be made the Religion of the state. Of three parts of England the one is Prelatick Protestant in their judgments: and the two parts which are not, will fooner become Papifts then Prelaticks, Now whether it be found policy to persecute the Roman Religion by law, which doth increase against law, and to endeavor to setle by law the Prelatick Religion, which fo lately hath occasioned the abolishing of all lawes

Iswes, we humbly fubmit to the confideration of them who

Befids, one of the greatest prejudices, that a Prince or Common-wealth can fuffer , is , to be deprived of loyal, conscientious, and able men's services, either in civil or military employments. By the penal and fanguinary Statuts, the King and Country deprive them-felves of many fervitors of approved lovalty, wildom, and eminent abilities, and not only deprive themfelves of fuch fervitors, but by virtue of legal incapacities fet vpon Papifts, enable every ambitious man, or discontended faction to afperfe the King and his chief Ministers with favoring forfooth Popery, if they do not exercise cruelty, and the rigor of the fanguinary and penal Statuts against deferving perfons, or at least if they shew them any countenance, how-ever fo meriting, and viefull they have bin in the worst of times, and may prove to be again if this Protestant zealeshould prevaile; for it is alwayes the fore-runner of rebellion, and is now become so rash, that it attempteth to asperse my Lord Late Chancellor with favoring Popery, who is a pillar and patern of Protestancy. Perhaps his Lordship's gentle nature, great wisdom, justice, and integrity, might incline him to thinck that lawes made by Queen Elizabeth for excluding the Suwards from the Crown, and for destroying that Religion and party wherby their title was supported, are now superfluous, and difrespectfull to the Royal Family, that Reigns; but such as have the honor to know him best, assure us his L.p is no great friend to Papifts. Lastly, whosoever will call vnto mind the mis-chief which but a few members of the House of Commons of the long parliament wrought against the late King, and will observe how popular others of the same stamp are now, and how apt the giddy multitude is, to be fool'd again into Rebellion by the like madd zeale against popery, will be of opinion, that not any on thing can be of fo great prejudice to the peace and prosperity of England, as the continuance of lawes, which (if executed) make the Nation and Government infamous

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infamous abroad; if (not executed) give advantages to all feditious parties, and defigning heads at home. We can hardly forget some speeches of discontented Cavaleers ( to say nothing of the Presbiterians) in the House of Commons, against that just moderation which the King's privy Councell thought convenient to express in his Majesties gratious Declaration for the redrefs of tender confeiences; and it's observed, that who foever hath a design to discredit the Government, begins always with it's remissness of putting in execution the statuts against Priefts and Papifts : seing therfore the statuts are so severe that they can hardly be put in execution without note of cruelty; and so superfluous, (fince the title which they excluded hath prevailed ) that lawes which can not be conscientiously and conveniently practifed, are of no vie but to discredid the government; and that they render many great and worthy men incapable of ferving their King and Country, and furnish Malcontents whith matter to feduce the people into Rebellion against their Souveraign, I should not wonder if so pious and politick a Parliament as ours is, would cry down the fanguiguinary and penal statuts against Priests and Papists; especialy feing most of the eminent Professors, and writers of the prelatick Church feem to be fo confident of the reasonableness and truth of their Protestant Religion, as to declare that it stands not in need of being nourished with innocent bloud, and that it may be sufficiently maintained with inck. And as for his Majesty and Royall Highness, though they have proved themfelves to be most rigid and Religious Protestants by rejecting the faire offers of Popery in time of their necellities, yet we prefume fo much of their good nature and gratitude to papifts and priefts, who (according to dury have ferved them at home, and abroad) that they will not oppose the toleration of their profession in these Kingdoms; if the parliament will propose the matter.

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## SVBSECT II.

Queen Marys, and the Inquisitions severity against Protestancy, can be no President or excuse for the Statuts against Popery.

Will conclude this matter with answering the vulgar Objection made for vindication of the penal and fanguinary lawes of Queen Elizabeth against Roman Catholicks, grounded vpon a parity of the like lawes executed by Queen Mary and the Figuifition against Protestants. The disparity will discover the fallacy, and dissolve the force of their argument. Neither Queen Mary, nor the Juquisition made any lawes against protestants; they were made by the first Christian Emperours, and accepted by all Catholick Kings into the flatures of their Kingdoms, and confirmed by their Parliaments. The ancient Christian Soveraigns not only believed that the Roman faith was the Apostolick, but found by experience the same Roman Catholick faith had peaceable principles, agreable to just Government, and therfore they enacted lawes of death, infamy, confiscation of goods &c. against all fuch as prefumed to alter that doctrin, declaring fuch as contradicted the Tenets therof, to be Imovators and Hereticks.

When protestancy began in England, they who preach't the new doctrin, (being conscious of their own guilt, and of having incurred the penalties of these ancient Christian lawes, then in sorce against Immovators and Herericks, and in particular against the marriage of priests with Nuns proceeded other-wise. Zozomen bist. lib. 6. cap. 3. affirmeth how that the Christian Emperour Joviman who was in course the third Emperour after Constantin the Great published an Edict that who allured a Nun to mariage should be therefore punished with the loss of his head. And this

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law is yet extant Cod.l.de Episcopis & Clericis) But they I say petitioto the parliament of Edward 6. to have those status repealed (wher
by you may see how they acknowledged their own doctrin was
Heresy) whervpon they were dispensed with to marry, and all
the ancient lawes against Hereticks, and heresies were repealed.
Queen Mary succeeding, restored the ancient lawes that had bin
repealed by King Edward 6. together with the ancient Religion, but she was not the Author of them, as Queen Elizabeth was of the penal and sanguinary statuts against Priests and
Roman Catholicks, which never had bin heard of before her

time in a Christian Kingdom, or Common-wealth.

In like manner the Inquistion made no new lawes against protestants, neither do they sentence them to death; they only declare that they are Innovators of the ancient Catholick doctrin, or Hereticks; and then the fecular Magistrats do execute the temporal lawes in force against such persons. If protestants had not found themselves guilty of herefy, whywere they so folicitious to have the lawer, that had bin enacted against hereticks, (not lately, but during those venerable times of the primitive Church) repealed ? why did they not abide a tryal if their doctrin was the same with that of the ancient Fathers that lived in times wherin the Imperial lawes were made . and in force? what needed they to except against lawes which had bin enacted to favour the doctrin of those Fathers with whom they pretend to agree? Queen Mary therfore and the Inquisition, who proceeded according to those ancient lawes against protestants, did nothing but what all Christian and Catholick Emperours and Kings had don for the space of 1300. years against hereticks.

But Queen Elizabeth took the quite contrary way; she observed that according to the principles of Christianity, as also according to the ancient and modern lawes of England, her self could not enjoy the Crown (having bin declared illegitimat by fundry Acts of parliament never repealed) nor the Siewards be excluded, they being the lawfull and immediat Heirs;

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and because the Queen of Section from whom they derived their title, was a Catholick, Queen Blinaberh made her-felf and England, Protestant; that is; by Acts of parliaments she declared that all the Catholick Emperours, Kings, and Churches, of the world for almost 1300, years, had bin superstitious and Idolatrous; that the Bishop of Rome, was Anti-Christ state Catholick Clergy, Cheans the fea of Rome the subore of Belylons spiritual Jurisdiction, a shee and secular supremacy; the sacrifice of Christ's body and bloud, a blasphemy; five of the seaven Sacraments, human invention and corrupt following of the Apostles; Priestbood, and Episcopacy, nothing but a lay Ministery authorifed under the Soveraign's great feale; all lawfull priefts, and Bishops, Traytors; all Catholicks, Hereticks; &c. And all these absurdities were made legal in England, to make her Father's marriage with Anne Bullen feem lawfull, wheras it had bin declared null and invalid by fo many parliaments of Eng. land, that her felf durst not attempt an immediat and cleer repeale of Acts to notoriously inconsistent with the right that herself pretended to the Crown.

That a woman ( and men who expected favors from her) should so metamorphose sacred things into profane, Scripture into fancy, and illegitimacy into legitimacy, we do not admire, neither is it strange that illiterat people after a Century of years, continuance and education in fuch a Religion, should be zealous in the maintenance therof, or that a Clergy, which hath no other livelyhood, nor hopes of promotion but by justifying these proceedings, should endeavor to continue her lawes against orthodox Christianity, and the known truth, for their own interest, are frailties incident to men; but that the nobility and Gentry of England (being fo well vers'd in their own Chronikles, and in the Histories of other Nations) that perfons of fo much witt, knowledg, and judgment, should not when they meet in parliament, move and refolve to restore Christianity, and rectify so gross and vulgar mistakes, especialy fince the family against whose succession the statuts had bin in-

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hourse, it

troduced, is restored to the Crown; this omission, or oblivion, I say, of the English Gentry and nobility, is hardly excusable. And if the Cavalers will not be moved out of charity to their sellow subjects and sufferers, to abolish the sanguinary and penal Laws against Roman Catholicks, let them do it out of civility to the Royal Family, against whose party and Title so injust Laws were enacted. There is not therfore any thing condemns more Queen Elizabeths penal statuts, then to compare them with Queen Maries and the Inquisitions proceedings against protestants. It's now time that we pass from the examination of protestants. It's now time that we pass from the examination of protestants, wherewith the prelatick Clergy doth disguise them, and divert their slocks from reflecting vpon those sad effects which they have wrought, and must work, wheresoever they are made the Religion of the state.



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A TREATISE OF

#### RELIGION AND GOVERNMEMT

### THE THIRD PART.

Containing a plain discovery of the Protestant
Clergies frauds, and falifications, wherby
alone their doctrin is supported, and
smade credible. The conscience and
conveniency of restoring or tolerating the Roman Catholick Religion, demonstrated.

#### SECT. I.

That either the learned Protestant, or Roman Catholick Clergy are Cheats, and how every illiterat protestant may easily discern by wich of the two Clergies he is cheated: and therfore is obliged under pain of damnation to examin so neer a concern, and to renounce the dollvin and communion of that Church wherin he is cheated.

When



HEN two learned persons or parties de not agree in matters of Christian Religion, and one accuseth the other of falshood and fraud in maintaining the doctrin professed, however conscientious both the diffenting parties may seem to be, yet infallibly the learned men of one of the par-

ties are Falliffers, and Cheats. The reason of this maxim is cleer: because the Musteries of Christian Religion are so evidently credible, and the true Church fo eafily discernable, by supernatural and visible signes of God's providence and patronage. that even Faiors (as the Scripture faith) can not err in the way of faluation, if they will but open their eyes and look towards that citty (the Church) placed upon a hill, that cannot be bidd (Matth. 9. 3.) or will observe the fun which shall not befet (Efay 60. 20.) St. Austin tom. 7. contra litter. Pet. 1. 2. c. 32. faith, That none can be ignorant of the true Church, Hinc fit vt Ecclefia vera neminem lateat, vinde est illud quod in Evangelio ipfe dioit, non potest Civitas abstrondi supra montem constituta, ideoque in eodem Pfabno connectitue, In sole posuit tabernaculum suum, id est, in manefestatione. Much less can men conspicuous for their study, and search of truth, be ignorant of that Church which amongst all diffenting Congregations of Christians is discernable, and sign'd with evident marcks of Christ's doctrin; of which Elay did prophecy 61. 9. Their feed shall be known among the Gentills, and their branches among the people; all that fee them shall know them, that they are the feed which the Lord hath bleffed. And therfore St. Auftin tom. 4. quaft. Boung. 1. 1. queft. 38 faith Gonftituta erea ducheritate Ecclesia per Orbem terrarum clara atque manifesta, consequenter discipulos admonet . & qui in eum credere voluerint, ne schismaticis & bereticis credant co Al quod pertinet quod ait (Math 24. 26. Si quis vobis dixerit ecce bic est Christus, aut illis oc. qued fignificat obscura, & occulta conventicula bæreticorum. The autho-

fion of

rity of the true Church being fo confpicuous and manifelt by fuch eminent and visible marks, Christ might well forbid the faithfull to communicat with Hereticks and Schismaticks. for that their conventicles can never be mistaken for the whole. or even a part of the Catholick Church, vnless men will be fo fimple as to take their bare word when they fay, Hic eff Christus, aut illic: wheras if it were possible for learned men to be innocently mistaken. Christ's command had not bin obligatory; for, in fuch a case we were not bound to believe that Christ is rather in one Church then other, seing each Church had reason sufficient to excuse learned parties from schism, and herefy? But it being impossible that God should command vs to believe one Congregation of Christians, and not believe others, that pretend also to be the true Church of Christ, without confirming the testimony and doctrin of that one Congregation, which he bids vs believe and preferr before the rest with fuch cleer fignes of the truth, and fo evident marks of Divine authority, that the others, compared ther with, can have no probability; two things must be granted, I. That the Catholick Church of Christ cannot be composed of all, or any diffenting Congregations. 2. That the one only Congregation which is the true and Catholick Church, can never be eclipfed, but that it must appeare much more eminent in fanctity miracles, conversion of Nations, and much more credible in it's testimonies, then any other. Wherfore we conclude that either the learned Protestant Clergy or the Catholick must be cheats; feing that notwithstanding the evident and eminent signes and marks of God's Church can not be found in both, or in any two Congregations diffenting in their doctrin and rule of faith, vet each of them make their illiterat flocks believe, that their own is the true Church of God, whervpon the fignes and feales of his authority, and veracity do cleerly shine.

No human art, or industry, if not born-out with more then ordinary and notorious impudencie, can pretend to discredit, or darken the spendor of true Miracles, Sanstiny, Succesfion of Pastors and Doctrin, the Conversion of Kings and Nations from Paganism, to Christianity, &c. which God hath annexed as infallible fignes of truth and truft, to that Congregation of Christians, that are his own Church. Nay the greatest impudency of the most cunning seducers, if it meeteth nor with a stupid Credulity in the people seduced, cannot conceale nor counterfeit that light which alwayes shines over Christ's. Church; whence it followeth, that as either the Roman Catholick, or Protestant learned Clergy must be no better then Cheats, so must the layry of either side be worse then careless. As for the Roman Catholick layty of these three Kingdoms, they have had so many crosses vpon the score of Religion these 100. years past, that in the examination of what they believe, we can not imagin how they could be careles; fure they did resolve to be obstinat against conveniency as well as against conscience, if their Roman faith be false; for, by embracing the Protestant, they might be employ'd, and in favour with. their Princes, as well as others less deserving, and not so capable. As for the Protestant layty, it was and is their temporal interest to continue in that new Religion wherin they had bin brought vp, feing it was and is the Religion of the Prince and State, and the high road to preferment, and places of trust, honour, and profit; fo that they had many human reasons to be backward in the change, and not to be very forward in examining whether so thriving a profession as the Protestant ought to be changed; only conscience (not conveniency) could or can make them curious to inquire into its truth or falshood.

The case is now altered: God hath so ordered affairs, that it is the conveniency both of the Prince and People of these Nations, to inquire after the truth, and not to perfecute the Roman Catholick Religion; for that by one Act of Parliament for a Toleration, the Trade will be much increased, and a confiderable Revenue added to te Crown, and by such an addition the people may ease themselves of many burthens, prevent dangers, settle peace at home, enlarge the Dominions abroad, and

become

become Masters of the Commerce, as shall be proved. I hope these considerations will invite and incite them to examin which of both the Clergies (the Roman Catholick that petitions for. or the Prelatick Protestant that opposeth liberty of conscience) are the cheats? And that they may find it out without much trouble, I have thought fit to lett them know, there is not any one controverfy between them and us, which hath not bin handled in English, and argued to the full on both sides : now the fumme of our disputes being this, whether the primitive Church was Roman Catholick, or rather Protestant, in the controverted points, as Praying to Saints, Transsubstantiation, Purgatory, worship of Images, the Canonicall letter, and fenfe of Scripture, oc. To decide the Controversy, each side quotes the words of Scripture, Councells and Fathers, because the true doetrin hath bin preserved, and recorded in these writings. Let him therfore that doubts of the sense of the Text, and of the fincerity of him that quotes it, compare the Authors words with the Text, and he will infallibly find out who is the Cheat. For he that doth corrupt the words, or change the fense of Scripture, Councells, and Fathers, doth not stick to the doarin of the primitive Church.

And because I have spent some time (both before and after my conversion to the Catholick saith) in examining the salistications, and frauds of Protestants, and their objections against Papists in the same kind, I may speak with more assurance then others who have not so much experience; and do protest that I never thought it possible (before I found it was so de facto) that men pretending not only to the name of reformed Christianity, but to the Reality and Sanctity of an Episcopal caracter, and charge of soules, could be so vinconsiderable, vinworthy and vincharitable in matters of Eternity, as I have sound the Protestant Writers, and in particular the Prelaticks of the Church of England. Let any who desires to satisfie his conscience or curiosity, pervse and compare either the books of Fevel and Harding; or of Bishop Morton, and Father Persons;

Fitz-Herbert, and Bishop Andrews: Malone and Primat Usher Sergeant, and Doctor Hammond; Thorold, and Bishop Laud, Potter, and Knot; Worsley, and Bishop Taylor; Simons, and Doctor Pierce, or Walsingham's search into Religion, besides many others and he will take my word in an other occasion. Their Protestant corruptions, falshood and frauds, have bin so cleerly discovered, that Mr. Chillingworth gives the caracter of the Protestant cause and Clergie, but himself had more wit then to submit his cause to Scripture, interpreted by Fathers, and Councells, knowing them to be against him; and therfore he appeal'd to natural Reason in matters of Religion, but most absurdly;

making the inferiour, Judge of the superiour.

Mark his censure in his ninth motive to be a Catholick: The Protestant cause (saith he) is now, and ever bath bin from the beginning maintained with gross falsifications, and calumnies, wherof their prime Controversy-writers, are notoriously, and in a high degree guilty. In this judgment he still persevered even after his return to Protestants. For answering his own motives, he retracts it not, but fays only, that, Illiacos intra muros peccatur & extra : Papifts are more guilty of this fault then Protestants. But untill he or some other, prove this last part of his affertion, it deserves no credit. The Reader will see hereafter how vainly Protestant Writers have endeavored to prove that we Catholicks are as great falsifiers and Impostors as themselves. It is not the part of reason in point of Religion to examin the truth of the mysteries proposed as divine, but only to examin their credibility, that is, to examin whether the testimony of the Church that proposeth them as revealed by God, hath authentick and fufficient marks of his authority, and trust, for the propofal. To enter further into the mysteries of Religion, is above the nature and sphere of human reason, or rather contrary to reason: for what can be more foolish and ridiculous, then to determin the questions of incomprehensible mysteries, by an understanding so imperfect, that knows not well what it-felf or the foule is; nay hath not found out as yet wherin confifts the

fifts the nature or effence of a body? Or wheter quanticy be a thing diffinct from that which we call a corporeal fultance.

#### SVBSECT I.

VVith what impudency and hypocrify Bishop Iewell and other Prelatick writers began to maintain the Protestancy of the Church of England? And how they ware blamed for appealing to antiquity by some of their own Bretbren.



O manifest the impudency and hypocrify, wher with Prelatick Protestancy was broach't and imposed vpon the layty in the beginning of Queen Elizabeths reign, I will begin with Bishop [fevell's famous challenge, and his Seconds, that offered to maintain the primitive

antiquity of Protestancy, and the novelty of Popery. His words are. As I sayd before, I say again, I am content to yeeld and subscribe, if any of our learned Adversaires, or if all the learned men that be alive, be able to bring one sufficient sentence out of any one Catholick Doctor or Father, or out of any old Generall Councel &c. for the space of 600. years after Christ, &c. Protesting also that he affirmeth thus much, not as carried away with the beat of zeale, but as moved with the simple truth, least any of you should happily be deceived and thinck there is more weight on the other side then in conclusion will be found, &c. And then he brake into this vehement Apostrophe. O mercifull God! who could think that there could be so much wilfulness in the heart of man. Then exclames O Gregory! O Auftin! O Hierom! O Chry fostom! O Leo! O Dionise! O Anacletus ! O Calixtus ! O Paul ! O Christ ? If we be deceaved 003

ceaved, you have deceaved us, this you taught us, &c. All the learned English Protestants of that time maintained Fevell's affertion. Doctor Whitaker in resp. ad rat. Camp. rat. 5. pag. 56. faith to Campian (who admired to heare so much confidence in a matter fo notoriously false) O Campian, the speech of fevell was most true, and constant, when provoking you to the 600. years, he offered that if you would produce so much as one cleer sentence of any Father or Councell for your-felves, he would yeeld and confess ye had the victory : it is the offer of vs all : the same we

do all promise, and will be as good as our words.

The same is maintained by Sutcliff against Kellison, pay. 17. The Fathers in all points of faith are for vs, and not for the Pope. And Willet , pag. 263. I take God to wittness before whom I must render account &c. That the same faith and Religion which I defend, is taught in the more substantial points, by those Histories, Councells, Fathers, that leved within five or fix hundred years after Christ. And pag. 264. faith : It is most notoriously evident that for the groffest points of Popery , as Transubstantiation , Sacrifice of the Mass, worshipping of Jmages, Justification of Works, the Supre-macy of the Pope, Prohibition of Priests, Mariage, they (Papists) have no shew of any evidence from Fathers with in 500. years after Christ. Primat Vsher against Malone in his answer to a Jefuit's challenge, &cc.

A ftrange Mr. Hooker in favour of B.p Jevell, witharques-Want of cerity in fo learned a man as M. Hooker was know to be Eccles. Polit.

TO MAN

These things vttered with a shew of so unich conscience expression of and confidence, togeather with Mr. Hooker's great commendations, of B. Fevell's worth and learning, not doubting to terme him the worthieft Divine that Christendam bred for some hundred year's past, might have made credible, that the English Protestant layty had no cause to question but that their Retruth and fin ligion was the same with that of the primitive Christians, Fathers, and Councells; had not these impostures bin then so manifestly discovered by the Catholick Writers, and afterwards by the Protestants them-selves, that not only the Centurists, and other Protestants abroad contradicted Fewell, Whitaker, Sutcliff, Willet, &c. but even the Prelatick Authors at home acknowledgd

seknowledged the impossibility of desending the Protestant Re. See bereofore ligion by Tradition, or by any monuments or examples from 1 partifec. It antiquity, or by the sayings of Fathers and Councells. Informuch that Archbishop Whitgist in his desence against the reply ther learned of Cartwright pag. 472. & 473. dot not stick to say, that Protestants almost all the Bishops and learned Writers of the Greek and Latin confess the Church, for the most part, were spoted with the doctrin of free Councells, will, of merit, of invocation of Saims &c. And from thence and Fathers, defended worshops held so perfect and so some Apostles time any company of Bisshops for Imahops held so perfect and so sound doctrin in all points as the Bishops get, Transubof England at this day. And Mr. Fulck in his rejoinder to Briss stansible tow pag. 7. I confess that, Ambrose, Austin, Hierom (all three Purgatery, Fathers, to whom Bp fewell appealed) held invocation of Saints Induspences, to be lawfull. And Bp Bale acknowledgeth that St. Gregory and all other (the first of fewell's chosen Judges) by his induspences establispens, bed pilgrimages to Images; and that St. Leo (an other of Ievell's Balein bis

Fathers ) allowed the worship of Images. Att Rom. And Doctor Humfrey Jesuitismi part. 1. rat. 5. pag. 626. Ponif. princannot deny but that Se. Gregory taught Transubstamiation. And ted at Basil. Mr. Midleton in his Papisto-mat , edit. 1606. pag. 143. faith, 1558. page 44.45. 46. We are fure that the mystery of iniquity did word in St. Paul'etime, confesseb beand fell not a sleep so soon as Paul was dead &c. And therfore no sides, that Se. mervail though perufing Councells and Fathers, we find the print of Gregory held the Popes feet. And Mr. Napper in his Treatife vpon the Revela- the Sacrifice tion dedicated to King James , pag. 68. 145. affirmeth that Po- of the Mas, pery or the Anti-christian Kingdom did continue 1620. years the doctrin of pery or the Anti-christian Kingdom did continue 1620. years Purgatory, vniverfaly without any debatable contradiction : The Pope and &c his Clergy, during that time possessing the outward visible Church. See Bale in So that it was not one or two Fathers, or Councells, but all his Pagea of Christendom which professed the Roman Catholick faith, for Popes pag. these 1300. years past. And even Mr. Whitaker himself, lib. 6. 27.0f S. Leo contra Duraum pag. 123. (notwithstanding his vndertaking to frey Jestuitifmaintain Fevell's challenge and bold affertion) was forc'd at simi pag. 1.

length to fubmit, but by a profane expression, faying, that the Po- rat 5. page

psh Religion is a patch's coverlet of the Fathers errors fowed together. 616. By this

By this you may judge of the fincerity of fuch Protestant writers as pretend to have the Fathers, and Councells on their fide against Popery. But seing their corruptions of Fathers were discovered, they recurred to corrupted Scripture, that is, to their own false translation, and interpretations of God's word, as we have heretofore demonstrated, tract. 2. sect. 4. 5. &c. Being driven from thence, they pleaded their cause by natural reason, and became Socinians, or worse; but being worsted ther also, they retired back again to the testimony of the ancient Fathers; with what fucces, all their late Writers, (and he who writ last of them all, Doctor Taylor Bishop of Down) may tell jou, and every one may fee in the answers of their Books, and of his Diffuafive from Popery, wherin he is manifestly convicted of above 150, palpable fallifications and lyes notwithstanding it hath scarce so many leaves, and was writ by the command of the whole Protestant Clergy of Yrland, approved and applauded fo much by those of England, that by

special order it was twice reprinted in London.

These vndeniable premisses prove a strickt obligation of renouncing doctrin that hath no better grounds, and Doctors that have no more fincerity. Let men be never fo qualified with guifts of nature and fignes of morality, if their faith be maintained by fuch falfifications as the Protestant is, no Christian can vnder pain of damnation continue in their communion, or choose them for Guides and Pastors of their soules. How manifeltly the Protestant Clergy hath bin convicted of fallifying Councells, Fathers, and the Scriptures to authorise there Tenets, shall be hereafter (though it hath bin heretofore) part. 1. fect. 7: & part. 2. fect. 8. sufficiently demonstrated. How they omit to answer the books which object these things against them, as also the nullity of their ordination, we see by their filence; and how they diffuade their flocks from reading them, or any other controversies (making them believe it is time lost to inform themselves of Divine faith, which is the foundation of Eternity) we need not report. They will needs

have

have them read their English falsisied Scripture (the subject of controversies, and support of errors) and will not permit them to pervise the true authentick translation, and all this to the end nothing but fraud and fancy may be the rule of the Protestant faith. These and all other the like observations which can not but occurr to them who frequent their Churches, or company, must needs induce men to suspect the weakness of their cause, and the guilt of their conscience, though there had bin no evidences, that they are Falssiers. But seing their are as many evidences against them, as there are Chapters in Catholick Books of controversies, and that the Books are easily had, and understood, I see not how any Protestant, how ever so illiterat, can be excused from eternall damnation, by pretending the integrity of his Clergy, or his own insufficiency to examin their sincerity.

When many accuse a man of high Treason, and offer to: prove it to his face, not only by fundry honest and legal wittnesses but vnder his own hand writing, it would be censured treachery or great carlefness in the Ministers of state, to slight fuch an accusation and evidence, though the person accused, vntill then, had bin trufted, and reputed a loval subject: This is our case with the Protestant writers : we have no quarrel against them but Religion; we charge them in publick writing with the highest Treason (the murthering of the soules of Soveraigns and fabjects ) with corrupting God's word; with rebelling against the Divine authority, so authentickly appearing in the Roman Catholick Church, And these Treasons we offer to prove face to face, not only by legal witnes, but by their Bibles and Books. We have no grudge to them but this only of damning foules, by treacherous dealing; and defire that for important an accuration may come to a publick hearing. If their interest, and industry can divert the layty from so great a concern , that layry must be treacherous to themselves , and censured very carles of their own falvation.

And to the end it may not be objected that these are:

How panicularly the Protestant Clergy is charged with frauds, and falfifications in maintaining their Religion,

are but general words. I have refolved to descend to particular crimes, I name the persons, their Books, I emote their own words, I prove them to be no innocent militakes, but wilfull and wicked falfifications and frauds; not committed by one, or few, but by all that ever writ of Religion against vs; not in one time, but alwayes; not one by one, but the whole body in their Convocations; not only by connivance and permission, but also by contrivance, and positive approbation, not only petty novel differences, but of ancient condemned herefies. which the Protestant writers maintain as orthodox doctrin, notwithftanding that S. Aufin , S. Epiphanius , S. Hierom , and other Doctors of God's Church centure the opinions as notorious herefies, and the Authors as hereticks. This is the fumme of the Accusations, contained in this third part of our Treatise; and if we be not mistaken, deserues a Trial, as well for the satisfaction of privat mens conscience, as also for the probability there is of publick conveniency, it being very improbable, that I, or any man who pretends to the least degree of worth, or witt, would charge with fo many particular grievous crimes, fo numerous and powerfull a party as the Protestant Clergy is, without cleere and vndeniable evidences. If the Protestant Clergy be found guylty, befides the falvation of foules ( which will be obtained by renouncing their errors, and is that we all ought principaly to ayme at ) these Nations will be happy in this world by their revenues. If they be not guilty, they and their Religion will gain great credit, and I nothing but the infamy of being a notorious Impostor. I know not what others may think of me, but I shall never think that any other can be so witless and wicked, as to take fo much paines as I have don in composing, and be at so great charge of publishing this Treatise, without manifest profes of the truth therof; for if my allegations be not true I can have no further delign, or hopes, but of infamy to my felf, and of honor, and credit to my Adversaries, and an addition of strength to the cause I do impugne : all which must follow, and fall vpon me, if the learned Protestant Cler-244

be not proved to be as great Chears, as I pretend they are. But its strange what deepe impressions education doth make in mens minds, and how partial and pattionar these Nations are tendred by Protestancy. They will not believe that their Protestant Writers are wilfull Falsifiers, as for example that Doctor Feremy Taylor (a man that hath writ to many spiritual Books foorfooth, and rules of Morality) is guilty of maintaining the protestant Religion by about 150. shamefull vnexcusable corruptions and fallifications, in his litle Diffusfive, And when he, the Author, his Irish Convocation, and the English pro- After Doctor testant Church, that Applauder of the work, are challenged in print by fundry Catholick Writers to make good any one of those falfifications, all the world (besides protestants) obferve they have not a word to answer; and by consequence themselves must now confess, that their Religion is damnable, feing it can not be otherwise maintained then by falshood; notwithstanding I say there can be no hopes of salvation in such a Church, no tollerable excuse for such imposturs, yet the writers, and writings are cryed up, and still in credit, because they maintain that miltaken Reformation wherin protestants that Reply have bin brought vp. And though this particular case of Doctor Taylors (one of the ableft protestant Divines now living) is sufficient to demonstrat the falshood of all Protestants, and Protestancy in general, yet for information and proofe, that his errors fell not by chance from his pen, and that he hath not changed the arguments, but is constant to the ancient fallifying Method, the only way of all his Predecessours the Proteffant Writers, I will give particular instances of the most renowned from Luther to Taylor himself, that is from the very first to the laft.

But before I fet down the particulars of Protestant falsifications I will prove in general, that the Roman Catholicks can not be prudently suspected of the like practifes, and that

Protestants are cleerly convicted therof.

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Taylorsdeath his freinds have publisbed a fecond part of his Diffualive . which is fo weach a vindication of the first , that it needs not which is no w in hand by E. W. bis Adber fary.

## be not proved to be as great Chears, as I present they are. But its than I I at d. T D Bis Standard the tacket

That there can be no reason to suspect the sincerity of the Roman Catholick Clergy in matters of Religion; and that Protestancy can not be maintained otherwise then by impostures; wherof there are such evidences, that to give the Protestant Clergy any credit in matters of their Religion, is a suspecient cause of damnation.

#### SVBSECT I.



HE first part of this affertion is easily proved; because that which may prudently induce men to suspect the sincerity of any Clergy in proposing the Mysteries of Christian Religion, and the true sense of Scripture, is temporal interest viz, when by changing and corrupting the an-

cient faith, the Clergy hopes to obtain honours, and conveniences, wher of they might despaire if they are raised about the meaness or mediocrity of their birth and fortune: such were the first Protestant Bishops, and Reformers, not one of them that J can learn of, was born a Gentleman; neither could they expect to be raised to any great employment either in Church or state, valess they had embroyled both, and fish't in troubled waters; and such also were they who pretented to reform the ancient doctrin in former ages. If we search into the Ecclesiasticall history, we shall find that Hereticks always devised novelties

novelties, to make them elelves confiderable by dividing the Church into schisms and factions ( according to the vulgar saying Divide & impera ) after that they had bin disapointed of some dignity whervnto they pretended; and therfore Saint Augustin (lib, de Pastoribus cap. 8.) doth attribute all heresies to pride. Theobutes one of the first hereticks, having bin refufed a Bishoprick (faith Ægissippus) began to corrupt and perturbe the Church. After him Simon Magus broach't his damnable doctrines, because the Apostles would not sell to him the spiritual caracter of Episcopacy. Att. 8. Then followed Valentinus, of whom Tertullian gives this testimony to those of his Sect, Valentinus expected to be a Bishop for his wit and Eloquence, but being postponed, be broke from the rule of the Church, as ambitious and revengefull minds whe to do. Thesame saith St. Epiphanius (bæres. 42.) of Marcion; Theodoret of Montanus, Novatian, Arius, and Aerius, Socrates of Salbatius; Waldensis of Wicleff; the same we say of Luther, Calvin, Cranmer &c. But the Roman Catholick Clergy are commonly persons of quality that are not put to the shifts of hereticks, that is, of inventing new doctrin; their birth helps to raise them to the dignity of the Church, and none can be made a fecular prieft, that hath not a patrimony wherwith to fublift. Befides, it is an acknowledged difference between the two controverted Religions, that the Roman Catholick is fo ancient, that even they who charge it with novelty, can not tell when it began; and grant that it hath bin at least these 1000. years generaly embraced by the visible Church, as the very same which Christ and his Apostles taught; the Protestant Reformation on the contrary, is so modern, that they who brag of it's antiquity, can go no further then Luther, and Calvin, or Cranmer. Hence it must be concluded, that as in temporal Common-wealths, they can not be questioned as Usurpers, or suspected as Cheats, whose possession and succession is so ancient that no memory occurreth to the contrary; and moreover, shew publick records, and fentences of the Courts of Judicature, fign'd with the great feale

Teale of the Soveraing in confirmation of their Estates, and The les, against divers pretenders in fundry ages; so in the Roman Catholick Church, the doctrin and dignity of our Bishops having bin derived vnto this present, by a continual succession, and tradition, where no memory occurreth to the contrary, and having bin confirmed by the sentences of general Councels, yet extant upon record, against divers hereticks, and signed with God's great seale, Miracles; there can be no objection, but obstinacy, against the truth thereof; nor no prudent ground to suspect the integrity, and sincerity of our Clergy, in maintaining as well their doctrin, as the revenues which were bestowed upon them for supporting that doctrin and their Mi-

nistery.

Men who have fuch vndeniable and publick evidences, to Thew for the truth of their doctrin, and for their right to the temporalities of the Church, can not be prefumed to forge or falfify scripture, records, Councells, or Fathers, for maintaining their right or reverences: they need no fuch practifes, which would rather prejudice, then profit their cause. To what end should Catholick Bishops forge records of their Confecration, when their very Adversaries confess the validity, and legality therof to be so authentik, that their chief study is, how to derive their own Caracter from ours! To what purpose should we fallify the ancient Councells and Fathers, when all the Prorestant writers, who have any conscience or knowledge, grant they are for us? And therfore such of them as are vers'd in antiquity, will not have their reformation tryed by Fathers and Councells, but by Scripture alone. Why should we corrupt the letter of Scripture, when our Adversaries grant our latin vulgata, to be the most true and authentik Translation therof, as we have proved heretofore? Why should we after the Roman Catholik sense of Scripture, that is as ancient as the letter, and delivered to us by the same testimony and tradition, as God's true meaning? But the protestant Clergy, who are but upflarts by brith and doctrin, can not be great in Church er flate otherwise then by inventing and promoting new religions, and to that end do corrupt the letter, and change the sense of Scripture, which was delivered to the primitive Church; pretending that the true Church of Christ was invisible, and that the protestant evidences and miracles perished by reason of the iniquity of the times, and the persecution of Popes. But let us come to the triall, and to particular instances of their false dealing.

## SVBSECT II.

ver far wills. Columns or Character water owner

Of Edward 6. Protestant and prelatick Clergies frauds falsistications and formes of ordination, their bypocris, incontinency, Atheism esc. And whether it be sit to terme them, and others like them, Cheats, when they are condicted of willfull salse dealing in matters of Religion?

Ivility is a branch of Charity, and therfore ought to be extended to all men: but if a man did observe either in Church or Court, that a disguised Cut-purse of Cut-throate doth great mischief, I am of opinion the observer is bound in conscience to advertise both Church and Court of his vilanies, and without any ceremony to tell every one down right, such a person that you take for a nobleman, or Gentleman, is a Cheat, and a Murtherer, therfore trust him not, avoyd his company. If the Protestant Clergy teach, and countenance salse and damnable doctrin, they are Cut-purses and Cut-throaths; they exhaust the treasure of these Kingdoms, and cheat the King and his Subjects of a very great revenue, They murther

murther their foules. Must I therfore ( or any Catholick Writer ) who have evidence that the Protestant Clergy are guilty of these crimes, be centured vncharitable, or vncivil, because we discover and declare the Chear, and warn both Court and Church of fo manifest dangers? God forbid. We have heretofore sufficiently proved the falshood of their doctrin, in this part of our Treatife, we shall evidence their fraudulent dealing in maintaining the same, and therfore make bold, to call them Cheats. Never Lazarillo, Gusman, or Glancy, were more guilty of Fourberies in the Common-wealth, then these men in the Church. Have a litle patience to read somethort passages of their lives, taken out of Protestant and credible Authors, and out of the Statuts and Cronicles of England. We will begin with the first Apostle of Prelatick Protestancy Thomas Crammer Archbishop of Canterbury, In the fecond part we have given you the caracter of some of his Camerades , Bucer , Peter Martyr, Ochimus, that were strangers; Now in this you shall heare fome thing of the Natives, when the state of the sale

Thomas Cranmer ( faith John Fox ) was born in Nottingbam shire, and brought vp in Cambridge, where being Fellow of IE-SVS Colledge, he got him a wife (contrary to his oath of not marrying during his fellowship in the Colledge) and kept her in an Inn called the Dolphin. After her death, from Cambridge he went to the service of Sir Thomas Bullen Father to An Bullen and by his preferment was made Archbishop of Canterbury after Warham's death, for that the King faw him resolute, and forward in the matter of Q. Carberine divorce. Dr. Heylin. and Fox fay he took an other wife when he was a Prieft, and kept her fecretly in K. Henries dayes, wherof goes the famous ftory of carrying her in a Cheft to Gravenfend : and without doubt his incontinency was the greatest movive of disliking the 8. Articles feverity, wheref one was against the marriage of Prieffs because he never scrupled to conforme himself to any kind of Religion, provided he might enjoy his Wenfeh. For K Henry 8. time he conform'd himself to that King's belief,

and writ a book in defence of the real presence; in Edward the Fox page fixes time he professed protestancy, and writ against the real 200. but I. presence, both which books Bishop Bonner produced in judgment against him: In the beginning of this yong King's reign some of his he feemed to be a Latheren, but in the latter end therof, a falfifications Zuinglian; and altered accordingly the Common prayer booke in particular which himself had composed; and changed the 39. Articles of objected to the Church, according to the humor of that faction which him by the prevailed in the flate. He made no more conscience of condemning to death An Afene for denying the real presence an. 31. Hors at his of K. Henry 8. then of professing himself to be of her belief trial. in the reign of K. Edward 6. and pressed that yong King very Dr. Heylin importunely to feale awarrant for burning of her Mayd Ioane ed.6. pag 89 of Kent ( alias Ioane Knell ) for that the denved Christ took Three Conflesh of the B. Virgin. But Joane Knell ( when Cranner pro- perf. of Ennounced fentence against her ) reproached him for his inconstancy in religion; telling that he condemned not long before An Afene her mistress for a peece of bread, and now condemned her felf for a pecce of fleth. And as he was now come to believe the first which he shee had condemned, so would he come in time to believe the fecond &cc. And heer it is to be observed that Cranmer persuaded the King to fign the warrant against Joane Knell when there was no law in England to put any one to death for herefy; because it was after that all penall statuts against heretiks had bin repealed, and that favor was granted at Cranmer's and the first reformers, own request, and folicitations, not daring to profess or preach their novelties before they might be fecured by fuch a repeal from the feverity of the lawes.

We have feen heretofore how he divorced K. Henry from Q. Catherin by his own authority, and married him to An Bulkn, And afterwards declared in Parliament that An Bullen was not true wife to the Kings how he married him to An of See the Stat. Gleve , and with in the compass of one yeare came again to an 28 Henr. the Parliament, and fayd the was never true wife to his Majesty cap. 7.1536

And that he never knew her carnaly ; (which gave occasion of laughter) and married him to Carbarin Howard, Ann of Cleue being alive. How he joyned with the Protector Seamer for overthrowing King Hemy & will and Testament (contrary to his eath and trust) and a litle after with Duke Dudley againft the Protector; and with the fame Dudley and Suffolch against King Howier daughters, and the Sewards for Jane Greys and again with Arundel, Shrembury, Pembrock, and Paget against Dudley and Suffold; and recanted his Protestancy, but returned to the fame again when he perceived hypocricy could not availe fo notorious a Rebell and relapted Hererick a himfelf was

We have also heretofore discovered the fraudi and falshood of Cramer and his Afforiats in compoling the 39. Articles of Religion, and demonstrated they were not men to be credited in matters of exemity, all of them having bin fuch Temporifers, that not one of that gang feemed to have any fense of honesty, honour, foule, or shame ; for if they had, how could they impose voor the people as the word of God, and Bind Dub. authentick Scripture, fiell, the craft, falls, and ontrue Framlasion (fo the Parliament calls it) of Wylliam Tyndalli, Rogers and Miles Coverdal, leaving out only fome marginal notes, and disguised with a preface of Grammer to gain credit for foimpious a work, wherin that holy and most learned man Bifhop Tonfiel noted no less then two thousand corruptions in the New Tellament only. Amongst other erguments of Cramers. ( and his Camerades that composed the an Articles, Common prayer book ( ) Want of conftience, is that at the infrance of Calain they put out of the Common prayer book, Truces tion of Saints , and prayer for the dhad. An other, that in the first edition of their Communion book the word of Confecration being rendred thus, This is my Budy the A yeare after it was altered thus, The fignificth my Bod oc. A little after (in) and (Menificth) were both expung'd, and a blanck paper put in place of the veets thus, This my Body die Andlastiy (is) was put

98. Stat. on reg mi Henrici 8. 24 & 35.Ca. Bu fee bere af tern 17.how Corerdale abifted Tyndat in his Translation of the Bible. Dock Heylin Pag. 101.ed. 6. fee hem al fo pag. 20. And Pox pag. 1362. difeq lays, shap Thomas

in again. And this was objected by Nicolas Heath Archbilhon of Work and Lord Chancellor of Empland in his freech to the Parliament against the bringing in of Protestancy 1. Eliz. which Speech (faith learned Knot in his comment opon Brerch p. 87.) was read by him who told this to Keet, and had feen divers of King Edward & Service books, some with ( ) some with (figuifierb) and fome with a blanch in the place. Laftly, how could Crammer, how could they that joyn'd with him, be ignorant that their reformed doctrin was plain herefy, feing they knew it was notorious novelry, and that many points therof had bin condemned as hereticall by the primitive Catholick Church, and by lawes of the first Christian Emperours ? How could they excuse the abolishing of the Sacrifice of the Mass by their Common prayer, and the caracter of Priesthood and Episcopacy, by devising a new form of Ordination, contain aing not a fyllable expressing the function either of Priest or Bilhop, contrary to all formes and Ritualls both of the Greek Latin, and all other Christian Churches.

And though their Successours (since his Majesties restauration) have acknowledged the invalidity of their Protestant formes of ordination by amending them in their new Book authoris'd by the late Act of Vniformity; for the forme of ordaining a Bishop is corrected thus, Receive the boly Gloss for the Office and work of a Bishop &c. The forme of ordaining a Priest, thus, Receive the boly Gloss for the Office of a Priest &c. yet this correcting comes too late for the past Ordinations, and unfeasonably for the future also, because none can give a priestly or Episcopal caracter which himself bath not, and though the forme thus altered in their late edition be valid in itself, yet can it not be validly applyed by laymen, or (which is the same) by Ministers ordained by an invalid forme.

What could move the prefent relatik Church of England to change their form of ordaining Priests and Bilhops after a hundred years and above, but the evidence, and ackasswedgment of it's nullity? especially if we consider with what

Maibe to bis Bible, and the Bible of the Bible of the large volume was the worch of Tyndal, and Coverdale, and Rogers, well licks of Cranmer Stat. anno Dom. 1547. Ed. 6. 49. T.

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vehemency and continuance this most important point hath bin debated on both sides. And as we commend the present Protestant Clergyes ingenuity in confessing the insufficiency of their formes of Ordination, so must we condemn their obstinacy, or incoherency in pretending to remedy a defect by an impossibility, to wit, the essential defect of their own ordination by a form that is invalid, or invalidly applied. But of this more hereaster; now we will continue with K. Edward 6. Clergy, who were the first Apostles of protestancy.

See part. 3. fec. 10. and part. I. fec. 4.850 See some of Peter Martyr's falfifi cations in the Treatife of the three Co-Derfions of England part. 3. cap. 19. 8 20. € 21. Three Con-Der frons Part. 2. pag. 610.

PONTO CIDE DV

It is not necessary to repeat what hath bin fayd here to fore of Bucer, and Peter Marge's hypocricy, and variety offreligions, nor of Ochinas his Judaifme, all three, Cramer's Camerades, and chief Doctors of the English Church, whose opinions were Oracles in composing the Common prayer, and 39. Articles of the prelatick Religion; and yet they accommodated their doctrin fo much to the times, that in the main controverfy ( the real presence) they made the London letters of news their rule of faith, and fulpended their belief for many weeks , untill at length beind advertif'd by the London post of what was resolved in Parliament touching that point, they dictated in the Vniverlities what was concluded by the Lords. and Commons in West-minster, though they seemed to be of a contrary judgment before the Position arrived with his letters of advice from Crammer, charging them to conform their faith (as he did his) to the vote of both Houses, in favor of Zuinglianifme against Luther anisme, notwithstanding that Cranther himself yntill then had professed to be a Lutheran, and vntil then maintained Consubstantiarion : but according to his advice they taught in the schooles the doctrin of the Sacramentaries which Zuinglius had learnt from a spirit ( whether white or black he could not tell ), against the mass and reall presence.

The most eminent men of K. Edward 6. Clergy next to Cranmer and the three others above mentioned were Latimer, Ridley, Hooper, Rogers, Popnes, Bale, and Coverdale; all pretended Bishops, Rogers only excepted. And as for Latimer, his ex-

cellency

cellency in preaching is extoll'd by Fox; and yet if you observe his proofs therof, you will find that he was rather, Comedian then a Christian in the pulpit; where in steed of so lid discourses deduced from Scriptures, and Fathers, he entertained his Audience with fcurilous jefts, and fome times grounded his Sermons vpon a play at cards, and kept great ftir with the King of Clubs, the Ale of barts, and the like foolish ftuff, good enough for the Herelies he displayed; other times he rayled at the Mass, calling the real presence the Maribone therefy and this fo ridicolously, that none but children applauded his profane way of preaching; by what Fox himfelf conselfeth of his way, you may fancy him to be another Hugh Peters. But from his Sermons let vs go to his virtues. Notwithstanding his great zeale in preaching and promoting the reformation he recanted his doctrin therof twice, once before Cardinal Wolfer the fecond time before Arch-Bilhop Warham and others. When K. Henry 8. declared against the Popes fupremacy, Latimer, at the procurement of his Vicar Generall Cromuell, and of his Phisitian D.r Butter was named to the Bishoprick of Worcester , but soon deprived therof by the same King, as an vingodly and profane fellow, his impiety was proved by many infrances, wherof one was, eating of flesh on good friday, without any pretext of fickness. After King Henry 8. death he fided with Hooper and Rogers for Puriranisme against Granmer and Ridley, who were then great fliklers for the prelatick discipling therby to domineer over the Ministers who had bin in Germany; and fo would Latimer alfo, if they both had not opposed his restitution to the Bishoprick of Worcester. Thus kept under by his two great Adverfaries, he was thought by the Dutchels of Somerfer a fikely person (in hopes of recovering his ancient dignity and reverences ) to inveigh against her Brother in law the Lord Admirall & whom the mortaly hated ) and to reprehend publikly in the pulpit his ambition; charging him also with dangerous defignes against his Majesty and the Protector; and though the Lord Admiral 5 G W

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proclaimed, yet was he put to death , and Latimer to loft for

his villany even in the opinion of his own faction and friends. that he continued full a privat person sotwithstanding his defing to the Bishoprick, and his readyness to conform to the Protestant religion established by law. It would make any man of judgment lick to fee how that Geographical Divine D.r Heylin would fain persuade his readers (pag. 101. & 101. Ed. 6.) that Latimer's humility, forfooth, made him loath to take vpon himself a dignity which he had long before thrown of with much decring; where nothing is more notorious in Hiltory, then that he was deprived of his Bishoprick much against his will by Henry 8. and that all his fpire, and contention against Ridand Crammer, and his fiding with the contrary faction, was because they would not restore him to the sea of Worcester. But indeed Hegins History of Ecclesia restaurate is nothing inferior

refy, he tyed a bag of powder about his neck, to willing hewas to fuffer for God's cause a long Martyrdom.

Doller Hev.

Kin in bis Ec-

elei veltaur. Store an.

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Nicholas Ridley had bin Chaplain to K. Henry 8. and na med by him Bishop of Worcester, but being a concealed Protefrant, and according to she Tener of the reformation, judging the Roman Caracter of Episcopacy to be a badge of Anti-Chrift, he was never confecrated; for, as Fox tells vs (pag. 1934-) when Bidley refused the Queens mercy, and was refolved not corscant his Herelies , Boctor Broker Bilhop of Gleegter told him. We would against our wills proceed to degrade you taking from you the dignity of priefibood , for are cake you for no Bishop; and the fame was den to Latimer, though Crammer was not vied to, but was degraded also as Bishop, because he had bin really consecrated. After K. Hony 8. death, Ridley and Latimer conspired to accuse Bomer Bishop of London , hoping that Ridley might get into his place, (as it happened when Bonner was deprived of his Reported ) and by that promotion make way also for Latimer

to his Brother Fox Martyrologe in frauds, fooleries, and contradictions. When Latimer was burnt for his relapfes into hebe reftored to Whrester ; but after Ridley was in possession of the fea of Landon, he laught at Latimer, and joyn'd with Grammer to keep him humble without Billioprick or benefice, s hath bir rayd. After K. Edward 6. death , Ridley was very scrive against Q. Mary, and preach't against her title, adding with all the was to earnest a Papill, that the refused to heare him preach to her, which injury notwithflanding the would have pardon'd him , if he had given any figures of true repensance, after a fair triall, and confutation of his herefies, he acsepted of a bag of powder which his Brother in law delivered so him at the stake, the sooner to be dispatch't of his torment; yet Fee faith the defign took no effect, his martyschom was prolong'd, which happened by accident, and that he cryed often I can not horn , and defired the people to let the fire come to him-

We may judge of this man's fairit by a part of his fare Pox pag? well to the fea of London , fet down by Fox thus. Harles 1942. thou whorish Band of Babylow , thou wicked limb of Anti-christ . show bloudy wolf, why slayest thou down, and makest barock of the Prophet's of God ? Orc. Thy God which is the work of thy Bandi , and whom thou fayest thou hast power to make ; that they deaf and downb God, I say, will not in deed, nor can not make Fox in a thee to escape the revengfull band of the high and almighty God from marginal me O thou wherish Drabbe, thou shalt never escape. In steed of my fare von this las well to the now, I fay, Fye upon thee, fye upon thee filty Drabbe, all thy false Prophete.

part, faith Bushop Ride leyes profect Ppon the Episcopal fee op London.

#### Of Hooper , Rogers , Poynet , Bale , and Coverdales bypocrify, and impiety.

Obs Phoper (by Fox his relation) was a Priest in Oxford, in the dies of King Howy 8. (infected with Luthers nisme by books that same from Germany ) and lived in Fox pag. 1365.

Fox pag. 1194. U Z196.

that Citty vntill the flatur of fix Articles came forth an. 1540] at which time deeming it not fafe for to flay there any longer, especialy being detected, he got himself into the service of Sir Thomas Arundell (after put to death with Seamer the Protector) a Catholick Knight, and was his Chaplyn, and Stevard of his house; But being discovered by him to be a Lutheran, he was forced to leave that harbor, and travell into France, and at length to Zuitzerland, where he came acquainted with Bullinger, Scholler and Successor of Zavinglius, where by his Councell and doctrin, faith Fox, he married a wife, which was a Burgundian, And by Bullinger and this woman he was made also a Zavinglian, when King Henry 8. dyed, he returned into England, yet not so soon but that he found all chief places taken up before his comming; whervoon, he joyned with Hugh Latimor (who had bin also kept poore) to accuse Bishop Bomer of London, and some other Catholick Prelats, therby to get their places : wherfore a Commiffion was fent to Craumer, Ridley and some others, to fit in judgment vpon Bishop Bonner, the accusors being Latimer and Hooper upon the to. of September 1549. But the Bishop excepted against them not only as manifest hereticks, but as notoriously infamous, and criminous perfons, which certainly he would not have don in the open Court, without good evidence, though For conceales it.

Seing he did not prevail by this way, he began to carp, as much now at the Pomp of the Protestant Bishops, as he had don formerly at the plurality of Beneficies among Catholicks, and inveighed bitterly in his Sermons against the Pope for difpenfing therin; But when he had infinuated himfelf into favor with Dudly Earle of Warpick, and by his meanes, obtained and enjoyed two Bishopricks (that of Warcester and Glocester) and dispensed with the preciseness of his own conclience in wearing the Episcopal habit, and taking the Oath of Supremacy (both which things formerly he had to much condomsed in others) he discovered himself to be an ambitious hypocrit;

pocrit; when he was arraigned for his herefies, he spoke to he Lord Chancellor and Judges so grosly, carnaly, and absurdly of his marriage with the Burgundian wench, that his friend Fox, though he sets not down his words, yet acknowledgeth that the whole Court cryed shame upon him, calling him beast, &c. we shall heare more of this man in the sollo-

wing story of his Camerade Rogers.

John Rogers was a priest also (faith John Fox) in the time of King Henry 8. when Luther's doctrin began first to be fpread in England, which he having read, and finding himfelf by the spirit therof inclined to some novelties in Religion, and to marry, he went into Flanders, and there became Chaplyn to the English Merchants in Antvery : there also he fell acquainted with VVilliam Tyndal, and Miles Coverdale, two other English Priests of the same humor, and retired thither for the same end; Rogers and Coverdale affifted Tyndal in falsifying the Scripture, and fetting forth his English Translation, afterwards condemned by Act of Parliament, for erronious, falle, and wicked. After that Tyndal was burned in Flanders, in the yeare 1536. Rogers repaired to VVittemberg in Saxony, to live with Marin Luther, by whom he was confirmed in his Religion, and provided of a duch wife, which, as Fox testifyeth, brought him forth no less then eight children in very few years; with which load of wife and children after both King Henry 8. and Luther were dead (for they dyed both with in the compass of one yeare) Rogers returned into England togeather with Friar Martyn Bucer, and his wench; refolved to accommodat them-felves in all points to the Protector's will and to any Religion that should be established by the laws of the land; and accordingly they forfook the Doctrin of their old Mafter Luther, and embraced that of Zwinglius, as being the more favored and countenanced by the protector.

Both Hooper and Rogers came with hopes of ruling the Church of England, because they thought them-selves more learned in the Reformation then Crammer, and Ridley, who

Rogers.

were but home-bred protestants; It was vpon this score that Hooper persuaded Rogers not to approve of the prelatick disciplin maintained by Crammer and Ridley, but to side with himfelf in promoting the highest fort of Puritanisme. The model of Church Government, wherin they agreed, is sayd by Fonto have bin, that the Clergy should weare no square Caps, Tippets, Surpleses, and the like, and that over every ten Churches or parishes in England there should be a learned Superintendant apointed, and that all parish priests should be cleen put out. But Grammer and Ridley were too hard for these two hare-brain'd sellows, and kept Rogers so low, that he could never creep higher, then to be Vicar of St. Sepulchers; His friend Hooper did forsake him immediatly vpon his being made Bi-

Notwithstanding this, Rogers had bin very active in stir-

thop, leaving him to thift for himfelf.

ring vp the people against Queen Maries right and Succession to the Crown, yet he had twice pardon offered him (wheras Hooper had but once) if he would recant his errors; which he refused to do, having entered into the proud vein of being a Martyr, and a Prophet, forfooth; John Fox related his principal prophecy, which was, that he told the Printer of Fox his Acts and Monuments, he should live to see Religion change; and that then if the protestants did not put in execution that puritanical form of Ecclefialtical government which he and Hooper had agreed upon, that then the end of the Protestants at their fecond return into England, should be wors then of those that were burned in Queen Maries daies. And this prophecy, faith John Fox, is notoriously to be marked; who also faith (pag. 1535.) that Rogers writ a Treatife to prove, that it is lawfull for any privat man to question and write against a wicked Act of Parliament, and vagodly Councell &c. wherby he meant to draw all publick matters, both of State and Religion, to his own particular examination, censure, and Judgment, and of some few that would joyn with him; and Hooper 3

Aprophecy of Regers.

Fox pag. 853 6.

As Ridley had bin incruded into Bonners Bishoprick of Of Bishop London, fo Pornet was thrust into Gardiners of Winchester, Poynes. a better Scholler (faith Heylin pag. 161. ) then a Bishop. He had taken a wife in Edward 6. time, and not content with one (du- schifm Angl. ring her life) married another, whose Husband was a Butcher pag. 216. actualy living; whether the had left her husband for fome discontent, or disease, I do norknow; but between the Bishop and the Butcher became a great fuit in law about the woman, that the Bishop kept and claimed as his wife; but at length he was forced to reftore her to the Butcher; which Bishop Gardiner hearing from some of the Lords, he replyed that their Lordships (he hoped) would command Popul to restore him his Bishoprick, as they had ordered him to restore his wife to the Butcher . It feems in those primitive times of Protestancy, the purity of the reformed doctrin was practifed in marriages, as well as in other matters; for though Bilhop Poyner, received not the benefit of that Protestant liberty which he fued for, and his Lordship knew was due by the principles of that Religion, yet it was granted to Sir Ralph Sadler, by common Schism Angl. confent of the English Church and Parliament : for one Ma- Ed 6. pag. thew Barrow, having bin through jealoufy driven beyond feas 1948 195. for fome time, his wife married her Lover Sir Ralph, the hufband returns and claims his wife, but tentence was given in favour of Sir Ralph Sadler, who was declared to be her lawfull husband, and Marben Barrow left at liberty to marry whom he pleased: This decree is agreable to the principles of Prote- Cent. 9 fel. stancy, as may be seen in this Treatise (part. 2. Sect. 2. a num. 3.) neither is it credible to learned a Protestant Bishop as Poynet, would contest in a legal way with the Butcher, for a thing not allowed by the reformed Church, wherof he was so emi- with, I was nent a Prelat, and one of the first English Reformers.

John Bak Bishop of Offery was a Carmelite friar, who hearing of the liberty which the Protestant Reformation gave to Priests and Religious persons to marry, forsook his Monaflical and Catholick profession, and made a formal abjuration The Word of

John Bale writes thus of him felf 245. When T was a boy of 1 Welve years old at Northrust into the Hell of the white Monks, or Carmelises of his the lord ap-

mine own Wit of being a Prieft and a friar ) I dia prefently the Scrape outthe curled caracter of the hor. rible beaft , for that I took Into me a wife Doro . thy, and this not from any man, nor by any man's belpe, but by the Special guift and Word of Chrift, This friar makes Chirft a Woer for him to marry a. Nun; and yet he calls our S. Auftin and his chaft Monks, togeather Vviih the vahole Primitive Church of England, a Carnal Symagogue. . Osiander in

Epitom. cent. 9 10. 11.

Pag+54- act.

deforming (to of his Prieftly Caracter, calling it Antichristian de. What & great cheat he was, doth appear by most of his writings: where in, every on may perceive he fpoke against his conscience, and knowledg; wherof innumerable examples might be produced. on shal suffice. He pretends in his Centuries to shew the antiquity and succession of the Protestant Religion, and to that purpose makes all opposits of the Church of Rome, protestants, and extolls them as holy men, and orthodox Catholicks, though he knew them to have bin condemned hereticks; Amost faithful mongst other he says (Cent. 4. pag. 154.) of Wicleff, That be was the most strong Elias of his time, a morning star, a most invincible Organ of Christ, in whose brest the boly Ghost did dwell, and concludes, you may not doubt to place this Evangelical Doctor in the Catalogue of Saints. And yet this Bale ( who was well verf'd in history) could not be ignorant, that Wickleff was no Protestant; and so far from being a Saint, that there was never yet a more feditious hypocritical, and wicked heretick: for it was one of his principles, that there is no Civill Magistrat whil'st he is in mortal sin; and that the people may at their pleasure correct Princes, when they do offend; and according to this doctrin, his followers here in England (vnder Sir John Oldcaftle) were not only declared hereticks, but Traytors, by Act of Parliament; and many of them put to death by law, as you may read in our Cronicles; and Fox, notwithstanding that he endeavored to favour Wickliff's proceedings, confesseth (pag. 95.) that he was an vsual dissembler of his faith, which he often abjured, to avoyd trouble, Wickleff, faith he, being befet with troubles, was forced once again to make confession of his doctrin in which confession, as occasion served, for to avoyd the rigor of things, be answered with intricat words &c. amo 1381. So that by Wicleffs hypocrify and herefy we may discover his Protestant Sanctity, and Bales fincerity.

Miles Coverdale is not fo famous for any thing, as for his drunckness, and corrupting of the Scriptures; you have feen heretofore, that he was Assistant to Tyndal in his fals Tran-

flations

flations of the Bible ; condemned by act of Parliament, and Fox (pag. 1427.) fets down the proclamation of K. Henry 8. and the publick instrument of the Bishops, prohibiting again (an. 1546.) Tyndal and Coverdales Translation of the new Testament; norwithstanding all this, Coverdale the corrupter of the Bible , was by Cranner's means made the Corrector of his own and Tyndal's Translation ( which went by the name of the Bible of Mathew. ) And he fet out the fame again, with litle or no alteration of the Text, and it was called the Bible of the large Volume, with which work the honest party of the Clergy, were as much offended aswith Mathew's Bible, as being the fame or at least no less fraudulent and fals, and yet it was not corrected in K. Henry 8. dayes, and was imposed vpon England as authentick Scripture, in K. Edward 6. and Q. Elizabeths reigns; and is that in substance which was reprinted by order of the Convocation an. 1562. by some caled the Bisbops Bible. This Bible thus caled, as also of the large Volume, was printed first at Paris , ( Fox relates the , ftory) That some herefies having bin discovered therin, Coverdale was fent for, who did overfee the printing of his own and Tyndal's work; but having some warning of what would follow, faith Fox, he with other English, posted away from , Paris as fast as they could, to fave them-selves, leaving be-, hind them all their Bibles, of the great Volume, &c. but , after they had recovered fome of the same Bibles , which , the Lieutenant Criminal of Paris had not burnt with the , rest ( moved therunto by covetousness) they reprinted the , fame Bible in London, but yet not without great loss and , trouble, for the hatred of the Bilhops, namely Stephen Gardiner and his fellows, who mightily did stomack and ma-, lign the printing therof. This is Fox his own story of the English Translation of Scripture, which Protestants hold to be the true word of God, though it was burnt as fals and heretical in France, and condemned as fuch by act of Parliament in England, and two Thousand fallifications discovered in

15. Melana ton in dispus. de cura Magistras. Sc. Stors Annals pa 550.
Schifm, Anpag. 17-217
Uf Coverdale
and his Bible.

See Fox pag: 1362. 8 1363.

pag. 1362.

in the new Testament therof, by learned Tonstal Bishop of Dal resme.

Schifm pag.

Sanders recounts how Miles Coverdale hearing that the University of Oxford was much bent against the reformation in Edward 6. time, and that some of the Doctors laught at Coverdale for keeping a wench, as if the could have bin his wife; he came to confure and to convert that famous University, and there in the pulpit told his audience, he would treat of the Controversic of the Real presence: having therfore first vehemently inveighed against such as murmured at his keeping a woman, which he termed vas commoditatis, he added, that he ought to be credited in the dispute of the Eucharist, for that having inquired into the diversity of opinions, and examined the Catholicks Transubstantiation, the Lutherans Impanation, the Zuinglians bare figurative presence, the Calvinists addition to that of a certain efficacy, and energy of grace, he could deliver to them what he had found out at last after 14 years study of that matter: having spoken thus in very good earnest, most men thought he was distracted, for non in his wits could seriously endeavor to perfuade Christians to build their belief vpon a fellows fancy that confessed, him-felf knew not what to believe for the space of 14 years vntill that present, wherin at length he professed to take a new way of his own, different from all others that vntill then had bin professed either by Roman Catholiks, or others. But if Protestants take his fals Translation for the word of God, with out doubt they will not scruple to take his fantastical opinion for the sense of Scripture, and rely upon his fond Interpretation of these words, This is my body.

These were the prime Apostles and first Founders of the Protestant Church of England; this the Scripture which they delivered to the people for God's word; These the men whose sincerity the English Clergy doth now desend, imitat, and rely vpon; men, who to enjoy Benefices and women, persuaded filly soules to become the Devill's Martyrs in Q. Maries

dayes

dayes; making them believe that Tindal and Coverdales fals Translations were the very word of God, and every on's privat Interpretation the right fense of the holy Ghost. This the poore people erroneously and obstinatly maintained, after that fuch of these their Masters as could escape, fled begond the seas, and left their Profelits in the lurch, when them-selves could not any longer enjoy Bishopricks and wenches here in England, Ambition and fenfuality led them into novelties, which most, of them-felves knew to be herefies, though once ingaged therin (according to the custom of hereticks) many refused to recant, and would needs cast them-selves into the fire, to dve, forfooth, with their honour which they vainly imagined lay at the stake, and could not be preserved, if them-selves were not tyed to a stake. Fox tells us how Laurence Sanders a Priest was so fond of his wench and child, that seing his litle fon, rejoyced more to have such a boy, then if 2000. pounds were given him &c. faying what man fearing God, would not lose his life present, rather then by prolonging it here, he should adjudge this boy to be a bastard, his wife a , whore, and him-felf a whore-monger, yea (faith be) if there were no other cause for which a man of my estate should lose his life, yet who would not give it to avouch this Child to be legitimat, and his mothers marriage to be law-, full and holy; vpon fuch motives was the obstinacy of this Clergy grounded in dying. How litle the poore Tinkers, Tanwers, Coblers, Spinsers, and simple women could say for the erfors in maintenance wherof they would needs dye, you may guess by their incontinent Priests, and their Patriarch, and Apostle Cranmer's answers for his new faith; which I will copy out of Fox himself, who excuseth the weakness and absurdity therof, by faying (pag. 2053.) that he believes the Notary ( who was Bishop Levell chosen by Crammer him-felf) did conceale the Arch-bishop's answers, to favour the sea of Rome. But then Fox ought to have supplied Ievells' defect, and have thewed how Crammer might, (and probably did) answer the Popilh

Fox pag. 1361 first cdir, popish arguments; and not content him-felf with telling us that the reporter leavesh the matter raw and weak on Doctor Cranmer's side. Thus then faith Fox.

## SVBSECT IV:

Talke between Doctor Martyn and the Arch-Bishop, related by Fox.

Octor Martin. You have told here a long glorious tale &c. you fay you have once fworn to K. Henry 8. against the Pope's Iurisdiction, and therfore you may never forsweare the same &c. Here Mr. Crammer I will ask you a question or two; what if you made an Oath to a Harlot to live with her in continual adultery, ought you to keep it?

Cranmer. I think no.

Doctor Martyn. Herod did swear what soever his harlot asked of him, he would give her, and he gave her Iohn Baptist's head &c. Then Mr. Cranmer, you can no less consess but that you ought not to have conscience of every oath, but if it be just, lawfull, and advisedly taken.

Cranmer. So was my oath.

Martyn. That is not so; for first it was valuet, for it rended to the taking away of an other man's right: It was not lawfull, for the laws of God and the Church were against it. Besides, it was not voluntary, for every man and woman were compell'd to take it.

Cranmer. It pleafeth you to fay fo.

Marryn. Let all the world be Judge, But Sir, you that pretend to have such a conscience to break an Oath, I pray you did you never swear and break the same !

Craumer. I remember nut.

Martys

Maryn. I will help your memory ; did you never fwear obedience to the Sea of Rome !

Craimer. In deed I did once fwear vnto the fame.

Martyn. Yea that you did twice, as appeareth by records and writings here ready to be shewed.

Craimer! But I remember I faved all by a Protestation that I made, by the Councell of the best learned men I could get at that time. Lake of the security of the security

Martin Hearken good people what this man faith , he made a protestation on day, to keep never a white of that which he would swear the next day was this the part of a christian man? But will you have the truth of the matter? King Henry 8. even then meant the lamentable change, which after you fee came to past and to further his pittifull proceedings from the divorcement of his most tawfull wife , to the dete-Stable departing from the vnity of Christ's Church, this man made the forefaid protestation; and on the other fide he letted not to make two folemne oathes quite contrary, and why? for otherwife by the lawes and Canons of this Realm, he could not afpire to the Archbifhoprick of Canterbury.

Crannel I protest before you ally there was never man came more virwilling to a Bishoprick then I did to that : In so much that when King Henry 8. did fend for me in post, that I should come over, I prolong'd my Iourney by seaven weeks at the least, thinking that he would be forgetfull of me in the e Devil et a For Christ fava there that come, smit nem

Martyn You declare well by the way, that the King took you to be a man of a good conscience, who could not find within all his Realm, any man that would fet forth his ftrange attempts; but was inforced to fend for you in post to come out of Germany; what may we conjecture therby, but that there was a compact between you ( being then Queen An's Chaplyn) and the King : give me the Archbishoprick of Cantarbury, and I will give you licence to live in adultery.

Cranmer. You lay not true. Sale shall the man straight THOUGH .

Martin

Marryn Let your protestation joyned with the rest of your Talks, give Judgment. Him prima male lates. Of that your execuable perjury, and his coloured, and too shamfully suffered adultery, came herefy and all mis-chief to this Realm.

And now to answer another part of your Oration wherin you bring in God's word, that you have it on your fide, and no man ells, and that the Pope hath devised a new Scripture contrary to the Scriptures of God, you play here in as the Pharifees did , which cryed alwais Verbum Domini , Verbum Domini, when they mean nothing for This bettereth not your case's because you say, you have God's word for you a for fo Bafilides and Photoms the Herericks fayd, that they had God's word to maintain there Herefy. So Nefferius, fo Mas cedenius, fo Pelagins a and briefly all the Hereticks that ever were ; yea and fo the Devill being Father of Herefies , allead ged God's worth for him faving Scriptum of it is writen : To fave he to Christ mitte te deorsim, cast the felf downward, faith he; and so taught you to cast all things downward,down with the Sacrament, down with Mass, down with the Armes of Christ; and ve with a Lion, and a Dog, down with Abbyer, down with Chauntrers, down with Hospitalls and Colledges, down with falting and prayer, yes down with all that is good and Godly &c. And therfore tell us not, you have God's word, for God had given us by his word a mark to know that your teaching proceeded not of God, but of the Devill &c. For Christ fayd there shal come against his Church ravening wolves and falle Apolles a And by their fruits ye shall know them. What be their fruits St. Paul declareth, After the flesh they walk in concupifcence, and uncleanes they contemn Potentates &c. Whether thefe be not the fruits of your Ghospel . I referr me to this worshipfull Audience, when ther the fayd Ghospel began not with perjury, proceeded with adultery, was maintained with herefy, and ended in Conspiracy.

Now Sir, two points more I marked in your raging discourse that you made here: the one against the holy Sacrament.

ment, the other against the Pope's surisdiction, and the Authority of the Sea Apostolick. Touching the first, you say you have God's word with you, yea and all Doctors. I would have ask but one Question of you: whether God's word be contrary to it self, and whether the Doctors teach doctrin contrary to them selves, or no 1 For, you Mr. Cranner, have taught in this High Sacrament of the Altar three contrary doctrins, and you pretend in every one Verbum Domini the word of God.

Cramper, Nay I taught but two contrary doctrins in the

Martyn. What doctrin taught you when you condemned Lambers the Sacramentary in the King's presence in Whitehall?

Cranner. I maintained then the Popish doctrin.

Marryn. That is to fay the Catholick and Universal doctrin of Christ's Church; and how when King Henry dyed? did you not translate Julius Jonas Book?

Cranmer. I did fo.

Marryn. Then there you defended an other doctrin touching the Sacrament: by the same token, that you sent to Lynne your printer, that wheras in the first print there was an affirmative that is to say, Christ's body realy in the Sacrament, you sent then to your printer to put in a Not, wherby it came miraculously to pass, that Christ's body was clean conveyed out of the Sacrament.

but where the fame ( Not ) was put in, I can not tell.

Marryn. Then from a Lutheran you became a Zwinglian, which is the vilest herefy of all in the high mystery of the Sacrament, and for the same herefy you did help to burn Lambert the Sacramentary, which you now call the Catholick faith and God's word.

Cramer. I grant that then J believed otherwise then J do now, and so J did vntill my Lord of London Doctor Ridley did conferr with me, and by fundry persuations and authorises S f a

Maryn. Now Sir as touching the last part of your Oracle on, you denyed that the Pope's Holiness was fupreme head of

the Church of Christ.

Crawer. I did for client a ledge box at 1. 1 or Vi

Mariya. Who fay you then is supreme head !

Crammer. Christ: A say lo sectorios? deset says

Martyn. But whom both Christ left here in earth his Vices and head of his Church?

Cremmer No body on over and at gate I vil

Martyn. Ah, why tould you not King Henry this when you made him supreme head ? and now no body is. This is treafon against his own person, as you then made him.

Cranmer. I mean not but every King in his own Realm and Dominion is supreme head, and so was he supreme head

of the Church of Christ in England.

Martyn. Is this always true ? and was it ever to ?

Cranmer. It was fo.

Martyn. Then what say you by Nero: he was the mightiest Prince upon the earth after Christ was ascended. Was he the head of Christ's Church?

Cranmer. Nero was Peter's head.

Mariym. I ask whether Nero was head of the Church or not If he were not, it is falls that you faid before, that all Princes be and ever were heads of the Church within their Realms.

Crammer. Nay, it is true, for Nero was head of the Church, that is, in worldly respect of the temporal bodies of men, of whom the Church consistest for so he beheaded Peter and the Apostles. And the Turck too is head of the Church of Turky.

Marryn. Then he that beheaded the heads of the Church, and crucified the Apostles, was head of Christ's Church; and he that was never member of the church, is head of the Church, by your new found understanding of God's word.

After these and divers other questions to the same pur-

pole,

pole, Doctor Brooks Bishop of Glocester spoke thus to Cranmer, you have bin conferred with all, not once, nor twice, but often times, you have bin oft lovingly admonis'd, you have oft bin fecretly disputed with and the last year, in the open schooles, in open disputations you have bin openly convicted, you have bin openly driven out of the chooles with hilles; your Book which you brag you made feaven years agoe, and no man answered it, Marcus Antonius bath sufficiently detected, and confuted, and you perfift still in your wonted herefy; Wherfore (being so oft admonished, conferred withall, and convieted ) if you deny you to be the man whom the Apostle noteth (bereticum bominem) hear then what Origen faith, who wrote above 1300. years agoe, and interpreteth the faying of the Apostle in this wise ( in Apologia Pamphili ) Hareticus est omnis ille babendus qui Christo se credere profitetur, & aliter de Christi veritate sentit quam se babet Ecclesiastica traditio. He is to be deemed an beretick who professeth to believe in Christ, and yet judgeth otherwise of Christ's truth then the tradition of the Church doth bould &c. Wherfore I can no other but put you in the number of them whom Chryfoltom spake of saying, Heare o thou Christian man; wilt thou do more then Christ ? Christ confuted the Pharifees, yet could be not put them to filence: & fortior es tu Chrito ? and art then franger then Christ? &c. Thus much have I fayd, not for you M.r Crawner, for my hope I conceived of you, is now gon and past, but in some what to satisfie the rude and vnlearned people, that they perceiving your arrogant lying, and lying arrogancy, may the better eschew your detestable and abominable schism.

Two things I wish the Reader did observe in this conference, I. What a faire Trial Crammer and all other prote-testants had before they were sentenced to death for heresy in Q. Maries dayes: they were heard speak for them-selves, and reason for their opinions in publick; such as desired it, had time and Books given them to answer; and further time to correct their answers; wheras Catholick Priess are not permitted.

mitted to reason for their Religion in publick by word of mouth, much less are they allowed time or books to defend the same by writing. 2. How litle the most learned protestants could or can fay for their pretended reformation? and by consequence how obstinat they were who suffered upon that account; and how well Origen's definition of hereticks agreed, to Cranmer, Ridley, and the rest of their learned Martyrs, and to all the Protestant Clergy, seing they reject Ecclesiastical Tradition, and that fense of Scripture which the Church delivered from age to age, following their own privat fancies, and fond Interpretations. But from their Martyrifed Clergy, let vs go to the Confessors and Doctors of their Church in Q. Maries days, who were the same that revived protestancy in Queene Elizabeths reign.

#### SECT: III.

Of the Protestant Clergy in Queen Maries Reign, the same that afterwards foundeth Qeven Elizar beths Church. Their frands , Factions , Cheats, and changes of the English Protestant Religion during their Exile in Germany. hand av land better



S many of the English Protestant Clergy of King Eduard 6. as escaped the severity of the ancient lawes made against Herericks, which were revived by Queen Mary, retired themfelves to Germany and Zuitzerland, but found not that pitty and welcom they expected from their Brethren of the Reformation; The English had ma-

de a

de a Religion of their own, which was neither fully Lutheran Zwinglian, nor Calvinian; their Liturgy was diflick't by all; only their doctrin against the Real presence of Christ in the Bieffed Sacrament was approved by fome Zuinglians , but fo condemned by the Lutherans, that their Martyrs who fuffered in England vpon that score, were called the Devill's martyrs by other Protestants; and they who harbour'd any of their banished Clergy in Germany, were hated by their reformedneighbors. For flopping the course (faith Heylin) of these vncharitable Censures, it was thought fit to translate from English into Latin , Cranmers Book of the Sacrament , and forthwith fee it printed; but he doth not tell us which of Cranmer's Books; that of Henry 8. or that of King Edward 6. ? We may be fure if he means Granmer's Book of King Henry 8. time his book and words were altered, that they might agree with the Lutheran Consubstantiation in Germany, which Cranmer durst not defend in his Book of Henry 8. date; and his Book of Edward 6. was wholy Zuinglian or Sacramentarian, which could not please Lutherans. So that the good English Church and Clergy in Germany, made them-felves and Cranmer Lutherans, to avoyd perfecution, and obtain favour in their fufferings, after having maintained the quite contrary doctrin in their own . Countrey, and exhorted their flocks to dye for that Religion which them-felves now disowned.

This is not all, the like course was taken also at Geneva (faith Heylin) by the English exiles, by publishing in the Latin tongue a discours writ by Bishop Ridley on the felf same argument (the Sacrament of the Altar) to the end it might appear voto, all the world how much their Brethren had bin wronged in these odious calumnies. So that the English Protestant Clergy in Germany, among the Lutherans printed a Book, and in Geneva a Calvinian discours concerning the real presence, and owned both as the doctrin of the Church of England; for Ridley (as you may observe in his disputation at Oxford fet down at large by Fox in his Acts and Monuments)

See Dr. Hey uns E.clefia Queen Mary pag. 10.

Melancton in epitom & phi bouteramur quier dam, Many res Angia os epe Marry res diaboli 3 bid. pa. 80

3 bidem

Zervetus.

was a Calvinist in that point. Was not this a Holy Church that taught contrary doctrins, or at least doctrin so vncertain that it might be applyed to contrary Tenets? was it not a fincere and facred Clergy, that could frame them-felves and the profession of their faith to all Religions how ever so disagree-

ing ? But let us proceed.

Heylin, Ec-Mary pa 39 & segq.

The greatest number of these exiled Confesiors were received in Franckford vpon condition they should conform themclesia restau- selves vnto the French Hugenots in doctrin and ceremonies, rata in Queen which the holy men did fo readily, that Doctor Heylin ( who relates all these passages) doubts whether the conditions were imposed upon them by the Magistrats, or tought by themfelves. The chief heads of this English Congregation at Francford were Wittingham , Williams , Goodman , Wood , and Sutton , to whom afterwards came Knox and Whitehead. The first thing they did was, to alter and dis-figure ( faith Heylin) the English Liturgy, which proceeding was not approved of by Grindall, Horn, Sandys, Chambers, and Pakburft: Calvin therfore was confulted as their common Father, his answer was, that in the English Livingy, he had observed many tolerable fooleries: that being, therwas not manifest impiety in it, it had bin toferated for a reason, because at first it could not otherwise be admitted: but however though it was lawfull to begin with fuch beggarly rudiments, yet it behooved the learned, Igrave, and godly Ministers of Christ, to endeavour farther, and set forth fomthing more refined from fifth and vucleanels.

How great a Cheat Calvin was, had bin partly fayd heretofore, but whosoever desires to be fully informed of his particular villanies, and hypocrify, let him read his fife writen by Ierom Bolfeck Anno 1577. There he will find how Calois continued to practife his execrable Sodomy, adultery or. How he compaffed the Heretick Servetus his death under the pretence of Herefy, though Calvin him-felf wrot a book a litle before to prove that no Heretick ought to be put to death for his Religion; but the true cause of his quarest to

Servetus

Servetus was the frauds and fallifications that Servetus had difcovered in Calvin's Institutions, and published them. How he banished from Geneva divers Ministers, and Gentlemen that did not favour his way, and how he forged letters, and fuborned an Italian, to make Peter Waldams, and the Baltafars, Traytors; but they cleered them-selves, and the Lords of Bern gave publick Testimony of their innocency, and of Calvin's knavery. How this Cheat (to make him-felf famous) devised divers letters and other works in praise of him-felf, and published them under the name of one Galarius, and others. But Peter Veretus Minister of Lausana found out the truth, and threatned to discredit Calvin, who (to pacify Veretur) writ to him that it was expedient by fuch means to get in credit for their cause, and that he meant shortly to do as much in the commendation of him, and Farellus also, and so stopt his mouth. How Calvin after that he had broken and defaced the Images of Christ, and Saints in Geneva, caused his own picture to be fet vp in divers places, and vsed also to give litle pictures and Images of him-felf to Gentle-women and Gentlemen to carry about their necks. And when on tould him that fome thought much of this, he answered, he that cannot abide it, let him burft for enuy. And twenty more the like. But from their Apostle Calvin, let us return to his flock the English exiled Clergy.

This Sentence of Calvin (faith Heglin) was of fuch prevalency with all the rest of that party, that such who formerly Heylin cit did approve, did afterwards as much diflike the English Li- pag. 61. turgy; and those who at first had conceived only a dislike grew afterwards into an open deteffation of it. But in the end . to give content to fuch as remained affected to the former Liturgy, it was agreed upon that a mixt form, confifting partly of the order of Geneva, and partly of the Book of England, should be digested, and received till the first of April, consideration in the mean time to be had of some other cours which should be permanent, and oblidging for the time to come.

Here the Reader may observe the hipocrify, and impiety of this Protestant Clergy. In England they imposed this Liturgy voon the whole Kingdom, as agreable to the word of God, and the work was pretended to have bin composed by the affiftence of the Holy Ghost ( words of the Statut wherby it was made legal) and thousands of Catholicks were flain in many thires of England by the Protector's forces , because they would not accept of it in steed of the Mass; and now they who preach'd, and press 'd this violence against Recufants; contemn and reject their own doctrin and disciplin. But as foon as Queen Elizabeth was in possession of the Crown these very men who in Germany had so often changed, and condemned their English Liturgy and Religion, now (to become Bishops) turned again in England with the times, and were the chief Prelats of that Church. Horn was named to the Sea of Winchester, Grindal to that of London, Sandys to Worcester . Parkburst to Norwich; and Whitehead was offered (if you believe Heylin ) the Archbishoprick of Canterbury &c. And being thus exalted, were never contented, vntil they had penal and fanguinary Statuts enacted against Priests and Popish Reculants, for not conforming to that doctrin and Liturgy these godly Prelats had so much sleighted and altered in Germany, and postpon'd to Calvin's disciplin : and were ready to do the same or wors again in England, if occasion had bin offered.

After that the English Liturgy had bin thus for then and despised in Germany, D. Kox, who had bin Schoolmaster and Almoneer to King Edward 6. arrived at Franckford, and could with no patience (saith Heylin) endure the rejection of that Liturgy, in the drawing vp wherof him-self had a princ pal hand, and therfore disturbes the new disciplin; Watingham and Knox procured an Order from the Magistrat against Kox his design; but Kox accuseth Knox for treason against the Emperour, and therfore Knox is commanded by the Senat to depart from Franckford: Kox procures Whitehead to be chosen for the

Pag. 60. JucenMary.

the principal Pastor, appoints two Ministers for Elders, and foure Deacons for Affifants; then gives an account to Calvin, excusing him-felf that he had proceeded so far without his confint. By the way you may fee that Kox was then a good Calvinist in disciplin, though afterwards he became a Prelatick 1. Eliz. when he got the Bishoprick of Ely. Whitehead not able to rule fuch a contentious Congregation, relign'd his place to Horn, between whom and on Ashley were fuch factions and divisions, that Horn with his Elders were forc't to for- Hevlin fake their Offices; and Aibless party got the better, and com- pag. 63. posed a Book of disciplin, according to the rules wherof the Congregation was govern'd. The Magistrat not able to agree the difference, fends for Cox and Sandys to compose it, but to no purpose: They who stood for Ashley's new disciplin, goe the power into their hands, whervoon Horn and Chambers depart to Strazburg. Such were the troubles and diforders (faith Herlin) in the Church of Franckford, occasioned first by a , diflike of their publick Liturgy , before which they prefer-, red the nakedness and simplicity of the French and Gene-, vian Churches, and afterwards continued by the opposition made by the general Body of the Congregation against fuch , as were appointed to be Pastors and Rulers over them.

An other argument of the fincerity, and Religion of this Clergy is, that during the Reign of Queen Mary in England they taught and printed that the Government of women is against the Law of nature, and not to be endured by Christians; but as soon as she dyed, they writ and preached the quite contrary in favour of Queen Elizabeth, whom they were not content to make temporal head of the common-wealth, but supreme Governess of the Church in all Spiritual affaires; we have seen their proceedings in Queen Maries days, now to

of the New Clares of Burkend; and folio forms of a Clare-

Queen Elizabeths. 100 and figure and rotal quality of the of the

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## SECT: IV.

Abominable Frauds, and willful Falsifications of the Protestant Clergy in Queen Elizabeths reign, to maintain their doctrin, let forth under the name of an Apology, and defence of the Church of England.

Schism Angl. pag. 107.

Dr Heylin

I. E. z. pag.



Fter that Queen Elizabeth (by giving hopes to the Earl of Arundell that she would marry him, and by promising other favours to the Duke of Norfolck) had by their solicitations gained most of the nobility, and the Lords and Gentlemen who had the managing of elections in their se-

veral Counties, had retained fach men for members of the House of Commons, as they conceived most likely to comply with the Queens new delign in reviving that Religion, which but five years before, them-felves and the whole Kingdom had rejected as damnable herefy and groundless novelry, devised by some lew'd revolted Friars and Priests; and had observed how all sober and conscientious men were troubled to fee fo shamefull a change, introduced only for maintaining the weaknels of a title against the cleer right of the Stewards; and fearing least this scruple might spread, and work you the consciences of the illiterat multitude, it was thought fit to command Bishop lewell ( the fittest man for so impudent an vndertaking) to affert the antiquity of the particular Tenets of the New Church of England; and so in forme of a Challenge against all Roman Catholicks he published at Paules Cross that

D. Heylin Eccl: reftaur. Q. Elizabeth pag. 103. that the Religion which the Queen and Parliament had then established by Law, was no novelty, nor new invented sense of Scripture, but the fame which our Saviour and his Apostles delivered to the Church, and all Orthodox Christians held for the first 600. years; which thing he vndertook to demonftrat by vindeniable Testimonies of the Holy Fathers that fived in those fix first Centuries.

The words of this Challenge we have fet down heretofore part ? S.B. as also the confutation therof. One Rastal having writ against this challenge, Iewell togeather with the rest of the Bishops, and learned Protestant Clergy, composed that famous Apology for the Church of England both in Latin and English; it came out first in the name of their whole Church, though I believe Iewell had the wording of it, because afterwards his name was fet to it, and to the defence therof; but without doubt all the able men of the English Clergy had their hands and heads in the work. Against it divers appeared in print, Stapleton, Sanders, and Harding: whervpon (faith Dean Walfinyham in his fearch of Religion pag. 166.) Mr. Iewel within few years after fet forth the reply to D.r Harding, which was esteemed to have bin made by joynt labours of the most learned men in England, both in London, and the Vniversities.

But in these their labours they were convicted of a thoufand and odd falfifications, and yet (fai h Harding) of 26. articles, only five have passed our examination: Imagin then what number is like to rife of the whole work; I will mention but one or two of every controversy, I hope that is sufficient to in prove, that no one point wherin Protestants differ from Ro- 1 man Catholicks, can be maintained, even by the most learned Protestants, without frauds, falshoods, and impostures, And do choose to instance particulars out of this Apology, and defence of the Church of England, because it is not only the work of their first Bishops and Clergy, and the very bulwork of their Church , but (as D.r Heylin truly fays) the Magazin from whence all the Protestant Controversies since that hist. Q Eliz-

Dr. Heylin in his Ecclef. rellamata time p.1:0.0.31

time have furnished them - selves with arguments and authorities We will omit most of their corruptions of Scripture in the Apology because we have convicted them els where of that crime; but that they may not imagin we want matter even in this work of theirs, let the curious read D.r Stapletons Epistle to M.r Fewell, fet before his return of untruths, where he tells him, you have falsifyed and mangled the very Text of Holy Scripture, namely of Saint Paule, in one Chapter nine times; as the reader may see in the third article of his Book fol 107.

### SVBSECT I.

The Protestant Clergy convicted of falshood in their Apology concerning Communion under one kind.

Ishop Iewell and his Associats maintain with most Protestants, that to receive the B. Sacrament vnder one kind only, is against the institution of Christ; and therfore could not be allowed nor practifed by the Church, nor ever was, during the first fix hundred years. So that the Controverly between the Chuch of England, and Harding, is, whether in the first 600. years after Christ any Communion were Euseb. in ministred vnder one kind, or no? which they (vnder the Hist Eccles name of M.r Fewell) deny, against whom Harding giveth an lib 6. c. 36. instance out of the Ecclesiastical History of one Serapion, that was Communicated in his death vnder one kind only. Iewell seing him-self convicted, replieth; That it is not our question, we understand not of privat Communion, but of publick in the Church; and yet in the first proposing of the Question ther was no mention of the Church, or Publick; and the whole cor troverfy between Catholicks and Protestants is, whether wir

ie wal reply pag. 134.

out breach of Christ's Institution, any man might communi-

cat vnder one kind only.

Then Mr. Invell is demanded whether if it may be proved that fick persons have received the Communion under one kind in the Church, it will satisfie him? wher to he answereth, no : faying, the only thing that I denied is , that yee are not able to bring any one sufficient example, or authority, that ever the whole people received the Communion in open Church in one kind within that time; then he is vrged fur her, whether if it can be proved that in closs chappels, and Oratories, in wilderness and caves, in time of perfecution the communion was practifed vnder one kind, this would fatisfie him for fo much as this proveth Christ's Institution not to forbid Commission under one kind? But M.r Jewel leapeth also from this, faving the question is whether the Holy Communion were ever ministred openly in the Church ? It being manifest that for the first 300. years vntill Constantm's time, the Christians in most places, particularly at Rome, had no open Churches, but privat Oratories, and caves. At length being demanded whether Infants receaving the Communion under one kind openly in the Church, was a fufficient example ? Fewel answereth, Mr. Harding maketh his whole plea upon an Infant, and yet of Infants, as he knoweth, I spake nothing.

Mr. Harding preffeth him with the example of the two Luc. 24. disciples, to whom Christ our Saviour did give the Communion (brylogt ba. vnder one kind only at Emans, as by the Text of Scripture, and Interpretation of ancient Fathers is plain . he alledgeth aland Interpretation of ancient Fathers is plain. he alleageth at fensive bane. So the examples of S.t. Ambroje, and S.t. Bafil, who receaved 13 c. 25. de the Sacrament under one kind, though they were Priefts. Wher- firm, 140. " unto Mr Level answereth, this is not to the purpole, for The phil , the question is moved, of lay people, Mr Harding bring- and eth examples of Christ, and two disciples who were of the , number of 72. and therfore it may well be thought they were ministers, and not of the lay fort, I demanded of the as layty, M.r Harding answereth of St. Ambrose, and St. Basil

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17. in Math. Aug. de con-

which

which were Bishops. Which evasion is not only fraudulent, but soolish, as if, forsooh, Priests and Bishops might receive and communicat under one kind, lay men might not: But any weak answer is sufficient for credulous people to persist in

obstinacy.

10.11

At length being convicted by his Adversary of an example where the layry and whole people receaved openly vnder one kind, and in the Church, he answereth, this is not , fufficient, for, faith he, the point demanded is, that the Sucrament was never ministred vnto the people vnder one , kind only in any Congregation, or in open order and vfage of any Church, and that it will not follow that this was the common order of the Church. By which new addition of Common , Order , and Viage , the whole state of the Question is changed, and level convicted as you fee. of many frauds, and falth sods. And not only he, but all the Protestant Clergy, who notwithstanding the acknowledged evidence, and their conviction ( by these examples and many others, wherof they are not ignorant) that Christ did not command the Communion to be given vnder both kinds to the Layty (nor even to Priests when they do not offer Sacrifice) yet are they fo inconscionable as to impose upon illiterat people, that they ought not to be of the Roman Catholick Church, because we deprive them (contrary to Christ's Institution and precept) of one half of the Communion, withcut which they cannot be faved.

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SUBSECT IL

# SVBSECT IL

How Iewel and the Church of England make the very Same Holy Fathers they appealed Duto in other matters , wicked Hereticks , became they condemned Priests marriage.

Ewel's Adverfaries having quoted sgainst his bould affer tions the vnanswerable sayings of sundry Fathers of the first 600. years condemning the marriage of Priests and Votaries ; the English Clergy , (by Jewel's pen) rather then Jewillef. acknowledg their error, and relinquish their wenches, and protended wives, refolved to declare the holy Fathers Hereticks, fol 200. , faying, divers of the holy Fathers have writen ouer basely, , will not fay vildly and scandalously, of the date of matrimo-, ny in generall, calling it in all kind of men, fornication , an evill thing, and like to adultery : Therfore I fay they , may much les be taken as indifferent ludges in Priests marriages. So that the Church of England in their Apology, and Protestants now a days would fain make the ancient Fathers, and all who write against the marriage of Priests , to be those . The hereticks Sre Paul (ayd would mach dottrin of Deville, and fpea . 8 3. ke against marriage in generall; witness levell with the first Bifhops and Clergy of Queen Elizabeth. But because fewell, and his fellow Bilhops would not feem to want examples of holy Bishops that were actualy husbands, they corrupt the Ecclefiafficall History, and bely the Authors therof ( Nicoh. lib. 10. Hift. z. 10. Zozon. lib. 5. c. 11. Caffod lib. 6. esp. 14.) and pretend that they recount how Eufschine Bishop ( faith Invel ) of Coferen , dyed in marryrdom , having mar-

ried a wife a little before; wheras the fayd Authors have not on word of his being Bishop, or Priest; but rather do evidently shew that he was a lay nobleman, Patricius Cefaraa Cappadocie, a Sentaor's fon of that Citty, highly commended, for that having newly married a wife, yet was fo constant in his martyrdom. In like manner do they falfify (Apol. 2. c. 8.) St. Gregory Naziamen, Pretending he faith, fpeaking of his own Father, that a good and diligent Bishop doth ferve in the Ministery never the worse for that he is married, but rather the betters. and this falfification being objected by Harding, Invel and his. Camerades, prove it by pretending that Se. Gregory acknowledged his mother was his father's Teacher, and leader in Ecelefialtical functions (as perhaps some Protestant Bishops wives are) where it is evident that the Saint spoke of his father when he was not a Christian , and because he was converted by his Mother, as St. Monics converted St. Auftin's Father fee Harding detail. fol. 62.

# SVBSECT III.

Bishop Iewel and bis Associats wickedness in Charging Cardinal Hosius and all Catholicks with a contempt of Holy Scripture against their own knowledg, and after that they had bin admonifbed of the imposture.

Ardinal Hofins in his Book de expresso verbo Dei, as also in an other de havesibus, against Brensius; complain'd of the multitude of Secs and Herefies sprung vp in our days, all of them pretending Scripture for their ground. So

far forth that Luther him-felf feing the event therof, fayd the Bible was now become liber bereticorum, the Book of Hereticks : and then further the fame Cardinal shewing that there was a new later brood forung up of Zuinck feldian Hereticks, who by pretence of Scripture did take away all authority of writen Scriptures, perfunding men only to attend to infoirations: and inward revelations, alleadging for that their doctrin the words of the Pfalm, I will hear what the Lord freaketh in me, and many other fuch Texts misconstred; Mr. lovel and the English Protection Clergy would needs publish this as Hofiar his own words, lenfe, and meaning, with great out-cryes and invectives against both him, the Pope, and all Catholicks, as though we had bin of opinion that all written Scriptures were to be rejected: (as may be feen in his Apology both in Latin and English, and Doctor Harding's confutation of the fame;) and notwithstanding that before this Apology was printed in Latin they were told of his miltake, yet they would needs have it pas.

And when the fayd Apology was translated into English, they were put again in mind of his malitious and fraudulent dealing, and earneftly defired to correct this wilfull miltake, but they rather did aggravate the calumny then confes their exror; for they commanded it should be printed, and fought by fome additions in the English Text more then was in the Latin, to justify this former villany; Harken faith the Apo-, logy how helily, and how Godly on Hofius writeth of this matter, a Bishop in Polomis, as he tellifyeth of him felf, a Fewel And , man doubtles well spoken, and not volcarned, and a very 18 in defent , tharp and stout Maintainer of that side. Thou wilt mer fal. 517, , vail I suppose how any good man could either conceive so , wickedly , or write to dispitefully of those words, which , he knew proceeded from God's mouth, and especialy in such fort as he would not have it feem his own privat opinion , alone, but the common opinion of all that Band. He difas fembleth, I grant you indeed, and hideth what he is, and

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Cettet!

fetteth forth the matter so, as though it were not he and his side, but the Zuink feldion Hereticks that so did speak: We so (faith he) will bid away with the Scriptures, where so we see brought, not only divers, but all contrary Interpretations; we will hear God speak, rather then resort to the naked elements, or bare words of the Scripture &c.

Having writen this and other fuch speeches as proceeding from Hossis; Iewel and his Camerades conclude thus. This is Hossis his saying, ottered sognather with the same spirit, and the same mind, whereith in times past. Montanus and Marcion were moved &c. And then exclaims against all Possis in these words? what shall I say here, O ye principall poss of Religion? and ye Arch-Governors of Christ's Church? Is this your reverence which you give to God's word? to hid them ovent away &c. no moreale if these men dispise us and all our doings, which set so little by God him-self, and his infallible saying. Thus they write and inveigh against Hossis, and all the Roman Church, even after they knew, and had hin twice admonished that the whole ground was fals and forged by them-selves.

Hossie his own words are, there is spring up a certain new hind of Prophets, who have not bin assaid by the authority of Scripture, to take away all authority from the Scripture. Behould whither Satan at keyth hath brought this matter from And after, Nihil Scripture seathers, for Nothing is more holy then Scripture, nothing more noble or excellent, there is nothing next to God himself more worthy of all where the enemy of man-kind may not abuse to man's destruction for. Thus Hosius: how hardly his words could be wrested, or mistaken by sevel and his Confederats, all the world may see, and ought to detest a Reformation, that can not be otherwise maintain'd, then by such palpable impositu-

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been will telle a white the tall principle SUBSECT IV:

## SVBSECT IV.

Falsifications and Frauds against the Bishop of Rome bis supremacy,

Ewel and his Affociats cyting a Constitution of the Em- Reply Pag. perour Iustinian, against the Pope's supremacy, say: The 239. Emperours words stand thus , Sancimus &c. Senioris Roma Papam, primum effe omnium Sacerdotum : Beatissimum autem Archi-Episcopum Constantinopolios novæ Romæ secundum habere locum: which words Mr. Iewel Englisheth thus, We ordain that the Pope of the elder Rome shall be the first of all Priests, and that the most boly Arch-bishop of Constantinople, which is named new Rome, have the second place. Of which Mr. Jewell and the English Church inferr, that the Pope's Authority, and preeminency in those days consisted only in sitting in the first place; and that this dignity also was given him by the secular power of the Emperour: First, Iewell and his Camerades, by an oc. did hope to make the Emperour spiritual head of the Church, and by consequence derive the same prerogative to all secular Princes in their own Dominions; for they fraudulently omitted the words wherby the whole matter is cleered; the words as they stand in the Constitution of Instinian, are these: Sancimus secundum Canonum definitiones, sanctissimum senioris Romæ Rabam , primum effe omnium Sacerdotum &c. we do ordain , according to the determination of the Canons &c. But had they not concealed these words, they had discovered the weackness of their doctrin of the Queen's supremacy, because those few words according to the definition of the Canons, import, that this ordination or declaration of the Emperour was grounded ypon the authority of the Canons of the Church, which he did but confirm, and command the execution of the Decrees and

Declarations of Councells by his Imperial power.

The fecond fraud is, that they translate, primum effe one mium Sacerdotum, thus, that he shall be the first of all Priests; wheras the Emperour vieth the present tense, declaring that the Pope is the Chief of fall Priefts , not shall be. By lewel's falls Translation they intended to impose vpon such as vnderstand not Latin (or at least are so careless as not to compare this Text with the English) that Popes had not bin the first or chief of all Priests before that Decree of Iustinian; and that

spirituall supremacy came to them by vertue therof.

Not content with this fraud, they add an other in the very next words of this Constitution, which are these: We ordain also that the most Holy Arch-Bishop of Justiniana the first, which is our Country, shall have for ever under his Inrisdiction the Bishops of the Provinces, of Dacia, Dania, Dardania, Mysia, and Panonia, and that they shall be invested by him, and be only by his own Councell, and that he in the Provinces subject unto him, shal have the place of the Apostolick sea of Rome &c. Out of which words Mr. Iewel and his English Prelatick Clergy inferr thus, Heere we fee the Bishop of Iustiniana fet in as high authority and power with in his own Iurisdiction, as the Bishop of Rome with in his. But had they bin as honest as the Protestant Layty take" them to be, all the world might have feen the Roman truth, and their fallhood; for they deceitfully cut of the enfuing words that expound and declare the whole matter: the words cut of are, secundum ea que sanctus Papa Vigilius constituit; we ordain that these things shall be don and observed, according to that which the Holy Pope Vigilius had constituted; fo that as in the former decree the Emperour professeth him-felf to have ordained according to the definitions of the Canons, fo here in particular he professeth to have confirmed the Constitutions of the holy Pope Vigilius, who had made the Arch-Bishop of Instiniana to be his legat, and to hould the place of the Apostolick Sea of Rome in those Provinces : not vnlike to that of St.

Gregory, who according to versable Bede in his history, gave

Bede lib. I. C4P. 27.

the like Authority to St. Augustin our first Arch-Bishop of Canterbury, by which Concession they have always bin called

Legati nati fedis Apostolica.

Not content to conceale the words and the truth of Imperial Decrees, and Ecclefiastical Histories, Invel and the English Clergy were neither ashamed nor afraid to corrupt Scripture to the same purpose against the Pope's supremacy. For, pretending that the words of Christ to St. Peter, Thou are a Rock, corrupted. and upon this Rand will I build my Church , and again , feed my Lambs, feed my sheep, were spoken as well to all the Apostles as to St. Peter; in the Apology of the Church of England, is quoted for profe hereof an other faying of our Saviour, Quod unt dico, omnibus dico, that which I fay to one, I fay to all, which Centence is not found in Scribture, but an otherlike it, though to an other purpose, to wit, about the watchfulness which our Saviour would have all men vie for the day of Iudgment Quod vobis dico, omnibus dico, vigilate : That which I fay to you Math. 13. (here present) I speak to all (both absent and to come) be 37. watchfull of this day, wherof Mr. Iewel, and his Collegues could not be ignorant; and yet thus he insulted, Mr. Harding affirmeth, That to the rest of the Apostles it was not sayd at all feed ye &c. to Peter and to non els was it Sayd feed my Lambs, feed my sheep : yet Christ him-felf faith quod uni dico, omnibus dico , that y fay to one I fay to all : And quoted for it March the 13.

SVBSECT

Frauds and fond devices of the protestant Clergy of England to derry and discredit the Sacrifice of the Mass.

Offer Harding having proved out of the Testimony of Leontius Bishop of Cyprus that John the holy Patriarch

of Alexandria fayd Mass, and received alone, level and his Camerades answer thus. A fireight case for Mr. Harding to runte Alexandria a thousand miles beyond all Christendom so seek his Mass. As if at that time Alexandria were not almost in the midd'st of Christendom, or though it had bin in the midd'st of Infidells, as if that could be an argument of any force against the truth of Christian doctrin, which was no less pure when it was preached and practised amongst Jdolaters, then at this

present among Christians.

Doctor Stapleton confuting some objections of the English Apology against Harding, quotes both his words and Jewell's shus; Se. Andrew the Apostle (faith Mr. Harding ) touching the fubstance of the Mass, worshiping God every day with the fame fervice as Priests now do in celebrating the external Sacrifice of the Church. Mr. Iewel thus answereth; The 6. untruth, S. Andrew Sayd the Communion, not the Mass. Mr. Harding faith further, They shall find the same most plainly treated of and a form of Mass much agreable to that which is wied in these days , fet forth by St. Dyonife scholler to St. Paul. Mr. Iewell; The ninth vneruth , It is the very form of the Communion , and nothing like the privat Mass. Mr. Harding again: I referr them insteed of many, to the two Fathers Basil and Chrysostom, who fe Maffes be left to posterity in these times. Mr. Ievell, the 11. outruth; they contain the very order of the Communion. Mr. Harding yet further. Among all other Fathers Cyrillus Hierofas limitanus is not to be passed over lightly, who at large expoundeth the whole Mass vsed in Hierusalem in his time, the fame which now we find in ould St. Clement long before him and others. Mr. Iewell , the 12. watruth , It is the very express order of the Communion. And after this ridiculous manner of contradicting without confuting Doctor Harding's particular instances , Jewell exclaims , O Mr. Harding is it not possible your Religion, may stand without lyes ? fo many untruths in fo litle rosme, without the shame of the world, without feare of God &c.

Staplet. return fol. 32 8 33:

His fond fraud is detected, and his vntruths returned vpon

Thon him-felf by D. Stapleton , who tells Bishop Towell, that in the Catholick fense the Mass and Communion are the felf some thing in substance, the Communion being a principal part of the Mass, without which there is no facrificie : for which cause the Priest always communicateth either alone or with others, when company doth offer it felf, or are prepared for it, and consequently it is a fraud faith he (Mr Fewell) to out a contradiction between Communion and privat Mass, 25. though the one could not stand with the other; saving that the forenamed Fathers which are cited to have fayd Mass, fayd the Communion, and no Mass, where as we (faith Mar Seapleton ) hould that they did both , and fayd the one and the other, that is, they celebrated the dayly facrificie and therwithall did communicat.

But if M.r Jewell mean of the English Communion, wher in no external Sacrifice, nor real prefence of Christ's body is acknowledged or believed, then proveth D.r Stapleton, that the forefaid Fathers cannot possibly be understood to speak of that Communion, for that in their faid Liturgies they do make express mention of the Real presence of Christ's flesh therin, and of the offering vp (as the express words of S. Andrew are) of the Sacred body and bloud of Christ onr Saviour in Sacrifice vote God his Father. And moreover in St. Dionise his Mass there is express mention of Oblation and Confectation of the Misteries, of prayer for the Dead, of Altars, Censing, Com- Presbueros munion and memory of Saints; all which things are not in the Achaice, English Liturgy or Communion, and much more. He sheweth the fame in the Mass or Liturgies of St. Basil, and St. Chrysoftom; where, after the Oblation made of the Sacrifice, commemoration is made also of the bleffed Saints in heaven, and namely of our B. Lady, and St. John Baptift, and of the Saint of the day, and of prayer for the Dead : which last clause St. Carill doth explicat more particularly, faying : when we offer up this , Sacrifice, after (the Oblation) we make mention of those which have departed this life before vs; And first of the P2-

In pica St. Andrea per prayers and intercellions, Almighty God may receive our prayers, And then we pray for the Holy Fathers and Bihops departed, and lastly we pray for all men which among us have deceased, believing it to be a great relief of foules for whom the intercession of that Holy and dreading full Secrifice, which is layd upon the Altar, is offered.

These are the words of Sr. Cyrill, wherevon Mr. Stapleton demandeth; Is this the express order of your Communions, Here you see (faith he) is Oblation, Sacrifice, Altar prayer, to Saints, prayer for the Dead, and is all this don in your English Communion? And now I hope we may with more, reason exclaim against Iewell and the Church of England, then they did against Harding, is it not possible your Religion.

may stand without lyes?

#### SVBSECT VI.

Prelatick Falsifications and Corruptions of Scripture to make the Pope Antichrift, and Succession of Bishops, a mark of the Beast.

Ne of the things which most troubled Bishop Ievell, and the first Protestant Prelats of Queen Elizabeth, was there notorious want of Episcopal Caracter, and succession derived from the Apostles; all the true Bishops of England refusing to ordain them, after that them-selves had bin violently deprived of their Seas by the Queen's Command, for not conforming to her she supremacy, and new doctrin. Mr. Jewell therfore and his Camerades, observing how much their cause was prejudiced by this want of Succession, published and preached

Bee heretofore

preached many things to diferedit the fame; and to that purpose in the defence of the Apology of the Church of England, they write thus. By succession Christ faith that desolation shall fite in the Holy place, and Anti-Christ shall preff into the room See the defenof Christ : and for proof they note in the margent, Mat. 24. 00 pss. 132. And in the same desence (pag. 127.) they say, of Succession St. Paul faith to the faithfull at Ephefus, I know that after my departure hence ravening wolves shall enter, and fucceed me, and out of your felies there shall (by succession) foring up men speakpersonsly. Wheres & Paul hath never a word of succession or fucceeding, neither is there any mention of fucceffion in Matthey 24. But the quite contrary is evident by the nature of the thing it felf, for that Antichrift entring by violence, shall tather diffolue all lawfull succession of Priests, and Bishops continued from the Apostles time to his time, then enter himself by succession; which point seemeth to have bin foretould by St. Paul (1.) to the Thessalonians (2.) when he saith, that except defection (or Apostacy) go before, (which is an open breach from orderly succession and subordination) the man of fin shall not be revealed. So that Succession which by all the ancient and Holy Doctors is believed and defended to be a mark of the true Church, is affirmed by Invell and the first Protefrant Bilhops to be a mark of Anti-Christ, and to prove this their non sense, they are pleased to fallify Scripture; and all this was don, because they knew them-selves wanted succession and imposicion of Episcopal hands, and were made Bishops only by the Queen's letters patents, and dispensation with the inhabality of their very flate and condition, and legitimated, or made legal by an Act of Parliament 8. Elicabeth 1.

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", 8. Cyprian lib. 1. op. 6. all magu, Novatian a me in the Church , nor eate be be computed a Bisto hop , who succeeding to none and contemning the Lyon

. relical and Apostolical Tradition , is ordained by bine , felf. And a litle after , He who faccoods no body , and begins from him-felf is a stranger, and profane. " Optatus lib. 2. cont. Parmen, There are who , of their own beads without Divine disposition place , them-feliues over rash people affembled togeather , who make them-felves Prelats, without any law of ordination, and take upon them the name of Bishops, and m Bishopricks without having received them from any , S. Auftin ex queft. in nov. & vet. Teftam. 100. , faith of Hereticks , They perturbe the order begins , from the Apostle Peter , and observed will this rime by a continuation of succeeding Bisbops; they fet op an order for them-felves without a beginning. And tom. 3) 7. contra epist. Manich. cap. 4. Tenet ab ipsa Petri , Sede &c. vsque ad presentem Episcopatum successio Sa-3) cerdotum. See Fren. l. 3. adversus hæref. 6. 3.

## SVBSECT VII.

Prelatick Falsifications to probe that Popes may and have decreed Heresies.

I N the Apology of the Church of England part. 6. cop. 1

Inwell and the English Clergy affirm, that Pope Iohn 22. held a wicked and detestable opinion of the life to come, and Jimmortality of the soule, which accusation they had out of Calvin, whose words are, that Pope Iohn affirmed man's soule to be mortal; This being proved to be a lye, by Doctor Harding; Inwell and his Clergy replyed in the defence of the Apology thus, Gerson writeth in Sarmon Paschali; Pope John

A. to have decreed that the foules of the wicked should not be ou- Defence As this hed before the day of the last Judgment, by which words as you polog. pag. shall fee, insteed of cleering one fals accusation against John 22 they bring in another; for Gerson hath no such words; but the true controversy was indeed, whether the soules of the just (not of the wicked) should see God face to face , before the day of Judgment, or not; wherin Pope John being Reader of Divinity in France, before he was Pope, inclined to the negative part : the Controverfy was decided after Pope Iohn's death in the extravagant of Pope Benedictus.

Not content with this Imposture they add an other greater in confirmation of their former Charge, fathering in the fame and these ensuing words upon the Councell of Constance In appendice Quinimo Ioannes Papa 22. yea Pope Iohn the two and twen- Conc. Confla. tith, held and believed obstinatly that the soule of man did & in primis. n dye with the body, and was extinguished as the soules of pag, 29.2. the bruit Beafts. And more over he fayd, that a man once

, dead, is not to rife again, no not at the last day.

First this Testimony doth not touch Pope John 22. at all but an Anti-Pope John viurping the Popedom, and calling himfelf John 23. and this a hundred years after Pope John 22.

2. These words are not words of the Councell, but words of an accusation ysed by a certain man that didaccuse him in the Councell of Conftance, under the name Baltazar de Coffa calling him-felf John 23. where laying against him 35. articles, concerning his wicked life, before he took voon him the fayd name of Pope, which Articles were proved, but not this point of Herefy.

## SVBSECT

Prelatick Falfifications to prove that Popes have infulted oper Kings.

He Apology of the Church of England doth fet forth how a Pope commanded the Emperour to go by him at his hors bridle, and the French King to hould his firrop, and the like, which Mr. Harding proveth to belyes; then it fays that the Pope hurled vnder his table Francis Dandalus the Duke of Venise, King of Creta and Cyprus, fastbound with chains, to feed of bones among his doggs. But neither Francis Dandalus was Duke of Venice, when he was fent to the Pope in this Embassage, neither was he King of Creta nor Cyprus, that name (of King) not being tollerable in the free State of Venice; and as for the Duke at that time, his name was Johannes Superantius, and Dandalus was but a privat man, fent Embassador to Clement 5. then Pope to obtain the revocation of an Interdict, which was layd upon the fayd Citty; and finding the Pope some what hard to yeeld to his Supplication, he devised of him-felf this Stratagem, to cause an Iron chain to be put about his own neck, and to creep in vpon his hands and knees while the Pope was at dinner, and there lay down vnder the Table, and would not rife vntill he had obtained pardon and remission for his Country: and this Doctor Harding proveth out of the principal Authors and wri-Sabel Decad ters of the Venetian Commonwealth.

Inflinian. 1. 4. Hiftor. Venet. Bemb. Hist. Venet. 2.6 I. 120. Ennead .. 6. 8. 260.

SVBSECT D

## SVBSECT IX.

Prelatick Falfifications to prove that S. Austin the Apo-Ale of our English Saxons was an hypocrit, and no Saint; as also to discredit Catholick Priters.

Ishop Jewell and his Prelatick Clergy in their reply to the Objections against their Apology for the Church of England (pag. 185.) speak thus of St. Austin the Monk and Apostle of England : He was a man, as is judged by them that faw and knew him , neither of an Apostolicall spirit , nor any way worthy to be called a Saint, but an hypocrit, and a supperstitions man, cruell, bloudy, and proud out of measure. There is no writing extant of any man, that faw him and knew him alive, but only of St. Gregory the Great, who commended him exceedingly; and of St. Bede that lived not very long after him, Indie! I. who writeth also much of his Sanctity and miracles : who then Bede ! 2. 6. 3 are those who lived with him and knowing him, did Iudge Hist. him to be fo bad a man ? Iewell citeth only in the margent Greffey of Monmouth, who lived neer fix hundred years after St. Auftins dayes.

Bishop Jewell and his Camerades fay also that Joannes de Magistris (he would have fayd Martinus) writ in his Book de Temperantia, that fornication is no fin; but this Author houlds the quite contrary, and proveth it by fix feveral conclusions, 1, Cor. 18 and by Se. Paul faying that it excludeth from the Kingdom of heaven; but yet for that he faith in the beginning, Argui- Apol. of the tur quod non, it may be objected to the contrary, the Apologists Church of foolishly and fraudulently accuse (in this Author) Roman Ca- England tholicks with damnable doctrin. Much more might be fayd Park & of their fals dealing in this Apology, defence, and reply, of the Church of England; but we remit the curious to Doctor

Harding , Stapleton Ors.

SVBSECT X

### SVBSECT X.

Of the protestant prelatick Clergies frauds, and falfifications of Scripture, and alterations of their 39. Articles of Religion, to make the people believe that they have true Priests and Bishops in the Church of England.

He point most insisted upon by Dr. Harding, Stapleton de: and all other Catholick Writers intheir Books against the A sology, and defence of the Church of England, was, that it could not be a Church, because it had not any one true Bishop, and according to Se. Hierom (faith Harding) Ecclesia non est que non habet Sacerdotem, which word Sacerdes fignifieth Bithop as well as Priest. That the Church of England had not (in the beginning of Queen Elizabeths Reign, when Harding and Stapleton writ against it) as much as one Bishop validly consecrated, they proved; because not one of them was confecrated by a true Bilhop, or by impolition of Episcopal hands : and if they durst say they were, Harding and Stapleton chalenged them to name him. Who bath layd hands on you? how and by whom are you confecrated (faith Harding and Stapkeon? How chanced then (Mr Iewell) that you and your fellowes bearing your selves for Bishops &c. have taken vpon you that Office without any Impolition of hands? Jask not who gave you Bishopricks, but who made you Bishops? Me thinks Iwell and his Camerades, the first Protestant Bishops, might easily have answered, by only naming the person who consecrated them, and the place of their concration : But not a word of this point. Icwell indeed once attempted

estempted to answer fomething , but it had him better for him- levell & felf and his Companions, he had fayd mathing, fearlie filence to fence of the the question might have bin interpreted highling of the doanimal, by the Bigors of his Church, that endianor to make 145.130. the most palpatite absurdates probable answers in this and other Controversion. The reservoir of the post of the formation as in the free of light therefore faith, shimfelf was a history by the free

and accultomed Canonical election of the whole Chapter of with the first Bishops, were conferrated; or by whom I not one word. After having first contented himself ( and by consequence Arch-bishop Parker and his other Camerades that were questioned) with a bare election of the Chapter, insteed of an Episcopal confecration, yet he adds our Biblio or make in form by confecration of the Arch-bishop; and three other Blick

Here we may observe both fraud and folly : because he doth not answer to the question this advertisty after him how himself and the first protestant Billions ( wheref Arch-billion Parker was one, and the chief) were confecrated, and by whom? he in lieu of answering , Arch-bishop Pales , my felf, and the other first Bushops were consecrated by such a man, and in such a place, tells his Adverfary, one Bushops are made by conferration of the Arch-bishop Sec Perhaps he meant that Arch-bishop Parker confecrated himfelf , by imposition of his own hands : therfore Harding tells him, and bow I pray you was your Arch-hisbop himfelf conferred for that was the question and main point of the Controverly ) what three Bishops were there in the realm to lay bands on him ? &c. There were antient Bishops enough in England, who either were not required, or refuled to confecrate you. ( He alludes to the Bilhop of Landing, who refused to confecrate them at the nags-head, and to the Irish Arch-Bishop Creed, who refused also to lay hands on them, though they offered him his liberry, being then prisoner in the Tower if he would do them that favor or a round and yet bouling

sat hammen Aprilian

A51 204

What Perker How Febrely and none of the first Bishops could flow here former fire on fix years after their pretended condon, above lifty years after. They flewed in the years rors a Register ade only with the names of Parkets Confectators, but with a description of the tapestry on the east-fide of the Chaples de at the folemniey of his confectation at Lambers for footh and yet neither Perkir himfelf, nor any Protestant, or Catholick ever heard of fach a folemnity, Confectation, or Confecrators when both parties were fo highly engaged about the names, of the place and persons; and made it the subject of printed Books; and all this their contest was in a time that it might ebeen from ended by favell, or Hors's only writing ( in their frees to those infulting denumes of their Adverfaries ) the names of their Confecratours, and place of their Confecration, with our troubling themselves with copying out of the Registers, the mentioned by Mr Major, to make the fable credible by fo more individual circumftances.

But because no Protestant can believe so great aftir was kept about nothing, M.r Mafon, Primat Bramball, D.r Heylin, and all other modern prelatick writers , endeavor to perfuade the layty of the Church of England, that the dispute between Harding and Jewell , Stapleton and Horn , was not about the validity, but concerning the legality of the first Protestant Bishops confecration ; because, forfooth , Billiop Bonner , in his plea, and Controvertifis in their bookes, only pretended that there was no law n. Eliz. to warrant Edward 6. forme of confecrating Bilhops; Q. Mary having repealed the fame with the booke of Ordination, which Scapleton and the rest fancied was not revived with that of the common prayer 1, Elezab. by act of Parliament. But though this evalion hath bin fufficiently confuted by the Author of the mility of the Prelated Clery and Church

hack of Bielind against Primar Brankett ; yet I admire he of mitted these ensuing words of Dir Staples . which demonton's persuasion of the want of Laws or statuts then in force. for confirming the forme, or Booke of Ordination; but they were rather grounded upon a cleere evidence that though the fave forme and Book of ordination was legal then, yet there had bin no Confectation avail performed as the sale and sale and sale

For thus faith Dir Stapleton to Horn pretended Bilhop of Stapleton winchofter, It is not the Princes only pleasing that makes a Bulbop, Counterblast but there must be free election, without either foreing the Chosen (it seems February and a good farming for his Bishoprick) so fishly bribery, and also there must follow a due consecration; which you and all your Fellowes do lack, and there fore you are indeed no true Bishops, neither by the law of the Church, neither yet by the law of the realm, for was of due confermion, expensive with the law of the realm, for was of due confermion, expensive with the chiral of Parlamente with the chiral and the confermion of the confermion of the chiral and the confermion was not grounded upon Dr Star pleton or any other Catholicks perfusion that Q. Blicabert had not fufficiently renewed the booke and forme of ordination, by her act of Parliament T. Elice but on the quite contrary; and that though there was an act, yet the Billiops could not bevaplaces fays was renewed to Eliza ) for want of a true Bishop to exercise that function , not for want of any Law to authorise Episcopal confecration; all the Catholick Hillions who were named in her first commission having refused to at by her order and her Majelties Difpenlation (in her fecond commission) not only with her own starute, but with the very flate and condition of the Protestant Confecrators, who were not Bishops could not be of force to give them a spiritual caracter.

Wherfore M.r Parker, Grindall, Horn, Towell and the reft of the first Bishops, who understood better their own condition an then their Specellours would feeme now to do refeled in

is Conversion, 1962, to publish the 39. Articles made by for where Cramers 15 or 16 article lays nothing of Holy orders by Impeliation of Hands, or any withhe figs, or caremony re-quired therin, Parker and his Bishops having taken upon them-felves that calling without any such ceremony of Impolitions Episcopal hands, declared; that God ordained not any visible fign or ceremony for the five last commonly called Sacraments, wheref Holy Orders is one. This alteration and addition you may fee in D.r. Halin's appendix to Ecclesia restaurate; pag. 189.

And by order of the same Convocation was printed the Scripture, and in that their edition of 1562. Ordination by impossion of hands was translated erdination by chilion, as you may fee part. I. and part. 2. of this Treatife. And though Crammer cared as litle for and part, a. of this I reatile. And though Cramer cared as little for any visible signes or ceremonies in ordination as the other first Protestant Resormer, and according to their practice had abjured the Priestly and Episcopal carefter which he had received among Catholicks, as you may gather by his own words related by John For in his degradation, thus: Then a Borber clipped his hair round about, and the Bishop scraped the tops of his singers were he had bin annointed, wherin Bishop Bowner beautyed himself as roughly, and vumanerly, as the other Bishop was to him soft and gentle. Whiles they were thus doing, All the country the Arcabishop was to him fost and gentle. white (quoth the Archbilhop) needed not , I had my felf don with his greer long aga. Albeit I fay Crammer cared not for any Epifcopal Ordination which he had received in the Catholick Church , yet he did not think to make the denial therof an article of the Protestant faith; but Q. Elizaberh: English Church in their Convocation 1562. feing they could not obtain the Episcopal caracter by Imposition of true Bishops hands, thought fit to make it a part of the Protestant belief , that no fuch tofible fign or coremony was necessary, or instituted by Christ, and therefore concluded holy Orders was not a Sacrament. And though the prelatick Clergy now teach and practile the contrary, and

Alls and Mon. pag, 2016, to the Text of Scripture, and by consequence ordination by dellion, declared to be a Cheat, or corruption; yet this change of the matter doth no more make them now true Priests and Bishops, then their last change of their forms of Ordination, since the most happy restauration of K. Charles the z.

# SVBSECT XI.

An Advertisment to the Reader concerning Bishop

Ecsufe Fewell was the most famous and learned man of the Church of England, in fo much that M.r Hooker termes him the worthieft Divine that Christiandom bred for form bundred yeares past, and that his Apology and defence of the Church of England was the work of that whole Clergy; and that Withster after Invell's death, fayd to Compian, Jewell's challenge and speech concerning the first 600, years was most true, and be and all the Church of England did stand to its and that Heylin fayes all the Protestant Controversors fince level take from his Apology and defence, their arguments and authority; Because I fay , the man is fuch a pillar of English protestancy , and most of that Religion pin their Faith upon his fleeve, and work; and think the Holy Ghoft directed his pen , in his Apology and defence of their Prelatick Church, I thought fit to let them Know, that they who were intimatly acquainted with him, give this testimony of him; he was first a Catholick, and continued so untill Protestancy was made the religion of the state in Edward 6: Reigns then he turned Protestant, and remained so untill Queen Maries dayes, then he abjured protestancy as herefy, and seemed to be so forward and sealous in profelling the Roman faith, that he was Yyuj

Ecclef. Policy l. 2. fec. 6. pag. 112

Whitaker in respons, ad ras. Campu, ras. 5. pag. 50. Dr. Heylin Eccl. reftaur. q. Eliz. pag. 130 permitted to be one of the Notaries of Cramer, and Ridley difputations in the Walverfity; Dir Heylin fayes all this his forwardness in Popery proceeded from feare.

When Queen Elizabeth fucceeded in the Kingdom, for well embraced her Religion and writ what you have feen against our Religion, which himself had twice professed as the only Catholick: This much is confessed on all sides. Chark or Fulk (I know not which of them is Author) in the Answer to the partial Censure (Edit. 1585, fol. 78.) complains that as Papists say Luther was the son of an Incubus or the Divill, and dyed drunks the confessed was killed by the Devill, or by his own hands; Peter Marin, had a samiliar; Marin Bucen consulted with his Cow and his Calf; so they say that Incull had all his knowledge from his Cat, or from a Weefel, and dyed recanting his opinions, embracing a Popish Cross, with protestation that the sinned against his own conscience and knowledge.

That Icael finned against his own conscience and know ledge, is evident by his fallifications which we have fet down. having bin himfelf a learned man, and belides having bin advertifed of them by others, and therfore his miltakes could not proceed from ignorance. And that he faid to some of his friends who put him in minde of his fals dealing, the Protestant Religion could not be otherwise defended , we have heard credibly reporsed, as also how he replied to his Amangentin, that excepted against some of his fallifications, that not one Reader amongst a thousand would examin his corruptions, and Translations, or compare them with the Text all which makes it credible enough that he went against, his knowledge; but for my own part I am not beholding to the relation of others for my ill on of Fowell, I am convinced that he was a wilfull fallifier and Impoltar, and do Judge his own writings to be the best evidence therof; If he recanted at his death, I hope he was faved, though he hath bin the damnation, I feare, of millions, that have bin feduced by his Books. And as for his car, and his West, I dispute not whether the Devill west

to conferr with him in fuch shapes; But I am fure the subcould proceed from no botter Author; and I believe every ra-

## SVBSECT XII.

Examples of learned Protestants converted to the Roman Catholick Religion by observing the Frauds, and falshoods of the Apology of lewell, and of the Protestant Clergy for the prelatick Church of England.

Hough it is to be feared that millions of foules have perifhed by the fallifications and frauds of Jewell, and of the Protestant Clergy, in publishing and maintaining (even to this day) their Apology and defence of the Church of England, yet many have bin faved by occasion of the notoriousness of the falshoods therin contained. I will seecify only three, mentioned by the learned Author of the three conversions of England, who had it from their own mouthes; omitting others (faith he) which for just respects may not be named. Heare his own words.

The first is S.r Thomas Copely, who oftentimes hath rela- Three Comted unto me with much comfort of his foule, how that being very: in the " a zealous Protestant, and very familiar to the Earle of Leithe tryall
made before , well's Book was newly come forth , and being also learned the French , himself in the latin tongue, took paines to examin several King. 1600. , leaves therof, and finding many fallhoods therin, which were pag. 55. inexcusable (as they feemed to him ) he conferred the fame

, with

Jevell's anfrer to excufe bis vilfull falfificawith the Earle, who willed him that the next time Mr Is well dined at his table, he should take occasion after dinner to propose the same; which he did soon after) and receiving certain triffing answers from Mr sewell, he waxed more, hot, and urged the matter more earnessly; which Iswall, perceiving, told him in effect, that Papils were Papils, and perceiving, told him in effect, that Papils were Papils, and perceiving told him in effect, and other answer he could not get; which thing made the good Gentleman make a new resolution with himself, and to take that happy course which he did to leave his Countrey and many great Commodities which he enjoyed therin, to enjoy the liberty of conscience for salvation of his soule.

The fecond example, which I remember of my own . knowledge is M.r Doctor Seevens, a learned man vet alive. , who being Secretary, or Chaplyn to M.r Iowell (for I remember not well whether ) and a forward man in Pro-, testant Religion at that tyme, espied certain false allegations in his Mafter's Book whilf it was yet vider the print in London , wherof advertifing him by letters f for that he supposed it might be by overfight ) the other commanded not withstanding the print to go forward, and passed it over as it was, which this man feeing, that had a confcience and fought , the truth indeed, refolved to take another way of finding , it out : and having found it in the Catholick Church, where only it is to be found he referred alfo to follow it and fo n he did, and wene yolunnarily into banishment for the same, where yet he liveth vnto this day in France, with good re-, putation both of learning and godliness

The third example that I call to mind, is the worthy man, before named M.r William Republic, who being first an expect professor and Preacher of Protestant Religion in Eng., land, he fell in the end to read over M.r Invall's book, and did translate some part theref into latin, but before he had, passed half over, he sound such stuff as made him greatly millike of the whole Religion; and so he leaving his hope

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and commodities in England, went over the fee into these parts, and the last years of Jubil, to wit 1975, he came to Rome and brought that book with him, and presented both himself and it to the Tribunal of Inquisition, of his wown free motion and accord &c. And himself after ablo-. lution received from his former errors ( which he with a great humility and zeale required, and myfelf also at that time did fpeak with him in that place ) he returned into France and Flanders and there lived many years with fingular edification for his rare virtue, and learning, and how heartily indeed he was converted, may well appeare by his zealous writings, both in Latin and English in defence of Carholick Religion. Thus much the Author of the three Convertions.

Primat Bramball and fome of his Majesties Chaplaids (who now are Bishops (persuaded or endeavored to persuade our most gratious Soveraign Charles a. (who was then at Bruges) that this Doctor Republic was made a Papift by disputing with en other Doctor Remelds whom he intended to make a Protefrant , And that the Roman Catholick Doctor Republicat the fame time turned Protestant. Some think this flory was feigned to make the King believe that there is as much to fay for the Protestant religion, as for the Catholick : And to the end his Majesty might not reflect vpon the falshood of a Rehigion forfaken out of meere conscience by it's greatest Doctors, when they were most applauded, and when they had reason to expect the richest Benefices , and greatest honours.

From the Apology of the Church of England, we will pals to John Fox his Acts and Monuments, a Book no lefs commended by the Protestant Clergy then the former, because by frauds and lyes it ferves their turn to foole the well meaning Layry, who take it to be a true Ecclefiasticall History of no the house the same in

the perfecuted Church of Christ. SECT. THE

Clarifold

## SECT. V.

Frauds, follies, and falsifications of lohn Fox his
Alls and Monuments, and of his Magdeburgian
Masters in their Centuries; the little sincerity of
the English Church and Clergy in countenancing
such falls dealing.

The Magdeburgian Writers Centur.
2. & 3. cap.
4. condemnthe Fathers for afferting the Sacrifice of the Mass



Fter that Luther and Calvin's desperat shift (of the invisibility of Christ's Church for more than a thousand years before their pretended reformations) had bin evidently confuted, as not only impossible, but as repugnant also to Scripture, which compares the Church to a City placed upon a mountain, and

Sun Sec. Their fehollers undertook to show a succession of the Protestant Church; and to that purpose some drunken Germans (as any fober man must judge them to have bin by their writings ) whose names were Flacens Illyricus, Joannes Vigandus , Mathem Juden , and Bafilius Faber , met togeather in some warme stone of Magdeburg, and there tipling took vpon them to Judge of the writings, doctrin, and miracles of all the ancient Fathers from the first Century to the last : Of the very next Century to the Apostles these merry Companions were pleased to give this Censure in the very title of the Chapter, Inclinatio Doctrine complectens peculiares & incommodas opiniones, flipulas, & errores Doctorum que palam quidem , boc est , scripcis tradita funt. The declining of Christ and his Apostles doctrin; containing the peculiar and incommodious opinions of Doctors , their errors , fram, and stubble, which were left publickly by them, that is to fay in their writings. And thus they Cenfure St. Iraneus, Tertullian, Clemens

Centur. 2. c. 4. Centur. 3. c. 4 p.77. Centur. 4. Clemens Alexandrings, Origen, Methodius, &cc. faying they abuse and wrest the Scriptures intolerably, and grossly to favor popilli opinions. These foure merry faxons reprehend Ignatias Se. John's scholler for vling the phrase offere & facrificium inmolare : St. Cyprian for faying , facerdotem vice Christi fanti, Des patri facrificiam offerre. St. Martial icholler of the Apoltles faying, facrificium Deo Creatori offertur in Ara. Martial in Ep. ad Burdegal : and fo all other points, wherin Protestants and Catholicks do difagree, calling the antient Fathers stubble Doctors: the fame they fay of Sr. Bafit, Lattanrius, Gregory Niffen, Hilary, Naziamen , Ambrofe , Ephrem , and Hierom &cc. and pretend their doctrin to be against Scripture, and the Miracles they reface to be either forged; or Diabolicall, or at least wrought by God to punish the credulity of Christians But the errors of ancient condemned Hereticks, to be the true and fincere primitive faith ; and produce no other proof for this their drunken foolery, but their own prefumption, and privat interpretation of Scripture.

Wherfore Valentia, (a learned Jesuit) compared these Valentia bis Magdeburgian Genturilts, (and indeed ti's the case of all other companison Protestant writers ) to fellowes accused or suspected of thefe, of Protestano herefy, or any other crime, who willingly prefent themselves before the Magistrat , or Senat of the Citty; And there first burgians. of all for their cleering, should bring in for witnesses against themselves the best, learned, most grave, and most howest men of all that Citty, to testify that they indeed are Thieves and hereticles, or the like, but yet having to don, would endeavor to refute all these again, by only saying, that these men to highly efteemed and commended for their integrity, Tooke rashly and incommodiously, and knew not what they tellified against them, or at least were in a dream; and that the accused persons alone ought to be believed against them sil. Might not these men be thought mad, or drunk, that would take fuch a course of desence ? And yet this is the course and case of the Magdeburgians, who citing first the grav-W. 26. 20.

Pricers, and the Magde-

Magdeburg. in praf Ep. dedic. ad Eliz. Angl. Reg. in Cent. Cent. 2. 6 4. Pag. 55.

west and most micient Pathers of Christendom against thems felver, do reject the fame again with this only felt, and con-Cent. 3. c. 4. Subbh Delleri, apiniones incommodiously, ignorantly, and were rum. Cyprian , Try they , fresheth without Scripture , Cyprian doth feign faper fittingly , Cyprian doth Judge naughtily , Termillian doth are. Few in ancient fines did write perspicuously and with sudgment. And of the whole multirude of Doctors of the second age. which was occreft to the Apostles, they are pleased to say, Albeit this up was mereft to the Apostles, get the dollrin of Christ and his Apostles began to be not a little darkned therin , and many monstrous and incommedians opinions are every subere found to be spread by the Doctors theref. Then of the third age they say, the further that we go from the Apostles ago, the more stubble we shall find to have but added to the purity of the Christian doctrine. So that you may fee what these source drunken Germans judge of fuceceding ages, of the greatest Doctors, and of the whole Catholick Church, and what credit their writings deferve.

John Fox in his Acts and Monuments doth imitat the example of these Dutch drunken Centurists his Masters, not only in this impudent foolery, but also in their fraudulent dealing of concealing and curring off many of the Teltimonies of the Holy Pathers, least the multitude and cleernes of the authorities should give our Catholick cause too much credit a but he different from the Magdeburgians in faying; that the true Church of Christ is both visible, and invisible; visible to them that are in her, and invisible to them that are out of her. So that according to Fox, heathers and heretiks, other are out of the Church ) can nor fee her , nor be converted , or convinced by those visible and supernatural signs, wherewith God hath made her remarkable and confpicuous, to the end that fuch as are not in her, may fee her, and be converted; a thing fo much inculcated by the ancient Fathers, that they fay very few, or none of the meanest capacities, can be excused by invincible ignorance from damnation. But let is fee what an Juna ginary

Fox in his Protestation. so the Church of England, pag. 1. 5 3.

many Church of Protestants he fancies and builds in the Aire And first we may observe that for the first twelve hundred years after Christ ( not finding as much as one Parish of Protestants in the whole world ) Fox doth not name any Church or Congregation but the Roman Catholick. But from Pope Innocessias the a time downwards, Fox beginneth, and bringeth forth for the true Church a rablement of condemned Sectaries, diffenting in opinions, and professions, not only from the Catholik, but also from the Protestant reformations: and divided among themselves, cohering in no other form, or fuccession, but that one sprung up by chance after the other, which (as his adversary tells him ) he tieth togeather in a Catalogue, or lift, as Samplin's foxes were, by the tailes. This Fox in Fralift or Catalogue he fetteth down in his protestation to the test ad Estal Church of England; telling first that even during the time of the last 400. years from Pope Innocentius downwards, the true Church of Christ ( he meanes the Protestant which vntill then had bin wholy invisible) durst not openly appeare in the face of the world, being oppressed by Tyrany. But yet that it remained from sime to time visible in certain chosen members that not only bare fecret good affection to fincere doltrin, but flood also in the defence of truth against the Church of Rome. But if his Protestant Church was invisible to them that were out of her, and by confequence to Papilts, it needed not feare their Popilh Tyrany by which it could be no more prejudiced then Spirits, or men that vp in enchanted Castles. In which Catalogue ( faith Fox ) first to pretermit Bertramus , and Beringarius which were before Pope Innocentius. 3. a learned multitude of fufficient witnesses heere might be produced, whose names are neither , obscure, nor doctrin vnknown; as laskim Abbot of Calaof bries, Abnorious a learned Bilhop that was judged an hererick , for holding against Images : besides the Martyrs of Alfatia, of whom we read soo, to be burned by Pope Innocentius , in one day. Add likewise to these the Waldenses, and Albigenfu; Belides divers others standing against the Pope an 1240. &c. Sug 10 -

acc. Then he addeth to these some privat persons ( for the most pare Catholiks ) as Dances the Italian Poet Armacanus, Occham, &c. and finaly embraceth in his Church the Lollardia Wickleffiam, Huffies, and all other Sectaries untill he comes to Luther, Zuinglius, and Calvin, &cc. all of them disagreeing in opinion, and every one pretending his own opinion to be the true Catholick faith. And this is the visible succession of Fox's Church, and the subject of his Ecclesiastical History wherby he pretends to no greater antiquity then of 400. years nor can he prove any other vnity of faith, then their impugo Ding the Pope and the Roman Catholick Doctrin, not vnanit moully, but some one point, some another, disagreeing in most among themselves. I will briefly refute these his lyes, and reveale his fraud. Bertram was a Monk, lived and dyed a Roman Catholick above 800. years agone; after his death forme of his followers forged a little pamphlet in his name; favoring or favoring the Berengarian herefy : but the fraud was prefently discovered, and rejected. Berengarius recanted his herely, and dyed a penitent Catholick. Ioachim an old man half out of his wits, was confured by the Pope for certain fond prophecies; and some errors also about the Blessed Trinity. Almarica was never Bilhop, but only of Fox his making, he was condemned for many other herefies belides holding against Images, as for teaching there is no refurrection of Bodies at all 2. That there is no paradife, nor hell 4. That the body of Christ is not in the Sacrament. 4. That God fpake as much in Ould, as in Austin &c. As for his Marryrs in Alfania, they who relate that flory fay : certain Hereticks to the number of 80. were burned in Argentine in Zwitzerland, for that they denyed formcation to be any fin at all, for that it is a natural act. oc.

Naucler, in hift.

Tretemius in Derbe Bertra-

neus, : Sand

de visbili

Monarchia

bares. 134.

Ger fon lib.

contra Ros mant.

Extravagat

de Trin: Gui-

Gadnin,lib.6. bift, Franc.

do Carmel.

Cafarius

Tritem, in Chron. Me. naft, Hirfang: Genely. in Chron, an-\$215. Tylving tob. 4. de Ofig. Bo-Piparg. in

As for the Waldenfes or poore men of Lions, they held doctrins which Protestants do not own. 1. That all carnal concupifcence and conjunction is lawfull, when luft doth burn vs. 2. That all outher are vulawfull. 4. That no Iudement of life hem. cap 15. and death is permitted to Christians. 4. That the Creed of the Apollies

Sportles is to be contemned asc. Chron, an.

The Albirenfis were another Sed of hereticks , ryfing fome 1211. Guid. 30. or 40. yeares after the Waldenfer an. 1216, and their begi. Carm in has aing was at a Town called Albigum, necre Tolofa. They agreed Antonin p.3. with Protestants in the deniall of the Popes supremacy, pur- fum. tit, II. gatory, and fome other points, but differed in many; as first, ...... they held with the Manichees that there are two Gods, one Cafar. 5. good and another evill. 2. They denyed all refurrection of the dist. dialog. of prayer at all & 3. That external baptism was an idle cere Prascol & mony, and to be rejected as superfluous. 4. they held the Sander ibids. transmigration of soules &c.

As for Wickleffs opinions, by Fox his own relation (pag. 400. ) they are different from the Protestant articles. And the Tritem in Lollards held that Lucifer with the rest of his Angells were in Chron. an. juriously thrust out of heaven by Michael and his , and con- Dom. 1315. fequently to be restored again at the day of Indoment; and

that Michael and his Angells are to be damned. That our Lady could not beare Christ and remain a Virgin. That God doth not punish any wickedness don under ground. And therfore in caves and Cellars they were accustomed to exercise all abomination. And Tritemins relates how one Giffa a yong woman of their fect, coming to be burned for herefy, being asked whether she were a Virgin or no ? she answered that above

ground the was, but vnder ground not.

These and the like impurities and impieties John Fox would fain impose vpon Protestants as the primitive Christianity, and doctrin of the true Church: the Wretches that fuffered for maintaining these blasphemies, are Fox his Martyrs; and their obstinacy in dying for these fooleries, togeather with the propagation of Lather and Calvin's fenfual Tenets, and fome dreams and fancies of cracke brain fellowes, are the Miracles of his Church. Three Miracles he notes in Luther, ; To frand against the Pope (faith he) was a great Miracle; to prevaile Fox paggainst the Pope a greater ; to die vintouched , may feem greatest of 993.

description of the compact of the control of the co

But to the end you may be rightly informed of John For his judgment and spirit in discerning and describing supernaturall things : I will relate a miracle or revelation that happined to himfelf, in his own words. And first you must know that he was refolved to prove by Scripture that Pope Boniface 8. was Anti-Chrift, and to that purpose quotes a Text out of the 20, chapter of the Apocalips, and then maketh his , account thus. The binding vp of Sathan after peace given to the Church (counting from the 30. year of Christ) was an. Dom. 294: which lafted for 1000; years, vintill an. 1194. about which year Pope Boniface 8, was made Pope &c. This he endeavored to confirm out of the 13. Chapter of the Apocalips, where it is fayd, that power was given by the dragon to the Bealt (to wit to Anti-Christ) to speak blasphemy and to do what litteth him for 420 months; which make (as all men know) & years and a half : and is the time allotted by S.t John (according to all the ancient Fathers Interpretations) to the reign of Anti-Christ; in the end of the world: But John Fox will needs have the number of the 42. months to import 294. years, that is, every month 7. years, or (as

he fantaftically calls it ) a fabbaoth of years; for proof wherof Att. and he describes a revelation of his own thus. Because the matter montes, se ( faith he ) being , of no small importance, greatly appertaineth vnto the publik vtility of the Church, and least any m should misdoubt me herein to follow any privat interpretation of my own, I thought Good to communicat to the .. Reader that which bath bin imparted to me in the opening of these mysticall numbers in the foresaid Book of Revela-

u tion contained, by occasion as followerh &c.

. As I was in hand with these Histories &c. Being vewed and turmoiled in Spirit about the reckning of these numbers and years, it so happened yoon a Sunday in the mor-, ning, lying in my bed, and muling about these numbers; , fuddenly it was answered to my mynd, as with a Majesty, , thus inwarldly faying within me, Thou fool, count thefe months by Sabbaoths as the weeks of Daniel are counted by Sabso boths. The Lord I take to witness, thus it was; wherupon , thus being admonished, I began to recken the 42. months by Sabboths, first of the months, and that would not serve; and then by Sabboths of years, and then I began to feele of fome probable vnderstanding, yet not satisfied herewith, I re-, paired to certain Merchants of my acquaintance. ( Of whom one is departed, a true and faithfull fervant of the Lord, , the other two yet alive, and witnesses hereof) to whom the number of these foresaid months being propounded, and , examined by Sabboths of years, the whole fumm was found , to furmount to 294. years, conteining the full and just ,, time of the forefaid persecutions, neither more nor less &c.

And thus you have the revelation made to John Fox, which he faith that he relateth vnto vs, for that we shall not misdoubt the truth therof, nor think that he followeth any privat Interpretation of his own, but that it came from God immediatly: as if every fanatik did not fancy and pretend the fame. And this is the dream of John Fox in his bed.

The second ridiculous point is that he went to three merchants

种

chants to conferr this revelation and that they approved there of. The third point is open fallhood, and folly, where he faith that this number of 294 contemeth the full and just time of the first persecutions of Christian ynder Pagan Emperors, neither more not less; seing that from Christ to the victory of Constantin against Maxentins, there are affigured by Enseitins 318, years, and yet did not this persecution cease then neither; but continued under Liemus, and other Tyrants, for divers years after, see then how just these numbers fall out, neither more nor less; all which being considered, I find no one thing so true or credible in all this revelation (faith the Author of the three Conversions, who consuted Fox his Acts and Monuments) as those words of the spirit unto him, saying, Thou sool; for that this maketh him a sool indeed by revelation.

What credit Protestants give to Fox his revelations I do not know, but fure lam, they give too much whis relations : notwithstanding the absurdity of the whole work in composing a Catholick Church of condemned herericks, without subordination or succession; and making wicked Malefactors, Christ's Martyrs; the Protestant Clergy ( who could not be ignorant of fo abominable a deceit ) cryed vp the book as a most godly and fincere history, and by publick authority endeavored to make it authentick, placing one in every Parish Church like a fifth Ghospell, recommending the reading therof to all persons both in their houses and Congregations. All this was don with delign to make the Roman Catholick religion odious, and to exasperat the generality of the people against the Priefts and professors of the same. And though judicious Readers may eafily differn in perufing the Book, the weaknes of the Author, and of the cause he vndertakes to maintain, yet the vulgar fort are much taken with both, and doubt not but that Protestants have as much reason to put Catholiks to death, as Catholiks had to punish those mad fellows whom John Fox calls Martyrs, and would needs dy rather then recall those

those blasphemics against God, or submit their fond opinions to that sense of Scripture which our Saviour and his Apostles delivered to the Church; and had bin derived by the publick Testimony and vndeniable Tradition both of holy Fathers and general Councells from one age to an other vntill this present.

To the end filly seduced souls may see their mistake, and how litle credit some for his Protestant Church and Martyrs deserve, compared with the Roman-Catholick, I will set down

his Calendar.

# SVBSECT I.

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## The Foxian Calendar.

He number of all his faints are 456. wherof Bishops Martyrs 3. to wit, Cramer, Ridley, Hoper, Farrar, and another whom I remember not. What little credit they deserved, we have shewed heretofore, every one of them changing his religion with the times; and their opinions having bin consuted as herely in vniversities by publick disputations. Bishops Consossor 1. Virgin Martyrs none. Mayd Martyrs 3. Kings and Queens Martyrs and Consossor 1. (who was Edward. 6.) other men and women Martyrs 393. other men and women Consossor 57. These were of divers seets and opinions, and contrary in many points one to the other, as for example, Waldesians and Albigensians 13. Lollards, and Wickelessans 36. Hussis and Lutherans 78. Zuinglians and Calvinists 268. Anabaptists, Puritans, and doubtfull of what sect. 59.

Again of these were husbandmen, Weavers, sawyers, shoomakers, Curriers, smiths and other such like occupations 282. poore women and spinsters 64. Apostate Monks and Friers 25. Apostate Priests 38. Ministers to publick Malefactors, and

condemned by the lawes for fuch 19.

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The !

#### The greatest Disputers against the Catholick Bishops, Doctors, and other learned men were

George Iankerfeild a Cook. Aug. 13.

John Maundrell a Cowheard: Mar. 27.

Richard Crathfeild a yong artificer. Mar. 28.

Ralph Alerton a Taylor. Sept. 19.

Iohn Fortune a Blacksmith. Sept. 30.

Richard Woodman an Ironmaker. June. 23.

Ellin Euring a Millers wife. Aug. 23.

Joan Lathford a married Maid. Ian. 18.

Isabel Foster a Cutlers wife. Ian. 17.

Anne Albright a poore woman of Canterbury. Ian. 19.

Alice Pollum a spinster. Novemb. 15.

Alice Driver a samous Doctrix. 22.

If men did consider the motives that made these poor people Protestants, and Martyrs, they would rather pitty their ignorance, and renounce their errors, then praife their conftancy, and revenge their quarrell. Jame Lathford the married Mayd (as Fox calls her) of 20. years old, went to the fier for the aversion she took to the mass, when she was but 11. years old; vpon very good grounds you must imagin in so tender an age. Agnes Potten and Ioane Trumbfeild the wives of a Beerbruer and thoomaker of Ipavieh, resolved to be burne vpon a certain vision that one Samuel a Minister told them he had in the prison with them. And voon the same ground it forms another, wench called Rofe Nothingam, embraced the fame Minister, and killed him in the street, as he went towards burning; Audrew Houst in like manner an Apprentice of London of 19. years old , determined to dy with John Brits then in the Tower, for the opinions that he would dy for , though yet he did not know what his opinions were. William Hunter also an other apprentice of London of 19. years,

Pox pag. 2547. 5 2517. of age; running away from his Master ; and finding an old English Bible (fincerely translated you may be fure) lying in in the Chappell of Burnswood, fell to reading therof, and therby presently became a Protestant in divers opinions, and would needs burn for the fame.

Rawling White is recounted by Fow to have bin an old Pag. 1297. poore fisherman in Wales, and hearing of certain new fresh do- 8 1555. ftrin to be had out of the Scriptures in English, and grieved Fox pag, that himself was not able to read them, he put his litle boy to schoole to learn to read, which being somewhat instructed in that art, he caused him to read Scriptures vnto him, and profitted to much therin with in a little time, that the old fifterman began to be a preacher, and so leaving his occupation, went vp and down Wales with his boy after him bearing the Bible, out of which he took voon him to preach at every sown and Tayern therof, feeking therby to pervert fuch as were no wifer then himfelf, nor could he be restrained from this folly untill the Bishop of Cardiff apprehended him, whom Fox par. afterwards they were forced to burn, for that he stood ob- 155%. stinat in his fantasticall opinions, which were extravagant, and Scarce agreed with any feet of Protestancy. We have feen heretofore how Laurence Sanders the married Priest seing a litle baftard of his, was fo tenderly affected therunto, as in great vehemency of spirit he sayd to the standers by, what man of my vocation, would not dy to make this litle boy legitimat, and prove his mother to be no whore? And indeed fuch of the Protestant Clergy as were executed were brought to the stake for the love they had to their wenches and bastards, and because they thought it was against their honor to recant. It's remarkable that of some hundreds of Heresiarchs who have Since the preaching of the Apollles rifen against the doctrin of the Catholick Church , not above two or three ( wherof Berengarius was one ) would recall their opinions ; no marvaile therfore if Crammer, Latimer, Ridley &cc. fhould be fo obstinat. These motives and persons I say, well considered, ratio-

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Difference between the perfecution of Catholiks and Prote-Sants.

hal Protestants will find no parity between Foxian and Gatholick Martyrs, nor any reason to perfecute Priests and Papists by their new Statuts, because Protestants, and sectaries were perfecuted by Q. Mary, and other temporal Soveraigns according to the ancient Laws of all Christendom. They will find a parity between For his Marsyrs and Families; for the old Protestants were look't vpon in those days when they first began, as themselves look now vpon fanatiks and Quakers; only with this difference, that these may complain of harder measure now received from their prelatick Brethren, then prelatick Protestants from papills ; because prelatike have nothing against presbitery, independency &c. But that their doctring and conventicles are prohibited by the temporal lawes of the Land, which can not be a competent rule of faith; they can not condemn them by any Protestant general Councells, ancient Tradition , or by the primitive Protestant principles , or by any fenfe of Scripture ever yet held to be Catholick by the visible Church of Christendom; wheras Roman Catholicks did, and may censure prelatick Protestants by every one of these rules, and do demonstrat that their prelatick reformation is contrary to all the Testimonies and evidences of Christian and Catholick antiquity and a reason and won ore loser

#### SVBSECT II.

Villfull falfifications committed by John Fox in bis acts and Monuments.

Call by that name for the first 2000, years after Christ, and that particularly here in England the Roman Catholick Religion (as his learned adversary proves ) had continued the very

...,

bery fame (norwithstanding many temporal changes) from our first conversion, vneill K. Henry 8. and Q Elizabeths reigns, and was that very faith which we papifts now profes; rather then Fire would confess this truth , he resolved to fallify and corrupt menerable Bede's Ectlefialtical History, and a pro- Bede lib. 4. vincial Synod of the English Chargy held at Hartford by Theo cop. 5. dorus Arch-bishop of Canterbury, in the year 673, the decrees wherof he doth to alter, that comparing them, with themselves as they are in St. Beds ( whom Fax pretends to follow ) they do not feem to be the fame and this he doth also to difcredit the Catholick Church of England, charging it with decreeing a condemned herefy about keeping of Eather. The first Bede lib. 4. decree of this fynod was ( faith Fox ) that Easter day should be hist, cap. 5. uniformally kept and observed throughout the whole realing upon one certain day , videlicet Prima 14. Luna menfis prioris. That is to fay, vpon the first 14. moon, or day of the moon of the first month; to wit of March : which is just as the Iewes do observe it, contrary to the Councell of Nice.

Well then, let vs fee what the words of St. Bede himfelf are in this fynodical Decree. Primum Capitulum, faith he, relating it out of the words of the Canons themselves, or Sanctum diem Paschæ in communi omnes servemus, Dominica post 14. Lunam primi mensis. The first article of our decrees (faith the Councell) is, that we do all in common observe the boly day of Easter upon the funday next after the fourteenth moon of the first month. This is quite contrary to that which Fox relateth, he putting out Dominica which maketh or marreth all the matter, and then for post decimam quartam lunam, written at large in Bede, he putteth in, prima 14. luna, short in numbers, only to make it more obscure, adding prima of his own, and putting out post, from the words of this Councell, more over he addeth of his own, these words, upon one certain day, which the Docree hath not, meaning therby that this 14. day must be obferved with fuch certainty as it may not be altered or differred to any Sunday , in which confifteth the herely of the Quarta Improved I decimans

decimans, and therby to make the ancient Church of England

in St. Theodores time, guilty of that herefy.

To favour the doctrin and practice of Protestants in putting away their wives for fornication, and marrying an other, he quotes the tenth Decree of the same synod, and sets down fuch words only as feemed to authorife his error; and then breaketh off, as if the Decree ended there. Thus he citeth the Canon, Tenthly, that no man put away his wife for any cause, except for fornication, after the rule of the Ghospell: and there stops: wheras the Canon is, Nullus conjugem propriam nisi ( vt fanctum Evangelium docet ) fornicationis causa relinquat. Quod si quisquam propriam expulerit conjugem legitimo si bi matrimonio conjunctam, fi Christianus effe recte voluerit, nulli alteri copuletur : fed na permaneat, aut proprie reconcilietur Conjugi. Let no man leave , his own wife, but only, as the holy Ghospell teacheth vs, , for the cause of fornication, and if any man should put , away his wife, that is joyned to him by lawfull marriage, , if he will be a true Christian, let him not marry another, but , either remain so in continency, or be reconciled to his own wife n again.

Pox III.

Bede lib 4.

bift, cap. 5.

S. 21.

Hee wasteth much paper in discrediting Pope Gregory the Fox por 164 7. by Protestants called Pope Hildebrand) whom not withstanding, the chief writers of his time exceedingly commend for a Saint, and a learned man; as you may see in Bellarmin. But Amon | part. Fox faith, Antoninus writeth that Hildebrand, as he lay a dying, 2. tit. 16.6.1. defired one of his Cardinals to go to the Emperour, and defire him forgrveness, absolving both him and his partners from excommunication &cc. Which he relateth to the end his Reader might think that the Pope went against his conscience in excommunicating the Emperour; and that St. Autoninus believed the fame flory to be true: wheras St. Antoninus his words are, that it was reported how Gregory 7. had fent a Cardinal to the Emperour, and to all the Church, to wife him Indulgence; which get for many causes ( faith Antonimus ) I do not believe so be true. These words honest For omitteth. And it is recorded by an Impartial

Impartiall German Author that Pope Gregory 7. last words, lying on his death-bed in Salerne, were these, Dilesi Institute & odioi insquitatem, properes morior in exilio & e. I have loved Justice and bated insquity, and for this do I dy in banishment. Being driven away from his Sea by the violence of the Emperour.

Naucler ge

I read and find (faith Fox ) that in a Councell holden at Rome by Pope Hildebrand, and other Bishops, they did enact three things. 1: That no Priefts bereafter should marry wives. 2. That all fuch as were married should be divorced. 3. That none bereafter should be admitted to the order of Priesthood, but should fivear perpetual chaffity. But he quoteth not one Author for thefe three lyes; and in the lines immediatly following, where he putteth down in English the Copy of Pope Gregory 7. Bull about this matter, he fufficiently proves his own fayings to be lyes : for thus faith the Bull : If there be any Priefts, Deacons or Sub-deacons, that will fill remain in the fin of fornication ( which terme is not applicable to marriage ) we forbid them the Churches entrance, till they amend and repent. But if they persever in their fin, we charge that none prefume to hear their fervice. And accordingly it is in the Canon. Officium Symoniacorum, or in fornicatione jacentium, scienter nulle made recipiatis. And Tritemius relateth the matter thus. Pope Gregory forbad men to bear the mass of such Priests, as were known to have Concubines. But Fox with other Protestants would needs face vs down that Huldebrand was the first who prohibited Priests marriage ! wheras Origen above 1400, years ago tells even of the Greek Church: Illius folius eft offerre Sacrificium qui perpetua fe devoverit caftitati. To bim only belongeth to offer facrifice , who bath wowed himfelf to perpetual chafting. And Eufebine one of the first Councell of Nice, faith of them who were made Priefts , being married , that it becommeth them to contain themselves for the time to come from all dealing with wives. And Marianus Scotus speaking of Gregory 7. and of that Roman Synod, being in his own time, faith: Pope Gregory 7. having made a Synod, did according to the decree of St. Peter,

Diffinct 2 2 c præter S. berton apud Anton tit-Tritem in Chron. an. 1075. Origen, hom, 23. in lib.nu. Eufeb, lib. 1. demmftrat Evang. 6. 9. Marianus Scotus in Chron. an. 1096. 8 1. m. 4. concil Pag. 79.

Perer, and St. Clement bis faccaffer, and of other holy fathers, forbid onto Clary men electo base upive; or shoell with women. And Pope Alexander a. and Pope Nicholas as Predecessors to Gregory 7. made the fame decree that Hildebrand did, as appear

reth in their Canons vet extant.

It were both endless and needless to set down all Fohn Fox his willfull Ives, the fraudulent and foolish tricks and devices wherwith he and the Protestant Clergy abuse the layty and illiveret people, making them believe that in all ages there hath bin a Church teaching and professing the Protestant do-Grin: and because some of the hereticks ( to wit Wickleffians, Hullies, and Lollards) whom he names Martyrs, and witnesses of his Evangelical truth, were condemned not only by the Church, but by Acts of Parliament, he telleth you that though the flatuts do terme them diffembling persons, preaching divers fermons, containing herefies, new doctrin, and notorious errors to the blemish of Christian faith &c. yet notwithstanding lves, in three who foever readeth histories, and the orderly descent of times, shall fee these to be no falle teachers, but faithfull witnesses of the truth &c. and to have taught no other doctrin then now Protestants heare their own preachers in pulpits preach. And because amongst others Sar John Oldonsile Lord Cobbam is produced by Fox as a witness for the Protestant truth, and a chief member of that Church, and he in his profession of faith, faid, The boly Church I believe to be divided into three forts, or companies, religion pag. wherof the first are now in beaven &c. the second first are in Purgatory, abyding the mercy, of God, and a full deliverance of paine. The third upon earth &cc. John Fox to this speech of Burgatory addeth this percent best of his own, as if it had bin part of Oldeaftles' profession of faith ( if may fact place be in Scriptures ) fearing his Reader might take notice how Sr. John Oldrafile was no Protestant. And such frauds he vieth in most other occasions, as you may fee in the three Conversions of England writ to confute his acts and Monuments; and from whence we have borrowed most of what hath bin fayd concerning For and his Martyrs.

Diffinat. 22. et fupra G John Fox bis Att and monuments is endles in lves. In fetting do wn the dif. fereces in de-Arin bet wee his and the Roman Ca-2holick Church, be is convinced to bare made above 120. Leaves : to wit from the 12. to the 14. fee Per fons in his relation of a trvall held in France about 60. Which be offers to prove one by one, If any of lohn Fox's friends will inyn iffne with him. pon that point he is of

Martyrs Now we will treat of others no less fals and deceiefull in maintaining the Protestant Religion.

### SVBSECT. III.

Doctor Chark's falfification of St. Auftin , and how be excufeth Luther's doctrin of the law. fulnefs of adultery , and inceft.

Ofter Chark was fo great a pillar of protestarcy in Q Elizabelis days, that he was thought the fittelt man to diffrute against learned Company in the Tower; but having behaved himfelf in that occasion very infolently, ignorantly, and uncharitably, he writ a book in answer to the Confure , which was published of himfelf, Luther , Calvin , Bene, &c. Among many other fallifications of Mr. Charle, to defend the Protestant doctrin, his adversary objects ( page 133. ) that he had corrupted St. Augustin's Text about the doctrin of concupifcence; where the Cepture had alleaded belides the Tellis mony of many other Pathers, one most plain our of that areat Doctor faying, concupifeence is not fin in the regenerate, if confent lib. 1. de be not yeelded unto her for accomplishment of unlawfull works: Mr. nupt. & conc. Chark alleadgeth another authority out of St. Auftin in the fame 6.23.8 25. place, that doth , as he fays , expound his meaning ; for thus he writeth & Augastin's place is expounded by himself afterward faying, concupifeence is not so forgiven in baptism, that it is not sin, but that it is not imputed as fin; where the word fin in the first place is put in by Mr. Chark; for that St. Auftin's words are, Dimiets Concupiscentium carnis in Baprismo , non ut non fit, fed ut in peccatum non imputeturs quameris reatu fuo jam foluto , manet tad men's Concupiforner is forgiven in Baptifine, not fo that it is not f or remain not in the regenerat ) but that it be not imputed at

obinion the the lives of the Alte an Monuments well surpais shole of loha Slevdan's History, clearoen che Cand Trem gathered by German Prittes Fox in his proteft, pag. Fox pag. 314 of the old edition. In that of 1632 It is pag.

fin, It remainesh Indeed, but so as the guils which is had of sin, is dissolved or taken away by Baptisine: which last words M.r. Chark also cutteth of, and puteth in the word sin, which alte-

reth the whole controversy.

Bes the defence pag. 56 Luther ferm, de Matrim. som, 5. Witsemberg, fol, 120 An-1554 & som 6. Germ, fol, 172.

The other corruption is no less shamefull and willfull; for wheras the Censure had objected vnto Chark, that beastly doctrin of Luther, if a woman can not, or will not prove by order of law the insufficiency of her husband &c. let ber by his confene privily lye with his Brother, or with some other man. For answer hereunto M.r Chark faith , true it is that Lather gave this evil Councell; but as he answered himself, be did it when be was among you; but now ( faith he speaking of the time after his Converfron ) my mind is to give other councell. So Mr. Charle But two things are manifestly proved out of Luber's own words and works. 1. That he was no Papilt when he wrote this, though he feared the Popes power, whom he there calleth Anichrift. 2. That the other Councell which he fayd he would give now, was far wors then the former, for he faith that he would now force the husband to give confent that his wife should lye with his Brother, or with some other man. And in the same place addern, there be forme women to froward and obstinatly fet , that although ber bushand fall ren times into incontinency , she pafferb not : Here it is time that the bushand fay thus vaio his wife, If thou wilt not another will; if the mistress will not, let the mand come. So that the bushand warn ber twice or thrice before , and declare her Seuborness to others, that her frowardness may be known, and punished before the Congregation &c. All which M.r Chark leaveth out, though he knew it to be Luther's words, and fente.

SVB-

to any any tide here all to be beginned use .

1bid. fol. 113.

### SVBSECT. IV.

Falfifications of Cranmer and Peter Marty sagainft Transubstantiation, and the Sacrifice of the

Free that Cremmer had bin publishly convinced both by Scripture, and Pathers, in his disputation at Oxford Fan, concerning that subject ) the Catholick disputants objected fallifications, and corruptions of his in the Books which he had composed against the real presents one was, that wheras Infinus Marry, who flourished in the beginning of the second age, answering to them who sayd the Christians adored bread, faith, we do not take this for common bread and drink, but like as Iefus Christ our Saviour Incarnas by the word of God, had flesh and blood for our Salvation, even fo we be taught the food where with our flesh and blood is nourished by alteration, when it is confecrated by the Fox pag. word of his prayer instituted by him, so be the flesh and blood of the 1617. Same Jesus Incarnas. Crammer thus translated the words of that ancient Father, Bread water and wine are not to be taken as other meats and drinks be, but they be ordained purpofly to give thanks to God, and therfore be called Eucharistia, and he called the Body and blood of Christ, and that it is lawfull for none to ear and drink of them but that profife Christ; and live according to the fame; and yes that meet and drink is changed into our flesh and Blood, and nourishesh our bodys: After Crasmo's confessing that the Fox pagformer Catholicks Translation was the right, he excuseth his 1605. villany, faying, be did not translate Justin word by word, ( where he fet down all as Juffin's words ) but only gave the meaning; let any Protestant be Judge whether he gave Infinis meaning. You have corrupted Englews ( faith Doctor Walton to Granner ) for insteed of cibis farmadus , that is , to be filled B b b 3 1.578

Fex pag. 1605. 8 with meat, you have fer, cibis fariandae spiritualibus, that is, to be filled with spiritual meats. To this he answered, that it was so in the Decrees, wheras the question was, whether Emissions had the word which Cramer added, and whether the decrees had it to the same intent and purpose.

Doctor Weston. You have fallished this place by evill translation, Honora Corpus Del mi. Honora the body of thy God (in the Sacrament) you have translated it, Honora cum qui of Democratic honor him which is thy God, whereas Emissions hath not

bonor him , but homer the Body of the Gods a consequent

Cramber. There fo translated him : and giveth the reason, because otherwise people might think that God had a Body, ac-

cording to the error of the Anthropomerphites.

Weston. You also corrupted Dime, for you have omitted faculting apparation, according to appearance. Where his words are these, And if you demand only the Church did chasse this so hard an understanding of this article, where the words of Scripture may be salved after an easy, and more true understanding (according to appearance). Crammer left out according to appearance.

Cran It is not fo.

Weston. Moreover you have in Duns translated in Romana Ecclesia, for Ecclesia Carbolica: in the Church of Rome, for the Carbolick Church.

Crass. Yes but he meant the Romift Church.

Weston. Moreover you have depraved St. Thomas, namely where he bath these words (concerning the Mass) In as much as it is a Sacrific, it hash the power (or virtue) of Sacrification. In quantum vert of facrificions, habet vim satisfactions. You have turned it thus, Quad sacrificion sacrificion facrificion facrificion facrificion facrificion for And therfore in this place you have chopped in this word Sacrificion of the Priest: where in the Translation of all the new Testament, you have not set it, but where Christ was put to death. And again, where St. Thomas

hath

hath pro omni pana, for all pain, your Book omitteth many things there.

Thus you fee Brethren ( faith Dollor Weffon) the truth fledfast and invincible r you fee also the craft and deceit of hereticks. And thus concluded For himself the disputation with Crawner.

Dollar Chedley did also object to Crammer his corruption of St. Hillaries words, putting in, were fub Myfterio, for were fub wysterio, by which the whole sense was altered; because very sub mysterio sheweth that we do truly receive in the mystery of the Sa- Fox par crament, Christ's fieth and blood; and vere fit myferie, proves 1602, only the reality or verity of a Sacrament or a mystery, not of the body and blood of Christ. To this after many excuses Crawner answered, that the change of one letter for an other was but a small matter. But Wifes told that Pager was a Biltop, and Piffor a Baker, and yet there was but one letters change.

As for Peter Marry's fallifications they appear deficiently by the places themselves which For alleadgeth for him one of

ten or twelve Fathers, in his difputations at Onfird an. 1540 wherof the reader will fcarce find one early cited in all refpects, but that either the words next going before, or imme-diatly following ( making wholy spring Protestants) are purposely left out, and others put in, or mistranslated; as hath bin evidently demonstrated part. 3. C. 19. & 10. & 11. of the Treatife of the three conversions of England and theriore we forbeare what every one may be in a Beak no less elevings then profitable

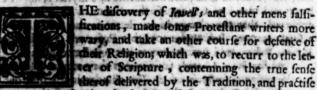
tion more and and any and any Live is a wife of a good to the property of the forther as .. AND A COMPANY OF THE PROPERTY OF THE PROPERTY SEED TO The state from the state of the and all the second of the second of the



Josephine )

# SECT

How some Protestant VV riters in Q. Elizabeths time, seing their fellowes were proved Falsisiers, waved the Testimonies of the ancient Fathers, and yet the others continued their former course of falsisying both Fathers and Councells.



of the Carbolick Church, doctrin of the primitive Fathers, and General Councells; but these vostarts knowing their new fancies were not agreable therunto. Insteed of the ancient faith of Christendom; they resolved to maintain old condemned herefies, following in this manner of proceeding their first Apolles Laster, Calvin, &c. who would admit of nothing but the bare letter of Scripture interpreted by themselves, after an extravagant and inform manner. We will instance only three, Doctor Washer, Arch-bishop VVbitgift, and Doctor Fulk, omitting many others.

Doctor VViitabe in his answer to Doctor ,, Sanders demonstrations (pag. 21.) faith, we repose no such considence in the Fathers writings, that we take any certain proof of Religion from them, because we place all our faith and Religion, not in human, but in divine authority: if therfore bring vs what some Father hath taught, or what the Fathers vnivesfally all together have delivered, the same (except except it be approved by Testimony of Scriptures) it availeth nothing, it convinceth nothing. For, the Fathers are , fuch witnesses as they have also need of the Scriptures to be

their witnesses, if deceived by error. &c.
And Yet this same Wheeler undertook to maintain Bishop

Favell's Challenge by Fathers, and Councells.

Archbishop Whitgift was no less but rather more injurious; for in his defence of the Prelatick Church against the Puritan Carrierighs (pag. 402, 86 473.) he is not alhamed to fay, that all the learned Bishops and learned writers of the Greek and latin Church, for the most pare, were spatted with the doctrin of free will, Invocation of Saints &c. And thence inferrs that in no age fince the Apostles time any company of Bishops held so perfect and sound doctrin in all points, as himfolf, and his fellow Bishops of England. To what impiety and impudency are men driven by defending heretical novelties? Doctor Briston alleadgeth the Teltimonies Doctor Fulk of S. Epiphanius, S. Hierom, and S. Austin, condemning thehe, against Doct. refies of Acrius, Iovinian, and Vigilantins against falling days commanded by the Church , prayer for the dead , prayer to Saints, against the honoring of their Reliques, against preferring Virginity before Matrimony, &c. Doctor Fulk answereth that Epiphanius and Augustin were deceived in recording those for Herefies which are not; and that Hierom rather raild then reasoned; and that Vigilantius was a good man, and bis opinions found St. Chrysoftom is alledged for the Mass, saying the Apostles decreed, that in the Sacrifice of the Alear there should be enade, Fulk against prayers for the departed. Fulk answereth : where he faith is was Bristow's decreed by the Apostles, be must pardon us for crediting him, becamfe be cannot show it us out of the Acts and writings of the Apostles. And divers other Fathers being quoted to confirm St. Chryfo Fulk against flom's testimony , Fulk says : who is witness that this is the Allen page. Tradition of the Apostles & you will say Tertulian , Caprian, joyattan Mustin, Hierom, and a great many more . But I would learn , why the Lord would not have this fet forth by Mathew Mark, Lake, or Paul 3 why they were not chosen scribes n hereof

Briftows mos tires pag 54.

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, hereof , rather then Terrullian , Cyprian , Hierom Auftin , and

others fuch as you name.

This desperat shift of slighting the ancient Pathers Testimony was the ordinary way of antwering Catholick Books for many years : but fome of the Protestant Writers observing how the wife and well meaning perfors of their own Religion were not fatisfied therewith, and that there could no reafon be given why any Christian should rather believe a Luther. Zuinglius, Calvin, Beza, Peter Martyr, Thomas Cran-mer, Chark, Fulk, Whitaker, or VV bugift, then a Cyprian, a Tercullian , Bafit, Hierom, Chryfofton, an Ambrofe, or an Auftin, especially in a matter of fact ( fuch as our controversies are, to wit, whether the Apostles and the true Church raught this or that fense of Scripture, and doctrin ) feeing these holy and fearned Fathers lived in the primitive times, and more then 12. or 13. hundred years neerer to the Apostles, then the aforefayd Protestant Doctors, and by consequence might be more eafily and exactly informed. Some of the Protestant Writers, I fay, observing how much their cause was prejudiced by this contempt of antiquity and Fathers, refolved once more to try Tewell's Method, and fee whether their impudency in falfifying, might have better fuccess then his, either for want of courage and means in Catholicks to manifest their corruptions, or for the hopes they had to differedie our Testimony, and suppress fuch Books as we should venture to print and public gainst themselves, and the states Religion which they maintained. But no fooner came any Protestant Book to light; but by God's affiftance it was answered with all possible speed, and it's fallifications discovered, and some of our Catholick writers. made it their buliness to manifest the frauds and fourberies of Protestant Controversors; one of ours fay's; To declare than this spirit of fals dealing, loyned with accessity,, and thistery her Reck p. " of their bad cause, is common not only voto him, ( More 496. agains " ton) but vnto many of his brethren, and mult meeds be vnto

Perfens in bu west. and De Morton, as all them , whenfoever they take pen in hand to defend the

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in fame, for that one ly cannot be defended without an other; n therfore I do produce ten feveral witnelles, two of them , called Bilhops , M.r Jewell , and M.r Horn ; five inferior " Ministers , M.r John Fox, M.r Calfeild, M.r Hanner, M.r. , Chark, and M.r Perkin; and might have named five times , more, three lay men also and Knights, that have written against us, Sir Francis Haftings , Sir Philip Mornay, and Sir , Edward Cook, alledging not one, but fundry examples out , of each of their works; and might inlarge myfelf to a , volume in that argument, if I would fay what I have found in their and their Brethrens works in this kind &c.

Any man who defires to be rightly informed in this important matter of the Protestant Clergys true, or fals desling in religion, may peruse and conferr the Books on both fides, I will not detain my Reader longer with Q. Elizabeths Writers, heing to treat of the same again, when we answer the like objections of Protestants against Catholick Writers: yet I can not omit to let him fee in one person the hypocrify of many, in one, I say, that professeth ( as commonly they all do) fo much fincerity in treating of Controverlies, as might feem to excuse the necessity of any further inquiry, if his fourberies had not bin manifelled so the world, not only by his accusers, but by his own answers; so weake and impertinent they are, that they conclude nothing but his obstinacy in adhering to his former errors, though he be evidently convicted of being an Impostor. The writer I speak of is VVillet, Willet pag. who ( as you have feen heretofore ) makes this protesta- 263. , tion. I take God to witness, before whom I must render account &c. that the same faith and religion which I defend , is taught in the more substantial points by those Histories, , Councells, Fathers, that lived within five or fix hundred , years after Christ. And pag. 164.) it is most notoriously evident that for the grollest points of popery, as Transub-, Stantiation, Sacrifice of the Mass, worshiping of Images, In-

Ccc

n Austration by works, the Supremacy of the Pope, prohibition n of , of Priests marriage , they ( Papilts ) have no shew of any

Willet in bis sons defences

evidence from Fathers within five hundred years after " Christ. And yet this very man being pressed with St. Augufin, and the Church in his time holding of populh doctrin, doth grant it, and fays, that can not prejudice protestancy, for that the pure time of the primitive Church extended not much beyoud the age of the Apostles. So that he whom before you heard take God to witness that the Church was so pure for the first five or 6. hundred years, that Papifts had no colour for their Tenets, in Fathers, or Councells, now doth confess not only that St. Aufin , but the whole Church was infected with popery not long after the age of the Apoltles.

See Walfingham's fearch falfities obje-Sted to Willet.

Tetracty-

The honest Willer divideth his book of answer and satisf faction into foure feveral parts, in the first he fetteth down 13. vntruths objected by his adversary as notoriously wilfull; in the fecond as many objected contradictions; in the third, the like number of fallifications of Authors, and in the fourth thirteen corruptions of Scripture: I will mention but two or three, and leave my Reader to judge of the man's honesty by his answers : pag. 29. his adversary doth object against him these words of his, taken out of his Synopfis pag. 609. The Mass promifes fufficient redempsion to the wicked that have frent their life in dounderests , adultary &c. if they come to the Church and hear Mafs, and take boly bread, and boly water, &c. though they never gray, nor repent, nor bear the word preached. Which words being confessed by Mr. Wille to be his , his adversary doth accuse him of willfull lying, or intolerable ignorance, for that in no Roman Catholick writer in the world, shall he find this propolition, or the parts therof.

Willet answers not to the particular charge , but taketh occasion for more then a dozen pages together, to prove that the Roman doctrin doth not favor virtue, or good manners, more then the Protestant, nor yet so much; alledging for his proof, that, to hold the Commandements to be impossible, and that the first motions of concupifcence be fin without confere, and

that

that a man is fure of his predeffination by faith; and the like Protestant doctrins , are causes of much where among them, as the contrary doctrins held by Papills , use quies of wicked life on their parts. So he answereth to his accusation with so manifest an absurdicy as to say, that men are inclined to obferve God's Commandments by holding it impossible to keep them, wheras (if they be not mad) that principle must diffuade them from attempting any fuch observation, seeing it is a madness to endeavor an impossibility and to believe that God doth command things impossible. Of their assurance of predettination, and juffification, we have proved heretofore, how inconfiftent it is with good works, moral virtue, the falvation of the foul, and tranquillity of the state.

And as for their making the first motions of concupiscence a fin without confent, it is the fink and fource from whence Protestants suck most of their errors. From hence they inferr, that all the best actions of man are infected with mortal crime, because they pass through the stinking Channell of human corruption, hence they deny the merit of good works wrought by grace, hence the impossibility of fulfilling God's Commandments for that every action of the just is of it's own nature a transgression of his Laws. Hence no inherent but a vais impurative Justice, hence the justification by faith alone; hence no freedom of will to perform any morall good; no liberty in man to cooperat with God when he first moveth, awaketh and calleth him out of the state of fin &c. But let's return from Wille's abfurdities to his fallifications.

I let pass his fallifying S. Bernard to make him fay, that syller Sampa the Pope is Antichrift, by applying the words of the Apoca- fis pag. 219. lyps. The beaft to which a rather was given speaketh blashhemies, and in his dedoth fit in Peter's Chaire; it being evident that Saint Bernard sence pagaphyed those words not to any true Pope but to an Anti142.

Pope called Petrus Leonis, because he entred by violence into Bern. \$2,126. that Sea. I likewife pretermit his fraud and folly in faying, St. Ben. 66, your doctrin in prahibiting and restraining marriage to your Clergy . in Cantio.

See beretofore part. 1. 52.

Bern, cp. 126

290

how it helpeth so bolines of life, Bernard well showeth saying. Tolle de Ecclesia benerabile conjugium & chorum immiculatum, nonne
roples cam conculuinariis, incessiossis &c. Wheras S. Bernard speaks
in defence of the layties marriage against certain Hereticks of
his time in France, that impugned the same and never dreas
med that votaries ought to marry, himself having bin a votary
and vimarried Monk.

Willet in his
Synopfis page
297
Aug ep. 106
Wib. 5. conherefy
278 Fauftum. mainta

Letting pass I say these, I will only mention how he accuse the all Catholicks of heresy, for desending the lawfulness of the vow of voluntary poverty, objecting against vs., that it was the heresy of the Pelagians and Maniches, to perfuede men to cast away their riches; S. Austin and all other Authors tell vs, that the sayd Pelagians and Maniches, were not condemned of heresy for persuading men to give away their riches, but for maintaining that all rich men were bound to forsake all their riches, and that otherwise they could not go to heaven: But now it's time to show the sincerity of the English Protestant Clergy since the beginning of King James his reign vntill this present.



SECT.

# SECT: VII

Falfifications and frauds of the prelatick English
Clergy to maintain protestancy, funce the begining of King James.

#### SVBSECT I.

Their corruptions of Scripture (for maintaining their caracter) continued in the Bible, though commanded by King lames it should be reviewed and corrected,

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He English Protestant Translations of Scripture had bin so cryed down as fals and corrupt, by Casholicks, and acknowledged such by many learned Protestants, that King lames commanded a review and reformation of those Translations which had passed for God's word

iu King Edward 6. and Oven Elizabehs days; the work was vidertaken by the Prelatick Clergy, not so much sor zeale of truth, as for a shew of compliance with his Majesty, who protested in the Conference at Hampton-Court, he never had seen an English Bible truly translated. And because the Catholicks insisted much upon two main points in their sormer Controversies, wherin they observed the illiterat fort of people had bin most abused by the English Translators of Scripture, to wir, by their translating Junges for Idols, and Ordination by Elestion

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Election, for Ordination by imposision of bands, (by the first wherof the Roman Ontholick Religion was generally held by the simple fort to be Idolatry; and by the second, the Prote-Stant Prelatick Clergy were mistaken for Priests and Bishops. though Parker and the self of that tribe never had received any Episcopal Ordination, but what they challenged by the Queenes letters patents, election, and by an act of Parliament 8. Eliz. 1.) because I say these two fallifications were so palpably fraudulent, and to frequently objected, they were for meer shame corrected in the new Translation, fet forth by order of King James. And then appeared the forged Repilter of Majon to supply the want of that fallification, and to make the world believe, that the first Protestant Bishops Parker, favell, Horn, be bad bin confecrated by imposition of Episcopal hands with great folemnity, and all due formalities at Lambub : wheras for the foace of above so. years before that time ( as hath bin faid herrofored no man could tell, or hear where, or by whom these men had bin made Bishops, (for at the Nags-head they were rejected by Landaf; and Scories confecrating form ( in the same place ) was ridiculous ) notwithstanding that it had bin the greatest controversy between Catholicks and Protofrants, and the name of the place, and Confectator continually demanded in print. If an authentick Register of any credible witness had bin produced when some such evidence was called for by Dir Harding, and others almost so. years before Majon appeared in print, the dispute had bin ended to the great hothey were answered only with an Act of Parliament (8. Eliz. 1.) declaring that whatfoever had bin don in virtue of the great scale of England and the Queens Supremacy, was well don, and should stand legal, and valid.

The fellification of Images for Idols was corrected t is true, in the new Teltament, but in the ould (exod. 20. 4.) and in the ten Commandments, and Catechilms for Children, they command their former corruptions, translating graven Images.

for graven thing, against all Texts, Hebrew, Greek, and Latin; for that the hebrew word pefel is the very fame that foulpsile in latin, that is, a graven or carved thing, and the Greek hath eideolos an Fdol. So that by this fals and wicked practife, the Protestant Clergy doth still endeavor to discredit the Roman Catholick Religion, and therby continue their own authority, and Beneficies, making the layty believe ( contrary to their own consciences, and corrections in the new Testament ) that popery is Idolatry, for admitting worship of Images; as if Image and Idol were the same thing, and equally forbid-

den by Scripture, and God's Commandements.

To confirm their flocks in this persuasion they tell them the reason why Catholicks leave out some repetitions of the first Commandement in their Catechismes, is, because they know that to worship Images, is against Scripture; wheras in our Latin and many vulgar Roman Catechilmes, nothing is omitted; and in sich short ones, wherin all the words are not expressly mentioned, it's don only, not to charge Childrens memories with more, then with the substance of every Commandement; and the substance of the first consists in the first words therof. In the last Commandement also we put in brief only thefe words. Thou shall not cover an other man's goods, Omitting Oxes, and Affes &c. If our design had bin to corrupt or conceale the words, and fenfe of Scripture in the first come mandement ( in favor of Images ) we would not have fet down the Text fo cleerly in any of our larger Catechifmes, and much less in our Latin and valgar Translations of the

Hence it followeth that we do not take away the second Commandement, as Protestants object, who begin the fecond precept from these words. Thou shale not make to thee a graven thing de. which we make part of the first, and with S. Austin (9. 71. in Emdan) we divide the first cable into three precepts directing vs to God; the fecond into feaven, belonging to our your to. felves upon this reason among others, because to make or have orbed der Senoune mirhe remlin this

Catholicks de not take as way the focond Commandement: Se the Remish Teft. anos. Exed. 4

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any graven thing or similitude of any creature to the end to adore it as God, were indeed to have a strange God, which is forbid in the first words of the first Commandment; and so all that followeth to the commination and promife, forbiddeth falls Gods, and appeareth to be but one precept in substance. But the defire and internal confent to adultery, and theft, differ altogeather as much as the external acts of the fame fins; and therfore feing adultery and theft, are forbidden by two distinct precepts, the prohibition of the internal defire doth also requi-

re two precepts.

To maintain their herefies against the fingle life of Priests, as also against the excellency of Virginity, vowes of Chastity, free will, and the possibility of Keeping God's Commandments, they corrupt the Text of Math. 19. 11. translating contrary ta all Copies both Hebrew, Greck, and Latin. All men can not receive this faying, in steed of all men do not receive this saying: for we may have the gift of continency if wwill: S. Auftin ( lib. de gratia & lib. arbit. c. 4.) faith , who foever bave not this gift given them , it is either for that they will not have it, or that they fulfill not that which they will; and they that have this gift or attain to this word, have it of God and their own freewill. And Origen explaining this very text (tract. 7. in Math.) faith, this tift is given to all the ask for it.

To authorife the Protestant error of Infification and Salvation by faith only fet down as an article of faith in the 30. of the Church of England, they translate Luc. 18. 42. Receive thy fight, thy faith bath foved thee; insteed of Receive thy fight, thy faith bath made thee whole ; it being cleere that the blind man who answered Christ's question, defired corporal fight, and that our Savious accordingly granted what he asked in the same manner, and with the fame words he did to others that he cured of the fame difeafe; ( Mark. 10. 52. Luke 8. 48. 6 50.) which places are corrected and rightly translated, but as they did in the translation of Images for Idoli , leave fome places was corrected fo fley thought fir to do in this particular, to the fome places or other of their Scripture might remain still

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in flore against Popery to ( Rame at 46 ) they translate for Baal sthe frage of Baal &c.

Acts 19. 24 they translate for Tougles of Diene Shriner; so make thrines of faints Bodies, and of other Reliques, odious And ( verf. 35. ) they add brage to the Text ( which is not in any Copy Greek, or Latin ) to condemn the worthin of Images. And ( Chap. 20. v. 28. ) to attribute the rule and Government of the Church to the King principaly, and more properly then to Bishops, Insteed of rule the Church of God, they translate take heed therfore vnto your selves and to all the flork, over the which the holy Ghoft bach made you overfeers , to feed the Church of God. And with the fame fraud and flattery they translate ( 1. Pet. 2. 43. ) Be fubject to every buman Creature for God , thus , Submit your felves to every ordinance of men for the Lords lake, as though it were all one to be subject and obey every remporal Prince in things lawfull, and to the every ordinana, and by confequence in spiritual, as well as in temporal maters. In the fame place also wheras in K. Edward 6. dayes the English Bible had; To the King as chief beads in Q. Elizabeth (who affected not the title of head of the Church ) as herme preeminence; because King James insisted much wpon a spiritual supremacy, they translated to the King as Supreme. To maintain this error that Priefts may have wives, they translate. I. Cor. 9. V. 1. for woman, wife, as if St. Paul had bin married, where it is evident in the 7. chapter of this fame Epiftle v. 8. that he was not married, I fay therfore to the vumarried and widdows, it is good for them if they abide even as I. And the same word which here they translate wife , in cop. 7. v. I. they translate woman . because St. Paul faith there is is good for a man not to touch a woman, but here to translate wife was not for their purpole. In the fame Epiftle cap. 11. v. 2. contrary to both Greek, and Latin, they translate for Keep the Traditions as I have delivered 

1. Cor. 15. v. 10. they add to this text . I have laboured prove abundantly then all they, yet not I, but the groce of God with D d d 2

that where the Apostle rather sayd, the grace of God laboured which him, and consequently he with the grace of God, which proveth free will in supernatural actions, they by adding (which is) to the Text, would have it steme that the Apostle did nothing at all, but was moved like a thing wither our life or will, and thus they prove by Scripture the Protes, stant errors. Ephesians to v. 6. For, he bath gratified or, or made or pration, or endued as with grace, they translate, he bath made or accepted in the beloved; against imberine grace, in savour of the Protestant error of imputative justice.

Epift. Philip. cap. 4. v. 3. Par, finouve Companion help those women of the They translate true yoke-fellow belo those woman, to make men believe that St. Paul had recommended those per-

fors to his wife who indeed had none 1. Cor. 7. 4. 8.

Notwithstanding the discipline of the Church of Eng land is contrary to that of the Calvinists, because reason of flate, and the conflicution of Parliaments requireth Bifliops yet the doctrin therof is Zuinglian, and Calvinian in most points, and Doctor Abbots Archbishop of Canterbury (who had the greatest hand in correcting the Bible by King James his order) was Calvin's great admirer, as may be feen in his books. One of Calvin's blafphemies against Christ is, that he feared and fuffered the paines of hell, nay and defpaired upon the Crefs (and in that fenfe doth explain his def-cent into hell, admitting of no other). That this blafphemy might be authorifed by Scripture, Craimer, and the whole Clergy and Church of England after him; in their edition of Timelal, and Coverdales Bible ap. 1962. in the epiffle to the Hebrews chap 5. verf. 7. corrupt St. Paul's words speaking of Christ praying upon the crofs, He was heard for his reverences thus, be was beard in that he feared, to maintain their blafphomous paradox that our Saviour should have feared and felt the paines of hell vpon the Crofs.

To confirm also this wicked doctrin, and confute Lynn

Calpin's Ip-Hit lib 2. c. 16. fer. 10. & in Catechi(in. That Christ de paired jee Calvinin Math c. 17. D. 46. 6 47. 6 in Harm in Math. 26. Der [: 39. Calvin's Thirds are, fed abjurdum videtter , Christo claps

but parrum, and Purgatury, Dr. Abbets , Archbishop, of Cant, samdefford and the other Translators of the Bible , corrupt i. Per 1. v. 18. 10. for whereas the words of Scripture are quickined (or alree) in his spirit, (or soule) in the which spirit comming he preached wate them also that were in prison: They translate, quickined by the spirit; by which also be went, and preached water the spirits in prison: This Translation was so gross that Doctor Memograe, Bushon of Chicken and Names. Bishop of Chichester and Norwich, reprehended for it Sir Heary Savill, to whose care the translating of St. Peter's epistle was committed; but Sir Heary Sevill rold him plainly that Doctor Abbots, and Dr. Smith Bishop of Gloceffer, corrupted and altered the Translation of this place, which himself had funcarly performed. In purfuance of this their Calvinian herefy and corruption, they pervert the Text of Ges. 37. v. 35. transflaring grave for bell; Protestants denying more places for foules after this life then beaven for the just, and hell for the wicked; and being ashamed to say that the holy Patriarch Jacob was damued, or that he despared of his fahuation, when he fayd, I will go down to my fon into hell , mourning , Gen. 37. verf 35. They translate, I will go down into the proce vato m fon a meuraing; and rather then confess a third place ( and by consequence Purgatory) after this life , they father non-sence vpon laceb, and the Holy Ghoft, as though laceb thought-Elay, I wi that his fon Iof pb had bin buried in a grave, whereas Iacab thought and fayd immediatly before (verf. 33.) an evill beat hath devoured him. And therfore he must necessarily have meant that he would dye, and go where he thought the foule of his fon Joseph to be; which was neither in heaven (for then he would rather have accended thither Toyfull, then descended to any place mourning) neither did he mean the hell of the damned, for that had bin deferation; but to a low place where the luft foules then remained, which was called Lynhas Parum, or Abraham's Bosom; the way of the holles as Sains (brows fig. Paul speaketh, being not yet made open, because our Saviour Deus i. 9.) Christ was to dedicar and begin the entrance in his own per- for although Ddd

trong Poce Refpondes banc defperationem est tenfu carnin profe Ham And againt fed videnus omniex payu fuife be-Satura bt desperatione obreneus al in vocando Deo abfife ret, quod er Calcuts remuni Knot in his proteftance condemned pag. 89. S.Chryfofto Ppon that place of break the bragen gates and bruilesbe Iron barrs in perces, and will open the areafures darkned &c So be called Hell fonb be. | Home

i Bere b

at it held the boly toules and pretious Meffels, Abraban, Ifaac , and Iacob So Hierom, inc. 12 efau Caith, bell is a place Tabe. vin foules are included ein thet in reft . or in paines, according to abe quality of abeir deferts. See St Aus Ria in pfal. 84. 7. 12. Hebrew 9. 3. 8. beb 10.

Dollar Gragory Marsyn to bis difeayny peg. 10:

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son, and by his passion to open heaven. Tertulism (the paradoers. Marcian.) saith, I know she beson of Abraham was no beavenly place, but only the higher Hell, or the higher part of bell; from which speech of the Fathers role afterward that other name Lymbus Patrum, that is, the very brim, or vapermost and outmost part of hell, where the Fathers of the Old Testament rested.

The words of St. Peter. 2. Pet. 1. v. 15. And I will do
my diligence, to have you often after my decease also, that you may
keep a memory of these things: seemed to Protestants to plain in
favour of his praying for the Christians after his decease, that
King James his Translators change them into these, Moreover
I will endeavor that you may be able after my decease, to have

these things abwayes in remembrance.

We ask Protestants why do they wrest this place of the Plalme, and corrupt Scripture against the honour which ought to be given to Saints? Plalme 138. Thy friends O God are besome exceeding bonorable, their princedom is exceedingly strengthmed which is Saint Hierom's translation from the Hebrew, confirmed by the great Rabbin R. Salemon, and the Greek Text . and never excepted against by any learned Father of the Church. varill the Protestant Translators were pleased to alter it thus; How pretious are thy thoughts unto me O God, how great is the fumme of them; as if multiplicity of thoughts were an admirable excellency in God, wheras his perfection admitts not many but rather one comprehensive knowledge without composition, and therfore the Holy Ghost would not have fayd of them (in the next verse) that they are more in mamber then the Sands, which expression may be properly applyed to the Saints, bur not to Gods thoughts. To this demand Protestants answer first, that the Saints do not heare us, and yet they grant that Devills and evill Spirits heare witches, Conjurers, or Magirians when they are called voon; and shall we think, that the evill Spirits are enabled by nature, and permitted by God to heare, when they are invited to work mischief, and that the Bleffed

Bleffed Spirits are deaf, and have their power of doing good restrained, when we devoutly pray vinto them ? They tell us we injure Christ by praying to Saints. If it be no injury to Christ's merits and mediation, to pray vnto holy men vpon earth, or to recommend our felves vinto their prayers, why should it be an injury to pray to the Saints who are in heaven ? If the Apostles and Martyrs (faith St. Hurom against Vigilantius) dwelling in corruptible flesh, could pray for others, when they ought to be carefull for shemselves, how much more after their Crowns , Victories , and Triumphs ? They tell us that according to Elay (63.) Abraham knoweth us not, and Ffrael is ignorant of ve; we answer with St. Hierom, that those holy Hieron Fathers knew not the Iewes with the knowledge of approbation or liking, because they had abandoned the law of God; fo our Saviour faith the foolish Virgins were not known, seleso vos.

· Doctor Reynolds giveth a reason why we pray to the living and not to the departed. Because faith he, the living may Reynolds ! 2. vnderstand our griefs either by word or message, the Saints de Ido. Rom. can have no notice of them. Therfore they cannot make par- Eccl. 0 3 ticular intercession for us, or we use any supplication to them. But these two wayes of knowledge are not proper only to the living in this world; The Saints of heaven also understand our afflictions by word and fight, when being (as St. Am Ambr. I, de brose and Sr. Hierom teacheth they may be ) by incredible swift- viduis Hies ness and celerity of motion every where present and conver- rom. I. contra fant amongst us : being as St. Ambrose addeth , beholders of vigilan. our life and actions, they fee our diffres, and heare the complaints we make. They know our estate by message also and report of others; by the report ( faith Saint Auftin ) of the foules that depart from hence, and by report of the Angels cura pro God's trufty messengers, and our faithfull Guardians, who mortus. have dayly intercourse between them and vs. Besides, the Saints relident in heaven have certain knowledge of our actions and thoughts, as far forth as it may be needfull for us, and expedient to them, according to that of St. Gregory, what can ed of Scriptures and

August. Lde

Nay. orat. fun for. Gorg. Aug. L.de cura pro mor. tuis. St. Gre: gory lib. 5. 6. 30, exe pouudeth this of Fob. 5. 1. that Saints. Pere to be ins Docated in a Good caufe. And it is cleere by the Invocate il any will an gells. in Bafil. Hierom, in Epitaph. Paule, Nyf-

they be there ignorant of , where they know him that knoweth all things. Every Saint (nature not being abolifhed, but perfeded by grace ) has a natural defire to know the flate of their friends, to understand the fuirs they make vato them, and therfore (to fulfill the measure of their felicity) they must have notice of them. If the Angells in heaven rejoyce at the conversion of a sinner, and by consequence are not ignorant therof, how can we Imagin that the Bleffed parents, and other relations of figners can be ignorant of their repentance. Therfore St. Gregory Naziamen, and St. Auftin fay, that God openeth and revealeth to the Saints as to his intire friends whatfoever is behoofull for them to know. And according to this not only the holy Doctors of the Christian Catholick Church but the Lewes did invoke Saints departed. Facob fayd, the Angell which hath delivered me from all evills , blefs thefe children. (Gen. 48.) Job was councelled to pray to the Saints, Call if there be any who will answer thee, and turn to some of the Saints. ( Iob. 5. ) Morfes intreated the patronage of the Patriarchs in thele words , Remember Abraham , Ifasc , and Ifrael thy fervanes . The like did Daniel (Dan. 3.) Take not away thy mercy from us, for Abraham, thy beloved, and Isaac thy Servant, and Israel thy boly one; and King Salomon, Remember O Lord David, 72. Interpre- and all his mildress; which God himself approved 4. Reg. 19. ters, saying. I will guard this citty for my own sake, and for David my Servant's fake. St. Gregory Nazioneen implored the helpe of St. wer thee, or Bafil; St. Ierom of St. Paula; St. Gregory Nyffen of St. Theodore; if thou canft St. Aufin of St. Cyprian; St. Athanafius prayed to our Bleffed behold any of Lady thus, Incline thy care to our prayers and forget not thy peo-And Se. Auftin O Bleffed Mary receive our prayers , obrain our 67. inexed. fairs, for thou art the special bope of simers. St. Epbrem invoca-Nuria orat, teth her by the name of bope , refuge , advocate , fafety , and Mediarrie of the world. And must we preferr Doctor Abbots , and the English Clergyes corruptions before all these evidences of Scriptures and Fathers? To conclude this matter, J admire

mire how Protestants can Imagin that Crammer, Abbots, and fen. Orar, in their Camerades, who conspired to fallifie Scripture, or the Ministers that continue to preach their fallificacions, for true Scripture, did or do scriple to maintain their pretended Episcopal caracter by the forged Registers which Archbishop de Deipara, Abbon produced to the Prietts in prison, of Parker and the Aug. Serm first Protestants Bishops ordination at Lambeth. I hope men that contrive, continue, and countenance fo horrid a Sacrilege as the corrupting of publick Scripture, may be prefumed to fallify, and foilt into privat Registers a fictitious confecration, therby to enjoy their revenues; but asit was never heard of before Archbishop Abber's time, so was it no sooner produced then suspected and contradicted by ancient and consci- 11. Flavious entious persons, who lived in London when this Consecration at Lambeth is pretended to have bin celebrated, and yet they never heard a fyllable of fo rare a novelty, notwithstanding their continual inquiry into a matter, wherin both Catholicks and Protestants were so much concerned.

Let this suffice for a tast of those innumerable corruptions and falfifications which yet are continued in the English Bible, though reviewed and corrected by King James his command, and passeth now current in these Kingdomes among Protestants, for the word of God, wheras it is the word and work of men; not only by reason of their false Translations but much more of their yngodly and fond interpretations, contrary to the true lenfe of Scripture delivered by the holy Ghost in the primitive Church, and ever since continued by tradition among Catholicks, and visible in the writings of the

Fathers and General Councells.

The Prelatick Clergyes design in this new Translation was, to keep (as I fayil before) their authority, and the Church Livings which they had vfurped, by gaining Credit for their new Episcopacy and ceremonies against puritans, or presbiterians; and for their Protestant doctrin against the Catholicks; but fearing that their corruptions would be observed

Theodor. Aug de Bay. 67.6.1. Ashan Serme Aug. Serm. 18. deSanctis Ephrem orat in foud B. Virginis.

Concil Calcadonenie act. post mornens riva, Mars tyr pro nobis

by both partyes, in their epiftle dedicatory to King James; they delire his Majefties protection; for that on the one fide we shall be traduced (fay they) by Popul persons at home or abroad, who therfore will maken us, because we are poore Instruments to make God's boly truth to be jet more known vnto the people, whom they defire full to keepe in ignorance and darkness; on the other side we shall be maligned by felf-conceited Brethren who run their own water de. But truly I fee no reason why they should ludge fo rashly of Roman Catholicies, as to endeavor to persuade the King, and the whole world, that we are so impious and envious, as to conceale from the people the light of the Ghospell, seeing we stick to the old letter and sense of Scriptures without altering the Text, or rejecting any parts therof, or devising new Interpretations; and we are dayly imployed not only in preaching and explaining God's word in Europe, but forfake our own Countreyes and conveniences, and travell with great difficulties and dangers both by Sea and Land, to Afia, Afrik, America, and the Antipodes, with no other possible design but to publish the doctrin of Christ, and enlighten the Nations of Gentills who are in darkness and ignorance: And as for their felf-conceited presbirerian and fanatick Brethren, who run their own wayes in translating and interpreting Scripture, we do not excuse them, but only say, that we see no reason why prelaticks should reprehend them for a fault wherof themselves are no less guilty. Do not prelaticks run their own wayes, as well as those other Sectaries, in translating the Bible ? Do they thick to either the Greek , Latin , or Hebrew Text? Do they not leape from one language and Copy to an other; accept and reject what they please? Do they not fancy a fenfe of their own, every jot as contrary to that of the Catholick and ancient Church, as that of their Brethren, the Presbiterians, and others, is acknowledged to be? And yet they are nether more learned, nor more skilfull in tongues, nor more godly then those they so much contemn, and blame.

But

But to the end every Christian may more cleerly discern the Cheat, and divert himself with some variety in the method of this tedious, but convincing argument, I will give him a brief relation of a remarkable passage, much to the present purpose, which happited in the beginning of King James his Reign; by which he may in one man's case, see the conscience and succerity of all the Protestant prelatick Church and Clergy in King James his time; and Judge what satisfaction soules may have in this world, or whether they may expect salvation in the next, by relying upon the authority and instruction of the Prelatick Protestant Church of England.

#### SVBSECT. II.

Of Deane VV alfingham's search into matters of Religion before his change to the Catholick; how he repaired for a Resolution of his doubes to King lames, as to the head of the Church; who remitted him to the Lord of Canterbury; and he to other men; and how after finding no satisfaction, he betook himself to the reading of Catholick and Protestant Authors for discerning on what side was the true or false Dealing.

Will reduce into as narrow a compass as I can, Deane Walfingham's relation which he dedicated to K. Ismes; concluding his epittle with these words, most humbly on my E e c 2

, Knees I befeech your Royal Majesty, to pardon me this my resolution, wherento I protest, youn my soule and Conof science, that no carthly motive drew me, but only my , love and obedience to him that is King of all Kings &c. Then to his Reader in the end of his Book ( page 904. edit. 2. ) he faith , I was forced finaly , as you have feen , to change my Judgment, and veild to the manifest evidence of truth, which I found to be on the Catholick fide, and nothing but fleights, shifts, and deceits on the contrary. This I fpeake here, Good Reader, as in the fight of , Almighty God, and as in truth of conscience I have found, and no way out of passion, or evill affection, or wordly , respects : in which every man will easily see how much I prejudice my felf by this new course taken : But that both , reason and Religion, prudence, and all true piety doth re-, quire, that the everlafting falvation of our foules should be preferred before all other human respects whatsoever: which , is the true and fincere cause of this my resolution. And this I delire thee (Good Christian Reader ) to believe, and as-, fure thy felf to be most true, as at the last day, when we hall all appeare before the Tribunal of our Saviour, and all hearts be made known, will evidently appeare.

In his preface to the Reader he gives an account of his Protestant education and Religion, wherin he was so zealous, that he took all occasions to deale with others either for their confirmation, or gaining to protestancy, and to this effect was wont to lend Books of that profession to any that would read them. By which occasion it fell out, that one of his acquaintance that seemed backward in the acceptance of a Book, was content to receive it from him vpon condition (saith he) that I should promise him to read an other Book he would lend me, where I accepted. This book was inittuled a Defence of the Censure given upon two books of William Chark, and Meredian Hammer, Ministers; which book I little esteemed at that time, thinking it should serve me for some disport, especially

cialy for eathering out some absurdities against Papists, wherwith I did Imagin all their books to be abundantly stuffed. But finding wherfoever I lighted, certain passages which I could not well digeft, and many proofs alledged wherunto I could not answer, I cast it often aside; and then took it in hand again &c. Soon after I felt my felf fo strangely troubled and turmoyled in Indgment and conscience vpon the reading therof, as if my foule had taken pills indeed, and could not beare their operation. I conferred divers of my difficulties with fundry Ministers, without specifying that I had them our of such a Book, but they could give me very litle fatisfaction, or none at all. Wherupon I made divers Iourneys to London . as well to fee Books of fundry forts, as also to conferre with some of my friends. And having wearied my self in this fort for the frace of divers monthes, at last I betooke my felf to a more strange resolution, but yet such as then seemed to me most necessary for appealing of my mind; and this was, for fo much as I had taken two or three feveral times the oath of supremacy, first to the Queene, and afterward to his Majesty that now reigneth, I did persuade my self that my best comfort of conscience would come from the superiour powers but especialy from his learned Majesty, who governed the Crown, as from God's Lieutenant and substitute in all caufes and affaires whatfoever.

Wherfore after much deliberation, not daring to conferr with any Papilt, or almost to entertain any Good thought of them, or of their Religion, I determined with my self to make a short memorial voto his sayd Majesty, and to deliver him the summ of my afflictions and doubts, together with the book it self, which had bin the cause therof; and to entreat him by his supreme authority to give order for my sound satisfaction therin; and so binding up the old book in the comeliest manner I could, I got me to London, and thence to Greenwich and there after many disficulties of audience. I exhibited the same together with my Memorial, both tyed and

conjoyned in one, as his Majesty was going to the Chappell vpon Good friday in the morning in the yeare 2604.

### Deane Walfingham's doubts and difficulties in reading the (atholik Book.

Y first difficulty arose with the Author's complaint that Catholiks having made many offers of some just I tryall of their and the Protestant Religion in England, either by publick disputation, free writing, or printing, they could never yet be admitted vnto any; which made me much to mervaile, vpon what cause or ground this should be fo long denyed; for that supposing our Protestant Religion to be true, as I was perfuaded, I could not fee why this publick tryall might not be, and ought not to be granted. Moreover I faw, and confidered, that wheras his Majesty soon after his coming into England, was resolved gratiously to heare the differences that were between his own fubiects, and to that effect yeelded for three or four days most honorable audience in his own person, to heare and ludge the contentions between the Protestants and puritans; yet notwithstanding in this conference the Papills had no place at all; which was marked by many, and divers also spoke therof. Wherfore vpon these confiderations I was much troubled, doubting lest this straitness vsed in not admitting Papiles to any kind of this equal offered tryall, might have some mystery in it; and that all things went not so cleere indeed on our fide, as I had hitherto believed.

Serbe defence pag 28. My second difficulty was about the tryall of spirits, whether they be of God, or no? the Author of the Desence joyning roundly with Mr Chart, offered to stand to all lawfull tryall whatsoever; and theruport taketh in hand to prove that Protestants have no sure ground or way to try an heretical, or Catholick spirit; and that Catholick have many, where of

wherof he setteth down nine, shewing first that the only way offered by Protestants, of only Scripture, is no way at all; and that, for divers reasons; one among the rest, that all hereticks, both old and new, have professed this way &c. which, granted it were admitted to be the best, and that Scripture were neither corrupted in the letter, nor perverted in the fense by Protestants, yet could not that way of tryall, advance or advantage their cause; because the Catholicks have express words of Scripture for themselves, and Protestants no express Scripture for their Teners. As for example, Catholicks have expressly This is my Body, for Transubstantiation (Mat. 26.) A man is justifyed by workes and not by faith only ( Faceb. 2.) for Justification by Good workes. Whose sine you forgive are forgiven &c. ( form. 20. ) for absolution. The doers of the Law shall be justified. ( Rom. 2. ) for the possibility of observing the Commandements. vow ye and render your vowes (Pfalm. 75.) for votaries. Keep the traditions which you have learned either by word or epiftle ( 1. Theff. 2. ) for unwritten Traditions &c. Protestants have not one express text in all Scripture for their Tenets.

My third difficulty was about the first beginners of our Protestant doctrin, to wit Luther with his schollers Zuinelius, Caroldstadius, Oecolampadius, Calvin, Beza, &c. for that albeit Religion is not to be measured by the life of the Teacher. yet I considered, that whensoever God did send any men extraordinarily to reform his Church, they were alwayes commonly of more eminent virtue in their lives, then others, as is feen by all the Patriarchs and Prophets, by St. John Baptift, and others in succeeding ages. But now for these men before named, Luther and the rest, this writer of the Defence doth shew-by very great testimonies, that they were men far inferiour vnto the common fort of honest men; that Luther had his reformation against the Mass, Intercellion of Saints &c. from the Devill, from whom also Zuinglius received his opinion against the real presence, and Transubstantiation; that Calvin followed

followed therin Zwingling, and we in England embrace the fame. That Hierom Bolfek Doctor of Phylik many yeares in Genua, and other places round about, in Calvin's time, when himself was a Protestant, setteth down many wicked things both of Calvin and Beza; and with fuch circumstances that it feemeth impossible they should be feigned in a time his falshoods might be fo eafily disproved (anno 1577.) As that Iohn Calvin was branded publickly on the shoulder with a burning i-Defence of ron for Sodomy, by order of the Bishop of Nevenin France, who preferred him therby from publik death; and that this was tellifyed by publick record of the faid Citty of Novon; and that this was registered by Monsieur Bertilier Secretary of the Councell of Geneva vnder a publick and sworn Notaries hand; he relates many things of Calvin's excellive ambition, intollerable hypocrify, delicat niceness, and lascivious carnality.

of the Cenfure ful. 81. 8 2. Sc.

Defence of she Confure fol. 86. 37.

As for Becs who lived when Bolfek's book was written, he reporteth many enormous things, as that he kept both a boy and a Queane, Andebertus, and Candida: that he ran away with a Taylor's wife that dwelt in Calendar street in Paris, she robbing her husband to accompany him; and that he continued the like life after, keeping an harlot called Claudia, together with his own wife, and killing his own Child begotten vpon her, to cover the fin, by letting her blood above measure, and many other foul things, which I avoyd to name for loathfomness.

Defenie pag.

Luther epi '. Harnz win 10m. 7. Witt. fel. 380.

73.

My fourth difficulty was that the Defence of the Censure sheweth how our Church of England doth receive and admit for Brethren fuch as could never agree, nor cannot at this day, in fundry substantial points of doctrin, as the book proves by their confessions, protestations, and writings one against the other; as also by fundry Synods, and Protestant Councells, wherin the one hath condemned the other. And namely be citeth this faying of Luther among many other. I do procest before God and the world withat I do not gare with them " (the Sacramemarians, which is our Religion of England)

mor

nor ever will, while the world standeth; but will have my hands on eleer from the blood of those these which these hereticks do drive

in from Chrift , deceiver and kill.

Now I conceived not how it was possible that Luther being a man of God, and indued with God's holy spirit (as in our Church lie is held ) could fo manifestly condemn us and our Church, for damned herericks, that hold him for fuch a man, and do teach the very fame doctrin, as doctrin of falvation, that he condemned for semitious herely ? This terrifyed me at the very hears, vntill I might have fome folution of this doubt. to fruit ed Paisus

My fifth difficulty was M.r Fulk, and our Protestant writers contempt of the holy Fathers, and of Traditions: Answere wherupon I fell vpon this account , whether it were more M, Cha-1, fafety for me to adventure my foul with Fulk, and our mo- preface p.25 dern Doctors, or with the antient Fathers, and whether it were more probable that they should know what passed in the primitive Church better then St. Oprian, St. Auftin Sec. all which so croubled me as I thought every day a year en-

till I might be resolved.

My fixth difficulty was about M.r Charl: against whom this defence of the Centure was written, who feemed to me to have dealt very weakly in impugning the same, for that he answered not substantially to any of the difficulties, as to me it seemed, and much less in his reply to the desence which afterward I came to fee.

The Substance of Dean Walfingham's memorial to the King.

Framed a certain memorial (as I may call it ) wherin I comprehended as compendiously as then I could, some chief and principal causes of my doubts, and difficulties before touched, and contained in that book, defiring his Highness, that

that if whom examination of those things contained in that Book it should happen to be truth; which was by that Austhor affirmed, that then his royal Clemency for quiet of my confession would permit me to follow that Religion; which the same Author professesh; but if contraining the were found false in his affertions, or ellegations, that then, whereas his Majesty had begun (as it seemed) to take some pury of the Papists former punishments, he would now most justly extend upon them, and all their adherents a more sharp Chastissement then before for that they would publish to the world such falsities against the truth of Christ, and some of God.

#### Dean Walfingham's appearance before the Archbishop of Canterbury at the Councel Table.

attended with my keeper in the great Chamber vntill word was brought vnto him that he should bring me into the Councel Chamber after Dinner before my Lord of Comerbury (lately before of London) and his Assistants; and so he did; where being come to my Lord sitting in a chair, with Doctor Montague Dean of the king's Chappell standing by him, and divers other Clergy men, but many more Gentlemen of divers forts, his Lordship seing me, commanded accertain Gentleman to read the memorial, and me to explain my meaning &c. Concerning Lubber, Calvin, and Beza, whom. I had mentioned in my memorial; I so explained my self, as it was lide pleasing to my Lord, or Doctor Montague to hear it, and therfore my Lord called me yet neerer, so that I stood closs to the table, in so much that divers that were present could not hear what was spoken.

Then my Lord proposing many questions about the place of my dwelling, and of whom I had the book &c asked what moved me to deliver this book vnto the king, saying; this is a Book of *Persons* that notorious Traytor, from whom

I am

I am fire you have heard how many treafors have proceeded against the Queen in her time to If he could be taken in England he would be foundly handled. what I had you no other book but this to deliver to the King Sec. why ( faith he) I buent Acames sell how many of shees. Wherento I answered ? may it please your Grace, I know not the Author of it. neither do Drefpect who it is that wrote it. I only defire to be fatisfied concerning the truth of that which is contained in the book , for if it be true , I can not perfuade my felf that we are in the truth, or right way; And yet it is well known how great an Adversary I have bin to the Papills Religion to the utmost of my power; and I yet think with horror how hard a thing it is for me to be of their Religion. Then fayd my Lord , why , what fo great matter is in this book that should move you to doubt of that Religion wherin you have bin brought up all your life, and that you mult needs give this book to the King above others ? I anfwered, there be divers points of great difficulties vnto me, as may appeare by my memorial exhibited to his Majelly, but much more by the Book it felf; And among others my chief point is concerning M.r Luber, and his Ichollers that first began the reformation &c. whom we account to be a man of God, and one fent to enlighten the whole world, being before drown'd in the superstricion of Papiltry. But if he were fach a one as this book thewerh him to be cone that was first moved by the Devill to write against the Mass &c. I have reafon so doubt of our Religion, which should take beginning from the

Then Doctor Monague replyed, Luber was a holy and harned man, but yet we took not our Religion from him. And my Lord (ayd), will you believe a hing respective Papil, this practifeth nothing els but lying; they have their it a mendacia t and think it no fin to bely ve their advertaries. Do not you know, when two men go to the law together; one will speak the world be can against the other? I inswered; But then the truth wing I f f f a

known ( my Lord ) it will redound to the greater discredit of him and his cause that belyeth his adversary &c. here my Lord spake something which I remember not, but I went forward : what may a man think of the foul doctrins which he taught, as that a woman might marry or life with her busband's Brother; If the wife will not come let the mayd come; and these appeare to be truly reported of him , because M.r Chart confesseth them, and going about to defend the first, leaveth out some part of Luther's words &cc. which made me think with my felf, that God's truth if it be with us, needeth not to be defended with hes &c. And this I affure you my Lord, hath bred in me a great scruple of mind, not knowing whom to trust. Wherupon my Lord answered, and will you believe all that this paltry Book faith to be true? I answered, if it please your Grace, I defire to be certified of the truth of the book, and that it may be examined &c. And then my Lord and Doctor Montague looking each on other, my Lord fayd, this book is answered already; and then whilest Doctor Montague looked on the date of the impression, my Lord added further, 7 am fure it is answered, I have burnt a number of them, meaning of the defence of the Censure. Wherunto I fayd, my Lord, I would gladly fee that answer, and then I hope I should be fully fatisfied; whereuno my Land made me no answer, but spake to Do-Etor Montague something, which now I remember nor, but fure I am it was of no moment for my fatisfaction, for still I urged to have the places and authorities examined.

From M.r Luther we fell to talk of M.r Theodore Bexas concerning whom I told them that the book reporteth how he fold his benefice to one, and took mony for it before hand from another, and ran away with another man's wife to Geneva &c. wherunto my Lord fayd, Bexas confession for much of himself (concerning his benefice) or els they had never known it, but their cosening and false dealings (meaning of the Papists) go far beyond this; and for M.r Calvin (fayd I) whom I have always reverenced, and employed my cheisest

time

time of study in his book of Institutions, I find him accused here, to have bin a fall and deceitfull wicked man, branded for Sodomy, and would have rayled a dead man, whilft he was alive, but afterwards found him dead indeed, by his

prayers, and endeavors to raise him &c.

Then fayd my Lord, these be all lyes and tales of that Balfele &c. vpon this Doctor Mentague took occasion to speake somewhat in prayse and defence of M.r Calvin, vrging me to say fomewhat against any thing that I had read in his doctrin: and by chance I remembred a place which I had observed in his Institutions (1.3. c. 5 6. 10. ) where he scoffeth at Saine Augustin and his mother Monica, for that the had demanded to be remembred by him after her death in the Sacrifice of the Altar, which M.r Calvin faith, that it was an old wives request, which the fou not considering well of, was willing to grant, and would have others to do the like. Wherby I inferred that St. Augustin seemeth to approve two doctrins of the Papills together, the Sacrifice of the Mass , and prayer for the dead : But to this Doctor Montague answered, Tush, I can show you there is no fuch thing in St. Augustin. Then, fayd I, is M.r Calvin a falf man , that both confesseth and writeth the same; and with this I began to have a scruple of Doctor Montague his conscience also in avouching so publishy an evident untruth. For who can think he was so ignorant or vnseen in St. Augustin ? Now my Lord being willing to rife&c. calling me friendly by my name fayd, well Mr Walfingham I fee no cause why I should commit you to prison, have you any friends in the Court that will be bound for your appearance ? I answered, no my Lord. Then I promifed to come to his house at Lambeth the next day, and his Lord-ship conjured me, as I should answer at the day of Indgment, that I should not faile.

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Stale.

#### Dean Wallingham's appearance before my Lord of Canterbury at Lambeth

He heat day morning, being Eafter Eve, I went to Lambeth, where being admitted into my Lord's prefence in his Gallery, he bid me favorably welcome. And after some privat speech, commanded one to call Doctor Covel, his Chaplyn, vnto him: when he was come, my Lord fayd vinto him , here is one shat is fallen into form douber by reading a Papif's Book, the Defence of the Confere; take bim to you. and fee if you can facisfic him, be is willing to confere. So leaving my Lord in the Gallery , I went with Mr Doctor to his chamber, and being come chieher, he began to ask me concerning my name, dwelling, talling, and proceeding in this matter, being nothing willing , as it feemed to talk with me of any further argument, but yet in process of much freech we came to talk of Papills, and their Religion in general, but nothing to my purpole with I begin to speak of the Church Sec. Then fryd Mir Doctor , I do not condemn all the do-Arin of the Church of Rome I know they teach many Good things, but yet they hold fome opinions contrary to the Scripture. I answered. They have many excellent learned men among them, fuch as you your fell greatly commended in your Book ( A defence of Man Honey Findefialtical policy ) and they belike can discern no fuch errors to be in their do-Ctrin, against Scripture; and furthermore do alledge not only Scrientre, but they fay that all the ancient Fathers did ackdevelop and confirm their doctrin &c. Doctor Covell answered The Fathers make as much for we as for them; though in many things they followed the time wherin they lived, and in continuance of sime men have attained to more light. Which answer fatisfied nothing at all my vnderstanding, condemning the Fathereas accommodating themselves with the times, which is to evadust their authority and the authority of the Church through ducall timesure hid most con mibron , offeren ware broats

Many fuch like speeches M. n. Doctor vetered is but very coldly a se fearing mealed proceed from his heart. But (faid I ) concerning this books Sir . Sewbultle gladly make trial of the truth therof, and then I took one my notes and collections, which I had gathered out of the defence faving I pray you let me fee fome of Linkers works, if you have shye I would fain fee that do Mille private Athinbel have gt a faith Man Destory and fo he went into his fludy and at length finding it, brought it forth s them I bogan to focult of Lather's confed rece with the Devill , and turning over a leaf or two of the book seit lay before us in the window, Lilghe upon the fame place cited by the confirme and began to read so smill Mer. Dollar inter-rupted me, and turning army from the hack, loyd. Tunh, you fee I house this Body and many facts takes and I mover regard them, this blove I had by me I know not how long &c. I had as much is in this matter I defired, the thing being plain that Luther had this hiftory of his conference with the Devil in his same seritings. Which my Lord of Canterbury and Dottor Montegue before afcribed to the pions her of the Paul But Mr Dollor Covell flying from this, perfitted in fundry other discourses, saying, why, J have:my felf divers of my own friends and kindred that are that way minded towards. Papiltry, and yet it doth not move me. I affure you Mr. Walfingham, if I were perfunded that it were the truth there should no promotion nor any thing els-

To this thought I answered litle , yet I thought the more, and that promotion was not fo lightly effeemed by hims for that as foone as ever he perceived that I was not fatisfied by thefe his words, he fliew'd himfelf moors licle offended withing that he had never known me, for that he Gould recoive, as he fayed, diferedie by having talked with me, and not fatisfied mey and with this he left me and went to my Lord, n being now, dinner time to I was invited and called in by 2 AG23

my Lord's commandments who yied me that day with extraordinary courtese, fending me from his own dish, and commanded divers particular favors to be vied towards me &c. There was also prefent So Christopher Poting, whom if I had known (as after I vaderstood) to have bin a Fefait, and a Professor of Divinity many years in Germany, it would have given me matter to muse voon. After dinner and long expectation that I law my felf not called , nor any come to me again for giving me fatisfaction in my doubts , began to think that there was more difficulty in them then I my felf had hitherto conceived, and for at length being wearied to exped any longer, I thought best to repaire to Doctor Coull's Chamber, to know what was my Lord's pleasure of me; who going and fecuring brought me word what I might to he and fo I departed, mervailing not a litle at my fo flight and fuddain difmiffment; when I delived the coin bome o'me con Lut'ur have be the

#### Dean Walfingham's third and fourth appearance before my Lord of Conterbury. and confelled in Charley coher oricour

Y Lord asked his Ghaplyn Doctor Covel the next day, what was become of me &c. gave commandment I should be fought outland brought back again with all diligence Sec. I paffed with the Doctor from Pau-Is to Lambeth, wherof Mr. Doctor was very glad, and I not forry thinking that now I should have some good farisfaction indeed in all my doubts.

But as foon as I came I perceived that my Lord's countenance rowards me was changed; for I being brought by Doctor Covell before him into his study : where was also the forefaid Knight Sir Christopher Perkins; as foom as I came to his presence, How now (Sirrha) faith my Lord, how chance you went away in that manner the other days May implease your grace

Grace (fayd I) Mr. Dollor Covell told me it was your Lordthip's pleasure I should go home vntill your Grace sent for me. My Lord fayd, I gave no fuch order, Doctor Covellis wife man. Doctor Covel fayd, I vnderstood your Grace fo. How loath Then my Lord curning to the Knight, fayd with an angry the Protestant countenance , as foon as I came to the Court to day the first word (lergy is the King fake vino me , he asked me what I had don with him , that the shat delivered the book : you are a fellow indeed, we have deals too King orgilas pently with gov, abou art a bold Companion to deliver fuch a book persons to the ting. Then I began to speak, and to yeeld my reasons mintheir dectherof : but my Lord proceeded in his wrathfull speeches, and trin or way after many feirce and angry words, he added, I will even fend of defending thee to Bridewell: thou art worthy to be fet on the pillory, and to it. have thine eares entof for a libelling Knave as thou are. I answered, may it please your Grace, I hope I have not deserved any fuch punishment. I have fet my hand to that which I have written, I defire, my Lord, but to be taught the truth. My Lord fayd . thou be taught ? thou are a foolish bold Knave; and I will bandle thee as then are, before I have don with thee?

So when my Lord had chafed and spoken largely his What chesmind, thinking he had put me in a bodily feare, the Knight ting and vain the Corner began to speak and say, my Lord he will be conscionable better advised; Mr. Walfingham I dare say, is forry for his taken to rathness; you shall see he will conform himself as he should. fright Dean But my Lord yet stil continued in his rough and angry ter- Walfingham mes, faying, no man forfooth, will ferve you but the King to from examideale with all & I answered, may it please your Grace to con- ning of the fider my reasons why I came chiefly to the King when sayd truth. my Lord; why what haft thou to do with the King I what careth she King if thou wert hanged like a foolish Know as thou are with many other fuch like vehement and threatning speeches; but yet in the end he fayd, come near ( for that all this while I flood a loof. ) Want to be to the territory and the territory

And then he called for his Secretary or Notary faying with indignation to me, Come, come you birber , I will examin 2000

should exas

you further show I have don yet: I have but dallied with you bli shorts : Came on , sale pour outh Wherto I fayd , it shall not med to such an oath ar my hands for I will answer nothing but that to say thing your Grace thall ask me. Then Gyd my Lord, Grace me no grace, come, I will have thee fwear, and I will handle thee as thou are. So I was examined upon myn outh, how I came by the book, whether any body els had dealt with me herein, and fuch like. To all which I and fivered, my Lord, I exprelled my meaning and cause in that memorial which I gave with the Book. What , faith he , but you thought to convert the King belike? did you think the King would believe all the iges in that Book, as well as your felf? you thought to do some mobile att I am fure : you thought to make the King a Papifi forfooth I fayd, my Lord, I did not weigh nor consider his Majestyes Judgment by my own, and my only defire is to know whether they be lies or no; for then were I fatisfied.

And now my Lord's anger beginning to be fomewhat affwaged, the Knight in the corner fayd, if it please your Lordship you shall fee Mr. Walfingham will be beser advised, and conform bimfelf as well as ever be did , after be shall have conferred with fome learned man. My Lord fayd, why, Doctor Court here hath talked with him, what fay you of him i Doctor Cowell fayd . I have had bee hite salke with him, he will talke of nothing but concerning that Book, he flands altogether therupon, and the points there in consined t wherunto I replyed faying, Doctor Covell thewed me Luther's Book de Mile private, wherin he confession be had conference with the detail, as the defence affirmed of him, and sherfore I shink be could not be a man of God, that thould enlighen the world &c. Why, fayd my Lord, we do not build our faith or Religion voon Lather. Then fayd J, there is Here also, whom I sook to be most Reverend and holy man, he wrot fuch vile and lascivious verses, as is incredible. My Lord fayd, what if he did make fuch verses when he was in his youth; and Bexa was a Papell when he was a yong man: do you not know how &. Paul was a great perfecutorief Gods

Gods Church, yet after became an holy Apostic ? I militered, but if it please your Lordhip, St. Pant was no persontor after he became an Apollie. And further if we thould pardon Beza in his youth , yet the book faith he became wors after he was a man of years, and a Proxestant, and not better, as taking an other mans wife, killing his own thild which he begott of his mayd &c. And further fadded, how Doctor Bolfek the writer of the story dedicated his books to the Magistrats of Geneva, that they might make tryal of that which he had written both concerning Calvin, and Beza, and whileft Beza himfelf was alive; but never heard that he convinced Bolfik of any lyes, or fals reports. And is it probable my Lord ( fayd I ) that any man will damn himfelf that be may difference or discredit an other? But my Lord answered , Tush , thefe are all Bolfek's lyes , a renegat fellow , I have burnt a number of bis Books.

And with this he role from his place, and walked into the inner part of his study, giving as it were place of purpose for some others to interpose themselves, and to take up the matter, which they did for protently came the foresaid Knight, and Dollor Covell about me, the Knight stying, well Mr. Wallimbam, I hope you will be advised, my Lord will yse you savorably, with some other few words to the same effect, which seemed to me a strong special of one last bad bin a Priess, and (as some say) a protessed of some last bad bin a Priess, and (as some say) a protessed special of much upon temporal favour in points concerning the soul. And Then Doctor Covell sayd, you see Mr. Walsingham how angry my Lord was I would wish you not to be obttinat, and you shall see my Lord will deale the better with you, I softwared, why Mr. Dr., I hope my Lord shall have no cause to deale hardly with me, for I am willing to conferr with any, but I cannot be settined with any conference but the tryal of the truth of the citations in this book.

Then my Lord coming towards us; fayd, why if you fland fo much vpon books, will you read one that I shall lend you? other kind of Books then that Lying fellows libel?

Ggga

answered,

answered; yes, if it please your Grace to show them the , and

humbly thank your Lordship for the fame

Then my Lord called to one to fetch forth two Books of Mr. Thomas Belle, one intituled Anatomy of Popish Tyrany and the other The furvey of Popery, which being brought, my Lord fayd, here are two books, will you read them ? you shall fee what he faith here to the Papifts. I answered if it please your Lordship I will read them willingly &c. My Lord adcommended to ded this also to my former Oath, that I should be bound to read through both those Books of Bell, and return with them to his Lord-ship at the latter end of the next term. Wherunto I subscribed; and I trow, said my Lord, by that time you have read these books, and marked them well, you will have no mind to be a Papift &c. Come again to me to-morrow, and I will write to Mr. Rolfe the Commissary concerning you: and thus for that prefent time I was dismissed.

What pretty books the Archbishopof Canterb re-Dean Walfingham so inform hims felf of the truth? They proped efter exami. nation ridiculous libells: es bereafter.

The next day morning I repaired again to my Lord, who then had put on a more mild and familiar countenance, and calling me neer vnto him fayd, Mr. Walfingham you must be wary and advised, and not run too far into these matters of Controverfy beyond your reading and knowledg. Let me fee, whom do you know that you would defire should talk with you? I answered if it please your Grace, I do not know many, but whom your Lordship shall think meet, I shall be willing to attend. Then fayd my Lord, are you acquainted with the Dean of Paules? no my Lord, fayd I; nor with the Dean of Westminster , Doctor Andrews? I said , I am not known vato him, my Lord, but I have often heard him preach &c. Then my Lord paufed a while and faid, what Ministers have you nere about where you dwell that are well accounted of ? I know none my Lord, fayd I, of any great note nere vs. Then my Lord fayd, well I will write to Mr. Rolfe, that you may be conferred withall, how fay you, are you willing to conferr ? yes my Lord, I fayd; I am very willing to abide my good order your Lordship shall appoint me. Then sayd

my Lord, I will write to the Commissary that he shall not srouble or hinder you in any thing, and fo calling for pen and inck , wrote his letter , the fumm wherof was this.

, Whereas the Bearer hereof feemeth to be fomewhat , inclined towards popery, we will that you appoint fome grave and learned Divine who may conferr with him, and fatisfie him in his doubts that let all things be fo don as that he may not be discouraged, nor his infirmity divulged.

Then fayd my Lord, you fee what I have written, nothing that can any way prejudice you &c. I doubt not but by that time you come again, you will be wel refolved, and conform yourfelf : I hope fo my Lord , fayd I ; you go to Church, fayd my Lord ? yes and it please your Lordship. fayd I. Why that is vvell, fayd my Lord. And thus having received my Lords letter, he bid me farewell : and then taking my leave of Doctor Covell, he spake very kindly to me, faying, I hope when you come again Mr. Walfingbam, you will be of another mind, and all shall be well. And so from Lambeth 1 passed to London, and from thence the next day into the Countrey, fomewhat to fatisfie my friends, and to appeale somewhat the rumors raised about me.

Of Dean Walfinghams address to Mr. Rolfe, Commiffary of St. Albans : And of his conference with Doctor Downham, and an other of the Protestant Clergy; and bis perusal of Mr. Bells Books recommanded to him by my Lord of Canterbury; and of the answer of the Defence of the Censure.

R. Walfingham thus dispatche without any Satisfacti- Search imp on of his doubts , he began to diftrust and fuf- Religion page Pect the Protestant Clergy and Religion; burhowe- 13:

Search of Walfingham pag. 63. 64.

yer within a day or two be delivered his letter to the Cont millary of So. Albans, who recommended him to Dr. Downbank (who had writ a book to prove that the Pope was Antichrift) and was expected at the Visitation, where all the Ministers of that Diocess mett. Doctor Downham accepted of the bufiness but not very willingly; after a while walking afide into the Churchyard with Mr. Walfingham, asked him, what was the thing he defired to he refolved of ? He answered, Sir I would gladly know which were the true Church of God, wherin I might fafely hope to attain eternal life. The Papifts affirm that the Church of Rome is the true Mother Church teach ing the true fairh, confirmed by miracles, deduced by Succellion of Bishops and Pastors, and that our Church of Engl land is heretical, and newly forung up from Zuinglaus and Calwin; and the first Original of all Protestancy to have bin from Luther: before whom, they fay, there was never Protestant heard of

See hereto fore of the Waldenses Se.

Math. 28. 20. Math. 16. 18.

answers the and hatt most learned Anti-Ch protestants are forced to give to Casholik argus. Fello

No. Saith Mr. Doctor; Then what were the Waldenfes, and Wickest, and the Albigenses that were long before Luther ? The Church of Rome, whatfoever thee hath bin in the beginning of the primitive Church, yet is it very manifest, that now she is that where of Babilon fitting upon her feaven bills &c. Entring into a long discours of the Revolations, affirming that the Pope was Anti-Christ, and the Man of fin &cc. I answered why then Sir belike Christ hath not performed his promise, if he permitted the visible Church to fall into Idolatry, and left it only to the Albigenses, Waldenses, and wiclessians, held as they fay, for condemned hereticks in their days; and not agreeing in Religion either among themselves, or with vs. Then sayd Mr. Doctor, yes, Chrift hath bin always with his Church, and hath preserved his elect in all ages, who have not followed Anti-Christ, nor worshiped the Image of the Beast &c. you hove mes with fome Papifts book or other , that with thes doth feek to feduce many, and to draw them from the truth of Christs Gha Wherupon

Wherupon I granted that I had read the defense of the Confere, which I confessed had driven me into many doubts; and amongst other special matters I declared how that Book proveth Laber , ( whom I efteemed to be a man of God ) to have opposed himself against the Church of Rome , by the instigation of the De- Pag. 65. of will, with whom he had much Conference &c. which if true, furely Sir ham's I think it concerneth me to be of fome better faith and Religion fearth, then fuch as should hirve the original and beginning from the Devil. Mr. Doctor faid, it is a common practife of the Papifts to blafphenne the true Servants of God, and I think I have the answer to that book. I would gladly (fayd Mr. VValfingham) have a fight of that answer. And now being dinner time Mr. Doctor sayd he was to dine with Mr. Arch-Deacon, and fo he left me, not intending as it feemed, to have any further conference with me, which made me conceive an hard opinion of Mr. Doctors charity and zeal, who perceiving in what state I was, inclining to Idolatry, Antichrift &c. would feeme fo willing and was to withdraw himfelf : But meeting Mr. Rolfe, he wished me in any wife to expect Doctor Downbarn, which J did, and went home with him to his house in Company of one or two Ministers more.

Search Walf.

When Mr. VValfingham came to Dr. Downham house at Munden he shewed him some of Lucher works, wherin he found many work things then he had noted out of the defence of the Censure, and the Doctor alwayes diverted him from the tryal of the truth and from comparing his notes with the Text. The next day morning an other Minister came to vifit the Doctor, whom he made acquainted with Mr. VValfin ghan's busines, who therepon defined to have some conference with that perplexed foul; and having related to that ancient Minister his doubts, the remedy he applied was to inveigh against the Papists obstinacy, vntrue dealing, Indulgences &c. But not a word to answer Mr. Walfinghams difficulties: who borrowing the answer to the defines of the Confire, took his have of Doctor Downham.

According

Bel. Anat. fol. 164

According to his Oath he perufed both Mr. Belli books which the Arch-Bishop had so much commended. The argument of the first was, to lay open all the bitter speeches and contentions that had passed from time to time between the Socular Priefts, and the Fesuits about their obedience to the Arch-Priests in England, with certain grave and golden advices (as Bell calls them ) and fome excellent and golden Corollaries; which albeit he related with these words of protestation, It shall never be proved that I write any varrath of any man living, God is my witness, that is far from my meaning, yet he performed not his word: for in his third Book pag, 107. he hath this note in the margent, The King of France murthered by the Jefuits, meaning of King Henry 3. And yet he could not but know he wrote an vntruth therin, for all the world knoweth it to be fall, and yet Bell, not only affirmeth it, but frameth alto theron three grave advices, greatly, as he fayd to be mar-1. That the Iefuits are bloud-thirsty Companions. 2. That they are Murderers not only of mean men, but of Bithops, Cardinals, Kings, and Popes. 3. That if any Baron , Earle .. Duke, King, Emperour, or Pope thall crofs them, then fhall they be fure to have such a fig for their restorative Catholik antipalt, as they shall never have need of a Christian preservative postpast; so common and continual, faith he, are their Murders.

The Book being stuffed with such fulfhoods, and sollies, and not treating of any difference or differement in matters of Religion or doctrin, it made little to my purpose (faith Mr. Walfingham) though he read it over. And truly J did mervail with my self how my Lord of Canterbury could suffer such an exceeding railing, and infamatory Book to lye in his study, and much more that he would beltow it upon me, to breed a good spirit in me, and quiet or resolue my conscience in matters of Religion, whereof it did not treat, especially seeing that Mr. VVasson who was the chief dealer, and greatest publisher of those consentions, did heartily repent him there of a his death, consessing that he had greatly without those

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ment by the Juffiguries of forme who were for blinds

passion against them.

Mr. Bell's second Book called a Server of Popery , Mr. Welfingham pervied, because he had promised, and took netics of fome corruptions he had found therin of S. Chryfolius, the Conneil of Nice, St. Aufin , St. Gregory &c. with a role lution to thew them to my Lord of Canterbury, who did so much effects the Author, and estall the Book. He read also a third book of Mr. Bell's , called the downfall of popery, wherin he found also many fallifications to maintain proteflancy, and against popes : wherof one was this. Assening Arab-bishop of Florence offirmeth ( faith Mr. Bell ( pag. 40. ) That Pope Martin the fifth diffenfed with ine, who had contracted and confirmmeted matrimony with his own natural and full fife of the fame Father and Mother, citing these words of Antonina Amonin 2. in Latin , com quadars ejus Germana , which he englished as part. all. t you have heard, his own natural and full fifter dec. cutting of 6.11. half the fearence that enfued, and confuted his fallification, quam cognocurat fornicarit, suborn he had bushen in fornication: to as the fentence in Amount is , that Pope Martyn the 2. vpon a great fuit and long deliberation, did dispence with one that had married with the fifter of her, whom he had known in fornication, that is to fay , with his concubines fifter; which diffensation (faith Anomina) was hardly granted and one cheif reason of the grant was (faith he) for that the parties could not be separated without great scandal, nor were fit to enter into Religion.

Now as to Mr. Cherit answer or reply to the defence Search page of the Cenfure, which Doctor Doughou had less voto me, 77-I found therin as fatisfaction; for I faw in effect ( faith Mr. Walfe: Walfingbam ) nothing but a colorick Investive against the Au- Ibam found ther of the defence, relling him first and facing him down the state the cause why there was no publick disputation, was in answer of him and his sellower, as being atraids to come so that tryst the defence Which hind of enforce pointented me nos, for that I expected of the Cen-

Do Jing

he would have layd, that diffutation should be procured, and that be and all the rest of our Clergy would soyn in that fuit to ber Matelly that then was Secondly, to all the ways fee down by the defence for trying of a Catholick and heretical spirit, he sayd only that he and his would be tryed by Scriptures; wheres the Controversies would be about the sense and Interpretation of Scripture, admin to brout var en ment want of nor wi

her Thirdly, to that of Lusher, Zinnelius, Calvin, Beza, their lives and doctrines, which principaly I defired to fee discussed, he feemed to me to answer scarce any thing to the purpose, but ran into a great exclamation of populh flanderers, and against the absurdities of Indulgences &c. which were not now in queftion : he ought to have examined the place out of Luther's own writings about himself and others, both for life and do-Arin: but this was not don, only in general he would feem to excuse matters , or rather to divert the reader from attention vato them with this florish of words. As for Beremarius ( Mich Chark) Huls , Wieleff , Luther, &c. we measure them Search pag. according to those times wherin the Lord stirred them vp, and according to that measure of grace and light he bestowed vpon them, and whatfoever were their Imperfections, therin we do not justifie them, but give God the praise of his work, and leave them to their place as men; yet we may and will thus far defend them against that doggish , tooth of yours, that in the principal points of faith, wherupon dependeth falvation, they were found with Athanain fine, and all other holy men of God. These words I say, may be is well applyed ( as an Apology ) to Turks , Icwes 9 and all hereticles yes to Luber, Calvin, Bera, Cranner, for Turks , Tewes and all hereticks agree with Catholicks and Athensfin in some points of faith; though in their imperfections (as biasphemies, Industine, Turcilme, herefy &c.) They do not agree with Athansfine, and therin we do not justifie them. Were not this a good excuse thought I with my felf & And is it not a goodly Church that admis of Such compa-

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niens .

when he fayd in the principal points of faith wherhood deponds, deth favorious, I could not rell; feeing he giveth no certain rule to know them. And befides I confidered that Lusber and all Lusber and do affirm in their Book; even to this day, that we protestants of England are dammed hereticks, for denying the real presented And on the contrary side we say that they are good protestants, and help men, and our Brethem; though they bold the real presence, which we demy, and condemn for Idolatry. To all the rest of my difficulties J found in effect no substantial answer at all.

# Mr. VVallingbams last appearance before my Lord of Canterbury and his Doctors.

He prefixed time of my appearance drawing neer, I repaired to London , and vpon the last day of Easter term I went to Lamberh to present my felf to my Lord, who was not yet come from Westminster, though in his absence there sate, as I understood, divers Doctors, and Prelats about matters of Religion in his house at Lamberb. At length my Lord came home, and a great train with him, coming out of his garden he cast his eye vpon me, and prefently faid vnto me with a friendly countenance, and fomewhat a low voice; now Mr. VValforgham bow do you, are you fatisfied ? To whom I answered , no truly my Lord , I am not yet fatisfied, wherunto he replyed nothing, but went and fate down at his table in the parlor, together with his Doctors and Prelats about him , whither after a little time, I was called, and then my Lord began to explain my case vnto them, how I defired to be fatished in matters of fact conteined in the defence, what paines his Lordship had taken with me, and others at his appointment, and finally that he had delivered vnto me two books of Mr. Bell's, written against the Papilts, to fatistic me withall; and then he called me closs vito him Hhh ba

e the cables and, and saled me vary feriously whather I had read them, and what I thought of them

To this I answered that I had read them over with dillconce, and that my Judgment was that the Anther source gel-Bell , but his found like as of a branen Candlefick, which I fayd in respect of the many golden advices, inferences, Corollaries, and the golden fentences, which he mentioned fo often in his books; but that his found was no better then of brafs, exceeding to the Apolite's similitude, for that be feared not only to have no charity in his writings, but mither truth nor fincerity in

is Allegations.

The Arch-bishop hearing me call him a golden Bell in the first part of my answer, seemed much contented, faying, that is well , but hearing the fecond , demanded ? why fo? And Doctor Barlow Dean of Chefter (afterwards Bishop of Lincoln ) looking back your me with more displeasure, as it feemed, then the reft, fayd, why, what fay you to Mr. Bell? and all the other Doctors in like manner cast their eyes voon me. But I gave the reason before mentioned. And then my Lord answering, and willing me to flew wherin I had made that observation, I layd forth upon the table before them the two books that I had perufed, turning to the places of Sr. Chrys fofore , So. Augustia, and other Fathers, which I pretended to. have bin wherely alledged by him, prefuppoling that my Lord would prefently have commanded the faid Fathers works to have bin brought forth out of his fludy, and the places quoted to be examined in all their prefence : but so fuch matter enfued a for my Lord having flightly looked over the places. in Bell, as he cireth them, he layed there down again, and the withflanding Doctors took them up to perule, in which mean fpace has Lership began to talk somewhat privatly and mildly with were in their mie concerning things objected by the defence of the Confine against Lucker &cc.

My Lord began to talk with Doctor Berlow, who this while with the gest was looking on Bell's Banks , and began

How the Arch-bishop of Canterbu-Ty and bis Affembly of Divines would not confert Dean Walfin. gham's notes of Bell's cor . suptions with the Fathers the books prefence, or inthe next goomst.

to freak-formwhat concerning them, feeming to maintain fomewhat a good opinion of Bell's fidelity, which yet appeared not to be great with my Lord himself, as by some conjectures I gathered. But none of them, as I faid, fo much as once offered to call for the Fathers works themselves, to examin the places, which was my defire. But after fome few words to and fro among themselves, my Lord commanded me to stand a fide whilft they talked.

Wherupon I retired my felf by litle and litle down to the lower end of the parlour, that they might confer more freely; they talked together of this and other matters; and after some litle time &c. my Lord began to speak with a high and angry voyce, concerning me, and my affaires; and looking toward me complained of my importunity and obilinaey, and fayd to the Doctors , that he would fend me to prifon , and therupon calling for his purfuivant , or apparitor, ( which prefently appeared ) faid, let a missions be made to

fend him to the Chink de.

But then came vnto me from the other fide of the parlour the Knight of the Corner mentioned before, who out of Pality thew of great compatition and extraordinary friendship, began with divers temporal reasons to persuade me not to meddle further in these matters, but accommodat my felf to my Lord's will, and I should find his Grace a good Lord vnto me, and ready to perform as occasion should be offered &cc. After a litle time they role from the table, and standing on foot, my Lord shewed himself much displeased, talked again of me and of my butines , threatning to fend me to prilon ; but after that again he retired himlelf into awindow together with Dodor, Barlow, who having conferred forme litle space together, my Lord called me vnto him , and infinuating vnto me that the fayd Doller had intreated for fome favor towards maskyd, well, Mb. VVallingham, I am content you shall confers these places with Doctor Barlow, who will take fome paines with you to refolve you; and then turning rate Mr. Dector, he

fayd vnto him , you can show him ( Mr. Deane ) Chryfofton both in greek and Latin, ( and so might his Grace also , but durft not ) willing me to repaire vitto him for conference; and dismissed me, with saying only that I should return vinto him in the end of the next term; and indeed his difmission was fuch, and with fuch countenance and speech, as it seemed to me he could not well determin what to do with me, being weary of me, and of my fuite, and that he would have bin content to be handformy rid of me.

Upon the next day J repaired to VVestminster to Mr. Docor Barlow, who after evenlong went vp with me to his study, and there ar my request opened first one of St. Austin's Tomes, wherin the Book de bono vidnitatis is contained, and there fought for the place before named, cyted by Mr. Bell, and falling vpon the words alledged by him, read them, and would have seemed to defend them, as there they lye. But when I pressed him to have him go forward, and to read the words enfuing, which do explicat St. Auftin's meaning, and wholy overthrow Mr. Bell's purpose, he was vnwilling at that time to pass any further, especially his man coming to tell him that it was now supper time : and so with courteous words, he difmissed me, saying nothwithstanding that if at any other time I should come vnto him, he would be glad to frend an houre, and take and fome further paines with me. But I thought with my felf, to what end should I come vnto him, and trouble both him and my felf, as I had don many others in the same cause before : for that I seemed to perceive now how little they were able or willing to give me that fatisfaction in these points, which I demanded about my doubts, and scruples; and with this I departed from him, not meaning to return again for the prefent, but to take fome other course as afterwards I did: which was, to examin books on both fides for finding out truth or falfity, beginning first with

the writings of the protestants, and afterward of Catholicks.

This is the substance of the historical part of Mr. VVal. fing ham's

fingban's fearch into Religion. In the progress of his book he fets down those frauds, and willfull corruptions which he found in peruling the works of Latber, Calvin, fewell, Fox, Barlow, VVilles, Chark, Fulk, Haltings and other protestant writers : and acknowledgeth the truth and fincerity which he met with, in the Catholicks; wherupon he refolved to resounce protestancy, and the conveniencies that therby he might expect, preferring the good of his foul, which he believed could not be faved out of the Roman Catholick Church, before all temporal respects. To satisfy his friends, and the world, in this resolution, he published the foresaid Treatife, and became a Catholick Prieft, and by his good example and paines taken in this Kingdom, converted many of his seduced Countreymen. He lived to be of very great age, dying but few years fince, bidding always those with whom he conversed, not to credit, or trust any of the protestant Clergy in matters of Religion, how ever so sincere they may feem to be in other affaires and naiting of the ve baffeigen to befreier ad

# SVBSECT. III.

## Reflexions upon Mr. VV alfingham's relation.

He first Reflexion is. How education, and a persuasion of the truth grounded therupon, can not be safely or prudently relyed vpon in matters of that one only saith, without which it is impossible to please God, and be saved; especially when we acknowledge the fallibility of our Church, and have reasons to suspect our Clergys sincerity. The protestant Church of England doth acknowledge it's own fallibility, and that Clergys interest and intrigues in vpholding a Religion wherby alone they may live above the meanants of their parentage, and patrimony, together with our Catholick continual exceptions and proofs against it's novelty, and

and libertinism, and the publick offers of learned differences fed, and confcientious perfors to demonstrat how much lay-Protestants are abused by their Clergy, and mistaken in their funcied Scripture and reformed Doctrin (in case the state will give way to a faire tryal) doth leave no room for the illiterat layties ordinary excuses to wit, that they are not obliged to fludy Controversies, or read the Pathers; so much is not exacted of them, they are bound notwithstanding to examin (every one according to his capacity ) which of the two Clergys', Protestant or Catholick, do corrupt and falfify Scripture, the Pathers and Councells ; or if that diligence be not compatible with the meanes, and condition of many of them, no more is required of fuch, then to observe which of both partyes and Clergyes hinders, or is most backward in coming to a publick tryal therof, this (being but matter of fact, discernable by the eye, without Metaphysical speculation, or historical erudition) can not in conscience be rejected or neglected by any Christian, learned or valearned. Though Mr. VValfingham was a protestant Divine, yet he never had read any Catholick Books, and by confequence was ( before he lighted vpon the defence of the Censure ) as ignorant in our Tenets as any lay-protestant, and as avers from reading our Controversies: yet being a conscientious, and judicious person, he thought himself bound under pain of damnation, to examin whether what that Book faid of Protestants, was true : Particularly when he reflected upon their putting of, and declining all publick disputations concerning Religion , and their perfecuting fuch as offered to dispute

a. Reflexion. How eafily a company or Corporation of necessitions and mean persons do conspire and concurr in a beneficial fraud; and how difficult it is to make them confess a fault, in the maintenance wherof their fortunes are concerned, and by consequence how accompasse the protestant layer is to God, for not maintrusting and examining the stant

and fincerity of their own Clergy, being so indigent and so interessed persons, and so considently charged and so frequently caught with falfhoods? what fraud can be more visible then to make men believe that so infamous and dissolute perfons as Luther, Zuinglius, Calvin, Cranmer and Beza, &c. were Saints, fent by God to restore his Church vnto it's primitive doctrin, and spirit ? or that they, and all protestants do agree in all matters of faith, against Papists. Their dissentions, vices, and wickedness are so manifest, that they can not be denyed without impudency, and without giving the lye to the whole world, and contradicting their own writings. And yet the Arch-bishop of Canterbury and his Junta of Divines, would face down Mr. Walfingham, that there was no fuch matter; and because the poore man humbly petitiqned to have the matter decided, by comparing their own books ( which were in the next roome ) with his notes, he was cenfured and called a foolish bold Knave, impudent fellow, faucy Companion &c. and threatned with prison and pillary. And for that they durst not betray the weakness of their cau'e by fo publick and violent proceedings against a known protestant, who defired to continue one of themselves, if protestancy did not prove to be a mistake of Christianity, the Arch-bishop ( to be shut of him ) fent him to the Commissary of St. Albans to be refolved, forfooth, whether Luther acknowledged in his Books that he began the protestant Reformation, and impugned the Mass, adoration of the Sacrament, Invocation of Saints &c. moved therunto by the devill's arguments, in a real conference between himself and fathan; as if this passage and others of Luther's and Calvin's works were not to be found in London, or in his Graces Library at Lambeth, as well as at St. Albans? And after that by his own importunity Mr. Walfingham had obtained of Doctor Covell to shew him Subject, 2. Luther's book wherin he acknowledged this conference and num. 19. conviction of the Devill's arguments, that the Doctor should interrupt him, and divert the whole discourse with a such,

you fee I have this book and many fuch like.

3. Reflexion. By what particular indirect means, cavills, and Calumnies, the Arch-bishop himself endeavored to maintain the protestant Religion, and discredit the Catholick, delivering to Mr. Walsingham Mr. Bell's libell against the Iesuits, as an invincible fortress against the Roman saith; and his other book sull of corruptions and falsifications, as a very sincere and solid piece; which falsifications being shewed to them all sitting in their Junta, and Iudgment about that affaire, the Arch-bishop durst not send into his study for the Fathers works that were affirmed by Mr. Walsingham to have bin corrupted by Bell and Calvin, &c. His Lordship's confessed practife also of burning Catholick Books argues the weaknes of the protestant cause, and proves how much they are afraid their own sales dealing, and the impiety of their principles

should be discovered.

4. Reflexion. That Mr. Walfingbam's case hath bin and is revived and practifed now every day, when any confcientious protestant begins to doubt of the safety and sincerity of his Religion. The protestant Clergy tells him that he is in a fure way of falvation, and yet this affertion is against one of their articles of faith, to wit, that which acknowledgeth their Church is fallible in proposing Christ's doctrin and the true sense of Scripture, and by consequence, (for all they know) themselves may be in damnable errors. Then they tell him the Papists are Idolaters, worship Anti-Christ, &c. that our Books of Controversyes are full of lyes, and fables; and to make good these their impostures, they not only corrupt our Authors, but transfate into English all infamous libells, though they treat not of controversies, as the Jansenists Letters, Palafox his relations: and for the renegat Fr. Paulo his history of the Councell of Trens, they fwear it is the most exact and sincere work of this age, wheras Cardinal Palavicino, in his answer to the fame, and in the very beginning, hath fet down 300. of Fr: Paulo's vntruths in matter of fact, to palpable, that they

See in the epistle dedicatory to the King edit.

Subfect, 2.

mu. 40.

Rem inexcufable in him, and render others guilty of vnpardonable rashness, and obstinacy, who credit so mistaken or malicious an Author, and preferr his bare word before the vnanimous Testimony of all Christendom, that hath accepted the definitions of the Councell as Catholick truths; which they would never have don, had they bin fuch as Fr: Paulo describes. Is it likely that the Bishops, Embassadors, and Prelats, of fo different nations, and subjects to Princes of so contrary Interests, who were present at the Councill, and recommended to their flocks, and friends the decrees of Trent as facred, would confpire to cheat and damne their Souveraigns, relations, and neighbors? Or that they knew not better how matters went in the Councill, or were not more impartial in relating them, then one Apostata Friar, or those perfons from whom he pretends to have received his papers and intelligence? with such pittifull frauds and fashoods are many poor protestant soules deluded, and seduced into eternal damnation; which they deserve for believing their own Clergy without any further examination of the scruples and doubts which common fense and natural reason doth raise in every one of them that converseth with Roman Catholicks, or obferveth the incoherency and inconstancy of protestancy, together with it's fingularity and pride of Spirit, contemning the primitive true fense of Scripture declared by vniversal Tradition, and the vnanimous confent of all orthodox Fathers and Councills. Perditio tua ex te Ffrael.

5. Reflexion. One of my Lord of Canterburyes reasons to Mr. Walsingham against crediting the Popish book was, do you not know when two men go to law together, one will speak the worst he can by the other? And though this ought not to be practised in law suites, much less in controversies of Religion, yet seeing my Lord would have protestants read our books with that prejudice, reason doth dictat that theirs ought not to be read without caution; especially Seeing every protestant Reader makes himself supreme Judge of Controversies of Re-

ligion, and no Judge ought to give sentence before both sides be heard. Suppose therfore that the protestant and Catholick Clergy are engaged not only in a dispute of Religion, but in a fuit of Law, to wit, whether the revenues of the Church of the three Kingdoms belong of right rather to the prefent possessions, then to the ancient proprietors? neither party ( fay you ) ought to be Iudge in his own cause, who then must decide the business? The Layty; Content, let my Lord Chancellor of England ( notwithstanding his known Inclination to favor and promote protestancy ) be named head of a Committee, for examining, and deciding the question. Let it be tryed in publik Court, which of the two parties are guilty of counterfeiting evidences ? that is , of changing the ancient letter and fense of Scripture, and of corrupting and falfifying the Catholick Fathers and Councells. It is but matter of fact, and may be foon refolved. We have given our charge against our Adversaries long fince, in our printed Books, and in this do renew the same. Let the Court command them to put in their answer.

And because the Protestant Clergy hath alwayes endeavored to make vs odious and obnoxious to the state, as vnnatural fubjects and ill patriots, and will strive now to perfuade the world that our zeale in manifesting their frauds and falsifications, proceeds not from a defire of manifesting the truth, but from coverousness of possessing their lands, we doubt not but that in case reason and equity appeareth to be on the Catholick fide, the Catholick Clergy will refign vnto his Majesty all their claim and right to the Church livings of the three Kingdoms, to be freely disposed of in pious and publik vses, as he and his Parliament will think most fit for the honor of God, and defence of this Monarchy against forrein enemies, and feditious subjects. Wherin we do no more then duty, and our Brethren did in the like occasion in Q. Maries reign. And as our offer can have no design but duty, so this Tryal can not be against conscience, and may

prove

prove to be of great consequence, both for the salvation of foules, and fatisfaction of his Majestyes subjects. It can not be against the tenderness of Protestant consciences, because Roman Catholicks ( who pretend to a greater certainty of doctrin, as believing the Roman Catholick Church to be infallible) have admitted of fuch a tryal in France an. 1600. in presence of the King, (then a Catholick) the princes, and of all the Court; and hath bin translated into English in the third part of the 3. Conversions. In hopes that Protestants may be moved by fuch an example, and follow the same Method, I will fet down the summe of the Tryal.

### SVBSECT. IV.

A brief relation of a Tryal beld in France about Religion, wherof the Lord Chancellor of France was Moderator.

N the year 1600, there came forth a book in Paris vnder the name of Monsieur de Plessis, a Hugonor, and Governor of Samur, against the Mass; which book making great shew ( as the fashion is ) of abundance and oftentation of Fathers, Councells, Doctors, and stories for his purpose, great admiration feemed to be conceived therof, and the Protestants every where began to tryumph of so famous a work, ( Iust as our prelatiks have don of late, when Doctor Ieremy Taylor's Dissualive from Popery was published in Ireland, printed and reprinted in England) wherupon divers Catholick learned men took occasion to examin the sayd book, of Pless, ( as others have don lately with Doctor Taylors Diffuafive ) and finding many most egregious deceits, shifts, and falsifications therin, Duceus Burdivers books were written against it, and one in particular by

French Issuit, discovering at least a thousand falshoods of his part. And the Bishop of Eureux (afterwards Cardinal Peron) Protested vpon his honor in the pulpit, that he could show more then soo. Falsifications in the Book for his part.

Hereupon the Duke of Bouillon, Monsieur Rosny, Mr. Digiers and other Protestant Lords, began to call for a tryal of the truth, for that it feemed to touch all their ponors, as well as that of their Protestant Religion. It were to be wish'd that some of our English Protestant Nobility and Gentry did imitat the French Hugonots, rather in this example of the fense they shewed both of honor and conscience, then in the fashion of their cloaths, cringies and congies. The English Protestants have more reason to vindicat Doctor Taylor's Dif-· suasive from the aspersions of frauds, and falsifications layd to that Bishop's charge, then the french Hugonots, had to vindicat de Plessis his Book, which was but the work of a Layman, or at least not fet out by order of the Hugonot Clergy, as Bilhop Taylor's Diffuafive was refolved upon, and published by order of the Protestant prelatik Convocation of Ireland, and both the book, and Taylor the Author, or Amanuensis, fo much applauded in England, that the Diffualive hath often bin printed at London, and the Diffuader's picture ( in his Canonical habit ) placed in the beginning of his book, with a stern and severe countenance, as if he were sharply reprehending St. Ignatius and his learned Jesuits, for cheating and felling of foules; of which crime they are accused with Mottos fet vnder and over their pictures, after Taylor's preface. If you add to this infulting dress the impudent drift of the book, which is to diffuade all the Irifh, and English Catholicks from popery, you will find that the credit and Religion of prelatik Protestants is more deeply engaged in maintaining the truth of Bishop Taylor's cause, then the French Hugonots in vindicating Monfieur de Plessis, and defending his book against the Mass. But to our story.

Though Plefis had challenged Peron to prove the falfifi-

cations that Peron had layd to his charge, yet when he faw that Peron accepted of the challenge, Plessis began to shrink and feek delayes, but by the King's express command both parties appeared before his Majesty at Fontainbleau, where Plessis came with five or Six Ministers on his side, to which fort of people, it feems, he gave too much credit, and vpon their word, took all his arguments, as appeareth by the words of Peron. After that Peron had offered to shew 500. enormous and open falfifications in his only book of the Mass, he ad-, deth; and moreover, I fay, if that after this our conference , ended, he will take vpon him for his part to choose amongst , all his citations of his Book or Books, any fuch authori-, ties as he thinketh most sure against vs, I do bind my felf , for conclusion of all , to refute the whole choice , and to , shew that neither in his fayd Book against the Mass, nor , in his Treatife of the Church, nor in his Common-wealth of Traditions, is there to be found fo much as any one place among them all, which is not either falfly cited, or , impertinent to the matter, or vnprofitably alledged &c. neither do I hereby pretend to blame him for any other , thing, then that he hath bin over credulous in believing , the fals relations and Collections of others that have endea-, vored to abuse the industry and authority of his pen.

This disputation (faith Peron in his answer to Plessian Challenge) shall not be like to others in former times, wherein were examined matters of doctrin, and the truth therof, &cc. In examination wherof the shifts and sleights of the Disputers, and other disguising of the matters, might make the truth vncertain to the hearers. But all Questions in this disputation shall only be questions of fact, whether places be truly alledged or no? for tryal wherof it shall only be needfull to bring eyes for Judges to behold whether the citations which we do accuse of salshood, be so indeed in the Authors as Plessian hath alledged in his Book: And yet of the overthrow of these so many Falsiscations gathered together, en-

Apply this to Bp. Taylors Diffuafi-De, Wberof himselfe Cayes in his preface be was but the Amanuenfis, all the Protestant Church of Ireland in a Tolemn con: vocation ha. ring layd their heads together for composing fo (ubstantial and convincing a peece.

fueth the overthrow and dishonor of the cause which is defended by such weapons. And consequently we are much bound to the holy providence of of Almighty God, that he hath permitted in this last affault of Hereticks, the Ministers of France, to have layd all the heads of their fals Impostures and deceitfull dealings vpon one Body, to the end they may be all cut off at one blow: and that the simple people by them abused, seeing discovered the false and variathfull dealings of those vpon whose sidelity they grounded their faith, may forsake them hereafter, and return to that faith which is the pillar and sure ground of all truth. This is an excellent Method, and Peron's words may be very well applied to B. Taylor's Dissuasive from Popery. But to our relation.

The Iudges of the conference were befides the Chancellor of France, who was Moderator, the prefident de Ton, a neere Kinsman to Plessis, Monsseur Pithen, his great friend, and Monsseur le Feure Master of the Prince of Conde, all Catholicks. On the other side for the Protestants were named the president Calignon Chancellor of Navarre, and Monsseur de Fresne Conaye president, and Monsseur Causabon Reader to his Majesty in Paris, all earnest and learned Protestants.

The day before the tryal, Peron, to deale more plainly and like a friend, sent vnto Plessis 60. places taken out of his book, vpon which he meant to press him, and as his words are to begin the play, of which 60. Plessis choose out 19. that feemed to him most desensible. But the next day the tryal being begun; after Peron had declared there were soure thousand places salssified in Plessis his Book, only 9. of the 19. could be examined, though they sate 6. houres, and all sudged against Plessis by common consent; wherupon Plessis sell lick that night, vomiting blood &c. and could be never got to proceed in the tryal, and went from Paris to Samur without taking leave of the King, or seeing the Lord Chancellor. This proof of wilfull Falssiscations (wherby alone it seems protestancy can be maintained every where els as well as in England) occasioned

occasioned the conversion of very many in France, as the King's Lieutenant in Limoge, and his wife, with divers of the nobility, and no few Ministers, wherof one was Tirius a Scotchman, master of a Colledge in Nifmes; and an other who was Nephew to John Calvin.

#### The Coppy of a letter written by a person of quality about this conference.

IR. Heere hath bin some foure dayes past a great Conference at Fontainbleau between Monsieur Peron Bishop of Eureux, and Monsieur Plessis Mornay Governor of Samur. The King with many Princes were present, and Judges . chosen and appointed for both parties. In the end Plessis Mormay was vtterly disproved and confounded by a general confent of both fides, and shamed; in so much as the King rose vp from his place, and swore Venere Gry he had heard and feen enough of Plessis falsities, and that by Act of Parliament he would cause his books to be burned, faying that himself had all his youth time bin abused and carried away with their corruptions &c.

The Hugonots are struck more dead with this accident then if they had lost a battle of 40. thousand men, and Plesfis Morney himself is faln fick vpon it, vomits blood, and

looks like himself &c. Paris 10. May. 1600.

## King Henry 4. letter to the Duke of Espernon Dpon the same subject.

Y friend. The Diocess of Eureux hath overcom Semur; and the fweet manner of proceeding that hath bin vsed, hath taken away all occasion to say that any force hath bin vsed beside the only force of truth. The Bearer Bearer hereof was present at the combat, who will inform you what mervailes I have don therin. Certainly it is one of the greatest blows that hath bin given for the Church of God this long time for the manifestation of this error. By this means we shall reduce more in one year of them that are separated from the Church, then by any other way in fifty years. There were a large discourse to be made of each their actions, but the same were too long to write. The Bearer will tell you the manner which I would have all my servants to observe for reaping fruit of this holy work. Good night my friend. And for that I know what pleasure you will take hereof you are the only man to whom I have written it. This 5, of May 1600.

HENRY

# The Authors falfified and the sentence given-

He nine places or Authors corrupted by Pleffis and his-Ministers, were Scorns about the real presence; Durandus against Transubstantiation; St. Chrysoftom against prayer to Saints, twice. St. Hierome against prayer to Saints. St. Cyril against worthiping the holy Cross. The Code or Imperial laws to the same purpose. So Bernard against honoring. our B. Lady. Theodoret against worshiping of Images. The particulars wherof, may be feen in the printed Acts of this Conference, and in the three Conversions part 3. translated into English. But to satisfie the curiosity of many, J will copy the abridgment of the Judges sentence, which was delivered immediatly after Conference by the Secretaries to divers persons of quality. Vpon the first two places of Scotus and Durandus. the fentence was , that Monsieur Ploss had taken the objection for the resolution. Vpon the places of St. Chrysoftom, That be had left out that which be should have put in. Vpon the fifth place

of St. Hierom, That he might to have alledged the passage entire as it was in the Author; vpon the fixt place of St. Cyril, that the passage askedged out of St. Cyril was not to be found in him. The seventh place out of the Emperors Theodorus and Valens, That Plessis had alledged traly Crimitus, but that Crimitus was abused. Vpon the eight place out of St. Bernard, That it had him well Plessis had cited the place distinctly as it lay in the Author, with out cutting of any thing in the midst. And finally vpon the ninth place out of Theodorer against Images, That the passage alledged was not so be understood of Images, but of Idols; and that this appeared by the words which Plessis had omitted in his allegation. Let this suffice for French fallistications, let vs return to the English, wherof there is such abundance, and so great variety, that I can hardly resolve which to six vpon.

## SECT. VIII.

Protestant falsifications to persuade that the Roman Catholick dostrin is inconsistent with the Soberaignty and safety of Kings, and with civil Society between Catholicks and Protestants.



He Protestant Clergy seeing their frauds and falsifications of Scripture, Fathers, and Councells cleerly discouered, and that after Queen Elizabeths death they had no reason to make Catholik Religion odious to the line of the Stewards (our Tenets savoring their right against the deceased Queen, and other Pro-

testants pretences) resolved upon an other way to secure their Church-livings against the title and claim of the Roman Clergy; which was, to maintain in their Books, that it is impossible for a Papist to be a good Subject, because (say Protestants)

testants ) it is a principle among them , that in some cases the Pope may depose a King : So that now the Protestant preachers are become shrewd Polititians, and defend their doctrin and revenues by reasons of state. One of the chief of these Ghurch-Politicians was Thomas Morton, late Bishop of Duresme, more famous for his wicked impostures, then for his many volumes. He began with a Treatife of Rebellion and Equivocation, which having bin answered, and restored vpon himfelf and his Protestants in the begining of K. Fames his reign; and his wilfull falshoods layd open to the world, he fet forth a pamphlet, which he called a preamble of his (promifed, but never performed ) Reply; and in that Preamble omits almost all the material accusations and objections of his adversary R. Persons : and to such few as himself had attempted to answer, he added new lyes and impostures, or layd the fault of his own former falfifications, voon his Brethren, who joyned with him in the work, as euery one may fee in F. Persons Quiet and Sober Reckning with Mr. Morton, out of which we will borrow fome few examples.

# Bisbop Morton's fallifications about the lanfulness of Killing a Tyrant.

Persons sober . reck. pag. 318.

Nother like trick-he playeth vs (faith Persons) abufing a place of Doctor Boucher the French man, de Justa abdicatione & c. therby to make all Catholicks Odious, as allowing his doctrin. He cites Bouchers words thus. Triannum occidere bonessum est, quod cuivis impune facere permittitur, quod ex communi consensu dico. And then he Englisheth the same thus; any man may lawfully murther a Tyrant, which I defend by common consens. But he that shall read the place in the Author himself, shall find that he holdeth the very contrary, to wit, that a privat man may not kill a Tyrant that is not first sudged and declared to be a publick enemy by the Commonwealth

wealth. And he proveth the same at large out of Scripture. and by the Decree of the Councell of Constance. But the words which I fay by common confens , are added by Morton, and not to be found in the Author. Morton excuseth his fraud and folly by faying the like are in other Chapters as Mirum effe in affirmando consensum, which words are of other matters, and spoken upon other occasions, and not annexed to the former fentence of Doctor Boucher.

Bp. Morton's Falfification of Catbolicks against the Soveraignty of Princes; and bow be excufeth himself with saying he received it from the Archbisbop of Canterbury ..

Ishop Morton in his Book of Discovery pag. 8. fet down this fals proposition; That all Catholick Priests did profess a prerogative of the people over Princes; for proof therof he citeth this polition of Mr. Remolds in the place aforefayd, Reynold de Rex bumana creatura eft, quia ab bominibis confitura: and englis- justa Reip. heth it in this manner, A. King is but a creature of man's creation, where you fee first, that in the Translation he addeth. but, and man's creation of himself, for that the latin hath no fuch adversarive clause as but, nor creation, but rather the word constitution. Secondly, these words are not the words of Mr. Reynolds, but only cited by him out of S. Peter. And thirdly they are alledged here by Morton to a quite contrary sense from the whole drift, discourse, and meaning of the Author, which was to extoll and magnifie the authority of Princes, as descending from God, and not to debase the same. For proof hereof whofoever will look vpon the book, and place it felf before mentioned, shall find that Mr. Reynolds purpose therin is, to prove that albeit earthly principality be called by the Apostle bumana Creatura, yet that it is originally from God, and by his commandement to be obeyed.

auctoritate

#### Morton's Anfwer.

Pag. 100.

His allegation is of all which yet J have found most obnoxious, and liable vato taxation; which (God knoweth that J lye not) f received from suggestion, as the Author thereof R. C. can witnes. For at that time I had not that Rosew, alias Reynolds; neither by that present importunity of occasions could J seek after him, which I confess, is greatly exorbitant, for I received it as a testimony debasing the authority of Kings: so the. When J was advertised (saith Persons) that R. C. did ignify Ric. Cam. I was driven into a far greater mervaile, how

fignify Ric. Came. I was driven into a far greater mervaile, how Mr. Morton could be permitted to publish such a matter (the thing having to pass the view of R. C. his officers) and how he could presume to have more care of his own credit, then

of the others that is head and Cheiftain.

Catholick doEtrin by the this calumny to Morton, it's probable he did not English it national Syfor him, but left that labour to himself. The truth is, the nod of the Arch-Bishop, and Morton, and all the Protestant Clergy were resolved to make Catholicks, and their Religion odious by any means whatsoever; and finding they could not do it with some Eccles lions Sterl, per an. for themselves and their Children, to estimate the string of the string about two Milsions Eccles

fect it by falshood.

And to the fame intent and purpose did their whole prelatik Synod held at London 1603. (Can. 30.) contrive and confoire in a notable cosenage, trumpery, and calumny against the Roman Catholik doctrin; when giving the reason (to satissie puritans) why they retain the vse of the sign of the Cross in Baptism? they sayd they do it, because the same hath bin ever accompanied (among the prelatick Protestants) with sufficient cautions and exceptions against all popish error and supersition; and forsooth, that the world may understand from what Popish error they have freed the same, they signify, that

Animposture continued as gainft the Catholick do-Etrin by the mod of the Church of England, fee inf. See constitu. sions Eccle fiaft. printed at London by Barker an 1604. Can, 10. The Whole Con bocation of the Protestant Clergy con: victed of fals dealing as

ainft Catho.

icks.

the Church of England fince the abolishing of popery, have , ever held and taught, that the fign of the Crofs vied in s baptism, is no part of the substance of that Sacrament, and , that the infant baptifed is by virtue of baptifm ( before it be signed with the sign of the Cross ) received into the » Congregation of Christ's Flock, as a perfect member therof, and not by any power ascribed to the sign of the Cross &c. , Wherupon they conclude , that the vie of the fign of the Cross in Bapeism, being thus purged from all popish superstition, and error, and reduced in the Church of England to the primary infliturion of it &cc. is to be reverently resound and vied. Thus teach they in their foresaid Smed. And yet it can not be shewed as much as in one particular Roman Catholick Doctor or Author, that the fign of the Cross is an effential or substantial part of Baptism . Witnes K. James , ( nay the Bishops chemselves that make this their imposture the ground of a ference page Canon of their Church ) who in the Conference of Hampson 37. Thurdy Court fayd, that he understood by the Bilhops, yea and printed an found it himself to be true, that the papils themselves did never 1604. afcribe any power or spiritual grace to the fign of the Cross in Baptifm. Is it possible that lay people can be so ignorantly devout, and dull, as to let a Clergy enjoy millions of revemue upon fuch notorioufly fals, and forged evidences?

me of the Co-

### The protestant Falsification to persuade that the Canon law doth warrant deposition of Kings by the Pope.

After Morton in his discovery page 34 hath these words. Extrarage Except (faith the Romish pretence) there were a way commun of deposing Apostata Princes, God had not provided de Major. fufficiently for his Church. And for this he citeth the Con man fanfitution extravagant of Pope Bonifacius, and fainh, this objectionis Blam.

in your extravagants, and so it may be called, because it rangeth extra, that is without the bounds of God's ordinance. &c.

Heere first this sentence is not in the Popes extravagant at all, but only in a certain addition to the ordinary Gloss, or Commentary of John Picard; which addition was made by Petrus Bertrandus a late writer. Secondly, this Commentary faves nothing of deposing Apostata princes, but only affirming the foresaid opinion of Canonists to be true, that Christ was Lord absolutely in his life overall, not only in spiritual authority, but in temporal also, he inferreth therby, Christ should not have sufficiently provided for the Government of his Church and Kingdom vpon earth, nifi ronicum post se talem Vicarium reliquisset, qui hec omnia posset, except he had left some fuch one Vicar after him as should be able to perform al thefe things, according as necessity shall require; which later clause Mr. Morron cut of , as he added the other about Apostan Princes.

Bishop Morton in his preamble pag. 110. doth answer thus. For citing the extravagant of the Pope, an ingenious reader , would have vnderstood a figure called Smeedoche, where the , part is put for the whole, as when we fay , this man thall , not come vnder my roof, meaning by roof which is but , a part of my house, the whole house it felf : so here by , extravagants might have bin meant the whole body of their ... Constitutions, which contain both extravagants and Glosin fes. de. to the to what is near that the

This is the first part of his answer, that we must vnderstand him by a figure, pars pro toto, as if a man should say in divinity, the Scripture hath this or that, because Tyndales Gloffes, or some Commentaries, or annotations vpon it have. But indeed here is no Syneedoche, but only the figure of plain lying; for, neither are the extravagant Constitutions of Popes, parts of the Glosses, nor are the Glosses parts of the Constitutions; and much less may additions, or annotations be rac-

compted any part at all of the fame.

The

The focond part of his answer is no lefs fraudulent. Pope Preamb.

Gregory, 13. (faith Morson) hath ratified the foresaid Glosses p. 11.

and annotations, with priviledge, and authority equivalent and answerable to the authority of the Decretals and extravagants themselves; whereof he inferreth, that whether a man do cité decretals, Extravagants, Glosses, and annotations, all is one, for that all have equivalent authority.

Pope Gregory 13, being demanded licence to print the Canon law a new; prefixed an epittle before the decretals of Gravian with this title, of futuran rei memorium, wherin he giveth licence to Panks. Confessilis to review the fame, and to the printer to print it exactly according to the Roman exempler, faying among other things, therupon. Vi hoe Isris Canonici corpus fideliter en incorrupt justs exemplar Roma impreffum, imprimi poffic: That the Canon law may be faithfully and without corruption printed, according to the Copy fet forth at Rome. So that Mr. Morton will needs have this licence of printing, an equalling the credit and authority of all the things printed. As for his adding the words Apoflata princes, he fayes, though they be not in the text of the Gloffes, yet the matter handled in that Glofs may be extended to them.

#### A Protestant Folsisication, to persuade that Catholiks may cheat any excommunicated persons of their lawfull debts.

JIII you heare a case or two more (saith Parsons) out of the Canon law, how dexterous Sir Thornas is in corrupting that which he loveth not. You may read in the fourth page of his pamphles or preamble an ancient decree (for so he calleth it) alledged by him out of Gration in the Gloss, determining that though a man hath sworn to pay money to one that is excommunicated, yet is he not bound to pay the same, and he citeth the latin text thus:

thus: So jurated me folding am alous pecanium, and excommunication, non teneor is folders. If I have two not bound to pay it and ding this reason, quia qualitercurique possiume, debimus venare malos, vi cesses a malo, because we ought to vex evil men by what means soever we may, to the end they may cease from

doing evil.

The truth of this matter is, that these words be not found in any text of law, or decision of any pape, or Councell; but words of the Gloß that comein only a certain objection youn a Claufe of a Canon, concerning promife to be observed to one that is excommunicated, after the promise was made, and the objection or doubt it made in these words by the Author of the Gloss or Commentary Sed and dien a furavi &c. But what will you fuy if I have sworn to pay money to any person, or bave promised the same while some forfeiture, and in the mean space he to whom I made the promise is excommunicated, and I bound to pay the fame to the I This is the question, and then he argueth on both fides, and first for the negative, vident quod non, it feetis I ain not for the Canon law faith ( causa 25. q. 6. ) that we ought to willie wicked men &c. But afterwards coming to give his own refolution, he faith thus, verins credo and ficer ille non habent jus petendi, tamen debet et folai. I do believe the truer opinion to be , that albeit be, that is so excommunicated, have no right to demand his money, yet is the other bound to pay birm, to that Morton, imposeth vpon his Reader, the objection for the resolution, cutting of deceitfully the first words, sed quid dies, se juravi de and alledging the reason of the objection quid qualitercunque possumus &c. for the reason of the solution. Morion answereth, the truth is I took thefe allegations ypon credit &c. of one Sock a learned preacher (faith he ) of London. And Sock beginnerh his recognifance thus, I Richard Stock brought this allegation with fame others, to the Author of the discovery &c. So like hoaest fellows they divide the same between them, Such for his fraudu-

Preamb.

fraudulent lending, and Morton for his beggarly borrowing, and without doubt improving of the fraud : it being incredible that Stock would deliver it as Mortes feet is down.

Bp. Morton's Falfification , to perfuade that Cathotholiks hold it tamfull to murther and maffacra Proteffants,

Note & some of Marten's difference, he hath this grievous accuration out of the Canon law against Catholiks. Heresici, filipsed conferences are discrete, led justs been, fit one
must too fuper set; as familes forgation informer. And then he quoneth shus, specificate forgation informer. It is a decre. Gree of
conf. 20, a been, less. Which words he englishest thus, heresich man into a served sinher Children, or kentred, has according
to the old law, the hand mad be against them to full their blood.
And then in the Margent he fetteth down this special printed note. The professed blood, Massacra against the Francisco, without diffinition of size or Kindred.

First of all in so he considered that this Gloss or Com-

mentary of the Cinco law, which here is both untruly cited. mentary of the Cando law, which here is both untruly cited, and malitiously applied is upon a Cando degining, is any Epicopus; which Cando is taken out of the third Council of Candons, where are famous Doctor St. Anjur was prefer and the decree of the Candons; , that of any Riches should inflict be bruich at pages for his barre, whether they were Kinford or externs; or Anathuma dicator, he has be accorded by. now the Gloss yeilding a reason of this severity, such dictio in legs, if frace time, or amicas time, or one the degrapher volunt interesting, for manus the sport illes; For the table beginning or not now called Children or Knufally, therefore as such they come be made laborators in ecclesivalized men. Therefore as such that a calculation is an or the made laborators in ecclesivalized men. Therefore as such that a calculation of the state of the candon the made laborators in ecclesivalized men. Therefore as such as a calculation of the state of the candon the laborators in ecclesivalized men. Therefore as such as a calculation of the candon the state of the candon the calculation of the candon the candon the calculation of the candon the cando made Inberitors by ecclefishical men. Wherepon it is Jayd in the (of Desteronemy) if thy Brether, or friend, or wife

to deprave the truth, let thy hand be upon them. And prefently he circth to the fame effect the authority of St. His rom in an other Canon and volume of the law, where the hole Doctor excusing to his friend Riparius a Priest, his earnest defire and zeal to have Variancies the heretik punished by his Bishops, alledgeth divers examples of severity in like cases out of the Scriptures, as of Phinees, Elias, Symon Changen, St. Peter, St. Paul, and lastly circh also the aforesid words of God's ordinance in Deuteronomy, If thy Brother, thy friend, thy mife, heare him not, nor conceal him, but bring him forth to Judement and let thy hand be upon him first, and then after the hand of all the people &c. which is to be understood according to the form of Law appointed afterwards in the 17. Chapter, that he be orderly brought forth to Judgment , and then when fentence is past against him. he which heard or aw him commit the fin, and is a witness against him, must cast the first Stone at him, and the rest must follow. And this also doth the ordinary Gloss of Lymns, and others upon those texts out difference of his or Kingral of Scripture declare.

And now let the Judicious Reader confider how many corruptions this Protestant Bishop bath vied to bring forth to his purpose this one line distracted Text for proof of protesfed bloody massacres, intended by Catholicks against Protesfants. For first, he corruptests the words of the Gloss, leaving out the beginning Guis shi Hanties, which importest to the viderstanding of the Author's meaning; as also he less one the reason alledged by the Gloss out of God's own words in Deuteronomy, to wit the wisfull corruption of his truth. Then he corruptest the meaning both of the Gloss and Canon, depraying that to a wicked sense of bloody massacring wishom distinction of sex or Kindred, which the Canon and Councell of Carthage with St. Austin, means only of civil punishment against heretiks, to wit, that they should not be made heires to lice clesiastical men. He perverteth in like manner St. History

micos,

intent, which was that heretiks and namely Vigilantins, for denying the lawfulness of praying to Saints, worshipping their Religies (no.) should be punished but hi order and form of Law and not that any one shall Kill an other, and much less by bloody mass force. Lastly he presument to report the very words of God himself in the Law, by translating fundas sanguinem inforum, spill their blood, in steed of shed their blood, for that to spill blood is always in Scripture taken in the worst sense, for muri-

thering or killing vnjustly.

The good Bishop remits vs for an answer to the allegation of this place of Gratian, to his friend Stock once more. But Speek doth not take voon him to justifie any thing therin more then the citation to be true, which notwithstanding is fals, as every one may fee in the Text. Morton in his preamble denyeth the foresaid Capon to have bin decreed in the third Councel of Carthage. therfore (faith he) must his adverfaries own terms of falshood; fraud, treachery, reverberate vpon himfelf. But let any one perufe the faid Councell . and he will find decreed in the 13. Canon. Ve Epifcopi vel Clerici &c. That neither Bishops nor Clergy men shall bestow any of their goods upon any that be not Catholikly Christians though they be their kinsfolks. And the Councell of Hippo where St. Aufim was Bilhop, which Councell professerh to make Abbreviationes Concili Carthaginenfis tertis; an abridgment of the shird Carthage Conneell , hath this Canon , That Bisbons and Clergy men shall bestow nothing of their goods upon any but fuch as are Carpoliks.

## Bp. Morton's Falfification to affert the King's fapremacy.

Pope Lo writing to a true Catholik Emperor (faith more) hath these words. You may not be ignorant to that your princely power begiven vnto you, not only in

in worldly regiment, but also spiritual, for the preservation of the Church. As if he sayd not only in causes temporal, but also in spiritual, so far as it belongeth to the outward preservation, not to the personal administration of them; and this is the substance of our English Oath. And surther neither do our Kings of England challenge, nor subjects condescend vato.

In which words you fee two things are conteined.

1. what authority St. Leo the Pope neere 12. hundred years agone ascribed vnto Leo the Emperor in matters spiritual and ecclesiastical. 2. By this man's affection that neither our Kings of England challenge, nor do the subjects condescend to any more in the oath of Supremacy, which if it be so, I see no reason (saith Parsons) why all English Catholiks may not take the same, wherefore it behoveth vs to examin whether this be true.

St. Leoep. 75. ad Leonem Augustum.

St. Leo his words in Latin (as Morton himfelf fets them down in the margent) are these. Debes Inconstanter advertere Regiam potestatem non solum ad mundi regimen, sed maxime ad Ecclefie presidium effe collatem. Tou ought to consider that your Kingly power is not only given unto you for government of the world, but especialy for defence of the Church. Where you fee, first, how honest Bishop Marton addern of his own, but alf fpiritual; 2. he suppresset fraudulently the ensuing words, which declare St. Lea's meaning, or aufus neferios comprimendo, & que bene funt Statuta defendas, & veram pacens us que funt turbaen restituas. To the end that you may by repressing audacious attempts. both defend those things that are wel ordained and decreed (as namely in the late General Councel of Calcedon) and reflore peace where matters are troubled ( as in the Citty and Sea of Alexandria) where the Patriarch Proterius was flain and murthered by the conspiracy of the Dioserian heretiks lately condemned in the same Councel. Surely it is most manifest (faith Pope Lee , in the same epiffle) that by this late barbarous and most a furious cruelty all the light of heavenly Sacraments is there , extingui-

extinguished: The oblation of Sacrifice (the Mass) is insermitted, the hollowing of Chryfin is ceafed, and all diwin Mysteries of our Religion have withdrawn themselves from the parricidial hands of those heretiks that have murshered their own Father and Patriarch Proterius, burned his

body, and cast the ashes into the ayre.

This then was the cause and occasion wherin the holy Pope Lee did implore the help and fecular arm of Lee the Emperor, for chaftiling these surbulent heretiks, for the prefervation of the Church. And is this all that is exacted of Catholiks by the Supremacy ? Is this the fubstance of the Oath I we know the English Prelatik Clergy are now ashamed to acknowledg that their own spiritual caracter and jurisdiction is derived from Queen Elizabeth's shee supremacy; but we know likwife they did own (8. Eliz.) what now they deny; and every man may fee how vagratfully and confidently they contradid what is extant in the Act of Parliament 8. Eliz. 1. and in their Episcopal Oath of homage, wherin it is declared that all spiritual Jurisdiction, supreme power, order, rule, and authority, over all the state Ecclesiastical of their own Dominions, is in the Kings of England : and that in vertue of this prerogative they may by their Letters patents not only authorise Arch-Bishops, and Bishops to consecrat and give the fame Caracter, but that they may authorife any others who are not Bilhops to confecrat and make any men Bishops, and Arch-Bishops, as appeareth by the words of the Staruet; and herevoon all ambiguities of Arch-Bishop Parker, and his Commerades confecrations, were answered; and they all teclered to be Bishops, because the Queen had in her letters patents dispensed with all causes of doubts, impersection, or disability that might in any wife be objected against the fame, and with the very flate and condition of the Confecra- See berete: ters; who indeed were no bishops as hath bin proved.

It being then manifest that none can give what himself heth not, if the Kings of England can give to a lay man or to a simple

fore.

a limple Prieft, power to confecrat and make a Bilhop The the King himself hath the same power and may f if he will be pleafed to rake the pains) confecrat and make a Billiop by administration of orders, or imposition of his Royal hands, and preach the word, exercise and perform in his own perfon all spiritual jurisdictions, functions, and faculties which he gives to others.

Wherfore feeing that according to the laws and Lawyers of England, and to the Oath of homage, that the Protestant Bilhops take, their Episcopal and spiritual Iurisdiction and power flowes folely and onely, from our Kings, as well as the temporal, there can be no reason given why our Kings may not exercise the spiritual functions of Bishops and Priests in the Church, as well as that of Judges in the Courts.

and therfore it is no marvel Catholiks should refuse to swear

This is also the substance of the Oath of Supremacy;

abfurdities that Protestants are now assamed to own, though cleerly expressed by the words of their Oathes , authentically recorded by the laws of the Land, and acknowledged for openly not only in the generality of their reformed principles Confounding the caracter of Baptism with that of Priesthood and Episcopacy, making them all one and the same and all Christians, Priests ) but also practifed by K. Henry 8. who made Cromwell ( a lay man ) his Vicar General in formulibus, in the preface and as fuch took place of all Bishops in the spiritual Courts and by Q. Elizabeth, who inflituted Episcopal articles and vito the difcuffirations, corrected preachers in the pulpir, differhed in Ca-Barlows anf nons of the Church, and finaly ( as grave and credible Au-Wer fin Sche. thors report.) with her own hands ordained Arch-bishop rer. pofilla de Whiteift, who would not take vpon-him that charge vntill Sanct, Conc. the Queen layd her fair hands upon his head, as a Lutheran matron did in Germany, making the School-Mafter of her See K. Charl. the fir (Coms Children a Protestant Priest. K. James also dispensed with Arch-bishop Abbots in irregularity when that Prelat Killed a large in Mr. man by miltake and King Charles 1. sequestred him from the office of Arch-bishop, and committed the same to others. Ten Collect p. 433

The Arch-Bishops and Bishops (Weare by the Oath of homage that they hold their Arch. Bishoprick (or Bisboprik) with all autharity, iurifdiction, privi-Leges &c. folely and only from his Majesty.

fion of Mr.

de S. Steph.

mission at

Ruth, Hift:

#### Ten falfifications fet do bin together by Bp. Morton to prove that we bold Popes can not be deposed Asia a men and a nor be Hereticks and to see the

He Authors of the doctrin of depoling Kings in cafe Full Strisfa. of herefy (faith Morton) do profess concerning Popes, Pag. 38. that they cannot possibly be heretiks, as Popes, and confequently can not be deposed : not faith Bellar min by any , power ecclefiaftical or temporal, no not by all Bishops affembled in a Councell : not faith Carerius , though he should Carer L. 1. c. do any thing prejudicial to the miverfal flate of the Church; , not, faith Axorins, though he should neglect the Canons Azorl. 5. c. Ecclefiastical, or pervert the lawes of Kings : not, faith Gra-, tians Gloss, though he should carry infinit multitude of , foules with him to hell. And these forenamed Authors do avouch for confirmation of this doctrin, the universal confor of Romith Divines and Canonills, for the space of an , hundred years.

In these words are as many notorious and shamless lyes as there be affertions, and Authors named by Morton. For first, the foure writers which he mentioneth there in the Text , to Bellarm 1. 2. wit . Bellarmin , Carerius , Azor , and Gratian , do expressly cleer- de Pontif. c. ly, and refolutly hold the contrary to that he affirmeth out 30. of them : for that they teach and prove by many arguments, that Popes both may fall into herefies, and for the fame be depoted by the Church, or rather are info facto depoted, and may be fo declared by the Church. But yet not content with this , Morton citeth other foure or five Authors in the Margent, to wit, Valentia, Salmeron, Cauns, Stapleson, and Cofferins; all which in the very place by him cited, are exprelly against him. And is not this strange dealing & Is it not a strange Religion that mult be supported by fallbood? Are rot they strange men , that give a Million Sterl. per an. to a Clergy for thus deceiving and deluding their Flocks, and damning their foules M m m

Bellarm 1.4. de Rom, Pont. Gratia Can fi Papa dift,

for all eternity? Let Canue, that Morton placeth in the middel fpeake for the rest. Non est igitur negandum &c. It can not therfore be denyed but that the Pope may be an heretik: adding presently: wheref one or two examples may be given, but none at all that ever Pope, though be fell into berefy, did decree the same for the whole Church. So that you see wee consess Popes, as Popes, may be heretiks, and deposed, but deny that God will ever permit them to decree any heretical doctrin to be held by the Church.

## Primat Pramhall's Falfification to probe that Popes may and have decreed heretical doctrines.

Octor Bramball in his Vindication of his Protestants Clemgyes Episcopacy and succession (pag. 202.) answering: his adverfary ( who argued from the ordination which . Protestants converted Ministers receive in the Roman Church when they become Priefts; that they had none before, because we can no more reordain then rebaptife) faith, I hope Stephen. , the Sixth and Service the third wwo Popes were other , manner of men then your english Doctors, and did both pretend to examin the matter as duely, and to be as averle , from damnable Sacrilege as you; yet they decreed publikly and most vniustly, that all the holy orders received from , Formofus, were voyd; and compelled all those who had bin ordained by him, to be reordained. And for this he quotes Bellarmin de Rom. Pontif. I. 4. cap. 12. wheras Bellarmin fayes the quite contrary in these words. Responded Stephanum &c. I answer that Stephen and Sergius did not publish any decree. , wherby they determined that fuch as were ordained by a Bis-, hop degraded, ought to be reordained; but only de facto commanded they should be ordained again; which Command procecced

ceeded not from ignorance or herefy, but from the hatred they bore to Formefas. I should write whole volumes if I would fet down what frauds, fallifications, and lyes are to be found in every Protestant Ministers Books, especialy when they call God to witteness, and solemnly protest they speak nothing but the simple truth. But I must not weary my Reader, and therfore will leave this argument, and answer that common objection of Protestant Doctors and Politians, against the consistency of the Popes spiritual Jurisdiction, with temporal obedience, and allegiance to lawfull Princes.

### SECT. IX.

It is proved by reasons and examples that no Religion is fo litle dangerous to the Soberaignty and fafety of Kings , or fo advantagious to the peace and prosperity of Subjects, as the Roman Catholiks; nothwithstanding the doctrin of the Popes spiritual supremacy.



Ur politick Church-Ministers ( as I sayd before) finding we are too hard for them at true Scripture, natural reason, Orthodox Councells, and Fathers, endeavor to depress our Roman fiftency of the Religion by reasons of state, wherof the principal is a pretended impossibility for vs Catho-

licks to live in obedience both to our Prince in temporal affairs, and to the Bishop of Rome in spiritual; which is no and allegiane

Preamb. pag. 36. 37. Protestant Doctors and Polititians, aainft the con-Spiritual jurifdiction with tempsral obedience.

Belarminus
1.5. de Rom.
pontif. c 7.
5. Tertia.
Ratio.

more confistent (faith Morton ) then Frus and Febufites & one Kingdom, Isaac and Ismael in one boufe, facob and Bfan in one womb; Pope and no Pope. Their main argument is, that in case of herefy we hold the Pope may depose Kings, and dispose of their Kingdoms. But in this thay mistake us; Cardinal Belarmin, (against whom greatest exceptions are taken in this particular ) faith, that vnless an heretical King doth compell his fabiects to herefy, he can not be deprived of his Kingdom; and it is a common doctrin of Roman Divines . that faith is not necessary to furification, neither is temporal Some raignty lost by the loss of true belief. And this we see confirmed by examples, for that fince Protestant Religion hath bin known in the world, we find only two or three Protestant Soveraigns to have bin proceeded against by the Roman Church; and those, not so much for being Protestants, as for being Persecutors : the reft were never molested ; as the Kings of Denmark, Suethland, the line of the Stewards in England and Scotland; the Dukes of Saxony, Brandenbourg, the Palsgrave, and other Princes of Germany; the States of Holland, the Dukes of Holftein, &c.

But because some Roman Divines and Caponists are of opinion that in case of tyrany and persecution, Soveraigns may be juridicaly deposed, or at least declared to have lost that Jurisdiction which God gave them for edification, and pot for destruction; some of our home-bred Politicians ( as well Catholiks as Protestants ) thinke it necessary for the security of the state, that the Catholik subjects of these Kingdoms declare against all such doctrin, as impious, or at least improbable. We shall endeavor to demonstrat such cautions and declarations to be not only superfluous, but prejudicial to the civil Government; for that nothing is more contrary to found policy, and to the maintenance of temporal Soveraignty, then to lay for a foundation of the fubjects fidelity, Oathes or cagagements to extoll the fecular Magiltrat's authority (in matters concerning the foul ) against the contrary popular and plaufible :

planfible opinions, or against the practife of the Church even in general Councells, accepted and connived at by the temporal Soveraigns themselves the effects of such opinions may be more securely suppressed by silencing the Doctors, then by

censuring the doctrin.

How popular and plaufible an opinion it is, that God hath authorized his Church and people, to defend themselves, or at least their litle Children from being erroneously educated, against the force and violence of an heathen or hereticall Soveraign, may be feen in the Authors that treat of this fubject, and fay, that if it be not lawfull to oppose the change of true Religion without incurring the fin and scandal of Rebellion, God would have had a greater regard to the temporary greatness of one, or few Princes, then to the eternal falvation of all their subjects souls; And though it were granted that fuch men as were come to years of discretion, did run: no hazard of being perverted trhough the rigor of perfecutions, yet fuch tender Infants as never knew any other Religion befides that Idolatry or herefy which the Prince doth introduce by force, (as also their fucceeding posterity) must perish eternaly by their parents neglect of not appearing in their defence, nor opposing the change of true Religion.

To this argument of defending innocent posterity from a fals Religion Doctor Hammond answers (in his Treatise of resisting the lawfull Magistrat vnder colour of Religion edit. 1644. Oxford.) that there is nothing so likly to entail true. Religion vpon seduced posterity, as their Ancestors fealing of it by their sufferings, when they shall heare, and be assured by that Testimony, that their fore-sathers thus hoped in God, and did choose to dye, or suffer, rather then to rebell against the King. Besides (saith Hammond) the gratest prejudice which that posterity can suffer by their Ancestors non resistance, is one to be brought up in a contrary Religion, to heare that way sirst, but sure not to have their eares deafed against all others, when they shall be represented. He

addeth

addeth, there is not a more suspicious mark of a fals Religion, then that it is fain to propagat it self by violence, the Turks, and Papists being the only notable examples hitherto of that practife; till some others (he means Presbiterians and reformed Protestants) directly upon Popish principles, a little varied in the application, have fall upon the same conclusion.

I commend Doctor Hammond's zeal, and endeavors to diffuade his fanatik brethren from reforming the Prelatik Church of England by those violent courses which they took in our late troubles; but he could not have fixt upon aworfe argument; for, if it was lawfull for the Duke of Somerfet in King Edward 6. minority, so plant and propagat Prelatik protestancy in England by force, and contrary to the laws of the land then in force, without expecting a Pasliament to repeal them; how durft Doctor Hammond reproach presbiterians or fanatiks, for planting and propagating their Reformations by the like force against law ? If he allowes the former, he can not reprove the later. The Dector's injurious to Roman Catholiks in faying, they and the Turks propagat their Religions by violence. He might better in this particular have coupled his own reformation with Mahomets Alcoran witness Seamors armes to force the common prayer book vpon England; and Queen Elizabeths bloudy and penal Scattuts : and the like practifes in all parts of the world where protestancy hath prevailed; he might know the Roman Catholik Religion was not in any Kingdom, or Countrey planted, or propagated with the like violence, but only by miracles, and good examples of the Preachers : I wish he had answered the argument better; all the world fees how litle posterity confiders the fufferings of their Ancestors for true Religion : How many Janicars could Doctor Hammond reckon that reflected upon, or were converted to the Christian Religion of their parents? How few English am made Roman Catholiks, notwithstanding that their Ancestors did not resist Q. Elizabeth ? nay it is observed that the most zealous Proflants

testants are they, whose predecessors were most zealous Catholiks, and suffered for their faith. The first Earle of Southampson suffered much for opposing Seamor, when he, and his saction planted Protestancy in England. And yet we see how litle instruence this hath upon his posterity; and this is the sate of most of the Nobility, and even of the Royal

Family.

But the Doctor saith, Posterity have not their eares deafed against other Religions when they shall be represented. In Turkey and England they have. It's treason by the law to reason with any of our King's Subjects concerning the truth of the Roman Catholiks Religion: and we know what other wayes are taken not only to deaf, but to blind them from perceiving the evidences produced against the falshood of protestancy. J wish Protestants may consider such as we present to them in this book. Doctor Hammond could not be ignorant how much himself contributed to make his Countreymen deaf and blind in Religion, especially after that Mr. Sergeam had exposed his mistakes, or wilfull falsifications, to the world. But let's return to the question.

Seing it is granted and maintained by Protestant Authors that a mad surious Soveraign, or bloudy Tyrant (whose destructive Edicts and practises reach no surther then the body) may be conscientiously resisted, and deposed, they will find great difficulty to give a reason why the soul may not claim the same privilege; whiles they believe that the soul is mor-

tal, and that there is no fuch thing as Eternity.

Besides; such Catholiks as mantain that the Pope in case of herefy, and perfecution, may depose Kings, or at least declare that ips faits they are deposed by God (who gives them their power and Iurisdiction not to destroy, but to edify) do not seem to statter the Pope therby, for that they make the Pope himself more subject to deposition, then Kings; because the Pope must be deposed for any heretical opinion he holds; Kings (say they) can pet, value they force their sub-

jects to be heretiks. They add further, that feing Christ hath forewarned Christians not to feare or obey princes when they command against his doctrin, he doth cleerly fignify that in fuch circumstances Princes are not lawfull Superiors, and by confequence may be relifted, as viurpers, or as Abufers of their power; and as vnjust Invaders, when they impose by force vpon men's consciences a false Religion. This together with many arguments for the Popes spiritual power, and some examples of his exercifing the fame by the affent, and approbation of general Councels, and by the confent of Soveraigns makes the opinion vnfit to be cenfured either by privat, or fecular autho rity. Our defign is not to preach or press the doctrin of depoling Kings, but only to shew how the danger therof may be declined; which, in my Judgment, is eafily don, though we should grant Belarmin's opinion were true. T. Because it is moraly impossible that a Christian and lawfull Soveraign will perfecute ( of his own free accord ) his fubjects, for no other reason but for adhering to a Religion so generally received, so continualy practifed, and so agreable to reason, as the Roman Catholik : and vet only in case of such a persecution Belarmin and his followres pretend the Pope can depose Kings; And it can not be prefumed that if any perfecution be raifed, that it is of our King's free accord, feing the fanguinary and penal statuts enacted against Roman Catholiks by Q. Elizabeth, were enacted principaly to exclude the fuccellion of the Queen of Scots and her line. For it is manifest that Q. Elizabeth would have bin more moderat, if the had bin as lawfull a Soveraign as they, and if that Christian lenity had not bin disadvantagious to her known illegitimacy, and to the weakness of her title. But truly the world must needs admire what the defign can be of the Protestant and Cavaleer party of England, to be so earnest in continuing and pressing the execution of statuis made against the title and interest of their lawfull Soveraings; which flatuts have rendred Queen Elizabeths name and memory fo infamous, and the English Nation so odious to the

Belarmin lib. 5. de Rom. Pontif c. 7. § Tertia Ra most considerable parts and Princes of Christendom; that our Government and people seem to apprehend their own perfecution against vs Catholiks doth make vs the object of a popular putry, and doth gain for themselves nothing but a perpetual enmity of such powerfull Monarchs as have any sense,

or zeal for the Roman Religion.

Secondly. Though a King should persecute Catholiks, and by penal and fanguinary laws compell his Subjects to profefs herefies, if this perfecution be pleafing to the generality of his people, the Pope's Centitres and fentences can not be of much temporal prejudice, or deprive him of his dominions; and as for the Ses desfold's temporal power, it neither is fo confiderable in it felf, nor fo applicable to these our remote nations, as to deferve to be made the object of our Protestant Princes forces, or fears; we fee how little Q. Elizabeth valued Pius 5. his threats; becamfe the had the affection of her fubjects. And if we fearch into history, we shall find that the Bilhop of Rome his confures never prejudiced any Soveraign that had not first lost the hearts of his own people. The Pope indeed hath kept in aw I by his fentences and excommunications ) some of the Italian Princes, and Common-wealths; and yet many examples have demonstrated how vneffectual his censures have proved, even against those petry Princes, and Signories, his neighbors; what need therfore powerful and protestant remote Princes and nations fear a Jurisdiction they do not acknowledge, feing, the fo much talked of papal Supremacy doth so litle prevail against Catholiks that own it ?

Another reason why the Popes spiritual supremacy is not at all dangerous, is, because they who acknowledge the power, allow themselves the liberty of judging of the lawfulness of the application, and to know whether it be justly exercised by his Holiness; whose consures and seniores are limited to so many causes, and conditions known to every Catholik Lawyer and Divin, that they can hardly disturbe a state, if any of the previous admonitions and requisit formalities be omitted;

D B

for that without certainty of the fact, and folemnity of the fentence (which are things subject to mistakes and exceptions) Ecclesiastical Censures are desective, and as frequently pretended (by Catholiks) to be invalid, as an Inditement to be

illegal.

But we need not inform protestint writers of thefe things, they know them as well, and feare them as litle as ourfelves; which knowledge they manage according to the passion: they are in , or to the prejudice they retain against Catholik truthes; fometimes they conceal their knowledge, fometimes they contradict it, other times they confess it, as they think most convenient for themselves and their cause. Archbishop Land. ( 6. 26. nu. 9. ) speaking ( politikly forfooth ) against the Pope's supremacy, faith, no Emperor or King will endure an other King within his Dominions to be greater then bimfelf, fince the very enduring it , makes him that endures it, vpon. the matter, no Monarch. As if the Pope may not be fupreme in spiritual affaires without prejudicing the temporal supremacy of Kings. We fee (faith his Adversary) Germany, France, and Spain, endure it. Then Bp. Land tells its, the Pope's power is of little effectme in the Kingdoms of those Princes, further then to ferve their own turnes of him, which they do ( faith be ) to their great advantage; you see how he contradicts himself, it being evident that those Catholick Princes profess as much obedience to the Sea Apoltolick as is required; and yet are as absolute as any other Kings, or any Protestant Soveraigns can defire to be. What the Billiop a litle before fayd was not tolerable, now he doth acknowledge to be advantagious. And why may not the Pope's spiritual Iurisdiction be as advantagious to the King of England, as to the French King, or to the King of Spain & fure it will, and more, if the Parliament resolve to examin how much this Monarchy is prejudiced by the King's spiritual supremacy, and by giving so great a revenue to a miltaken Clergy, for maintaining fo incredible a prerogative-Wherfore , we need not doubt but that the Pope ( if his au thority

shority were acknowledged.) would employ it now as willingly to the advantage of the english Monarchy, as his predecessors did in the reign of Q. Mary, by condescending that the Church revenues may be spent in more pious and publik

vies then they are at prefent.

Notwithstanding the visible advantages which confessedly acrue vnto all Catholik Soveraigns by admitting the exercife of the Pope's fpiritual Jurisdiction in their Kingdoms and Dominions, and the litle or no danger which therby can come to Protestant Princes; yet because Q. Elizabeth was proceeded against by the Sea of Rome ( whose case was very different from that of the Stewards, undoubted heires of the Crown ) no King of England ( faith the Protestant Clergy ) must trust or tolerat Roman Catholicks; fo many and fo malignant are the fuggestions and sufpitions which these Ministers endeavor to low in privy Councellors, and the members of Parliaments heads, (and all this to reape the benefit of the Church lands to themselves ) that a fancyed possibility ( without any probability) of disturbing the peace and Government, is preached and printed by these Sir Polls, to be a fufficient reason of state to make us Roman Catholiks vncapable of ferving the state; and which is wors, they have lately endeavored (by their Bigots in Court, Countrey, and Parliament ) to question the King's prerogative, and his 'Councell's prudence for publishing a Declaration (which he had promifed at Breda) in favor of tender consciences : so conscious they are of their own guilt, that they doubt not but the least countenance shewed to Catholiks, will discover the frauds wherby themselves deprive the state of so vast a revenue. And because the chief Ministers of state are (out of their piety, or policy) inclined to christian moderation towards tender consciences, and the Protestant Clergy dare not oppose it directly, they cease not (by means of some falle Brethren , and debaucht Friars.) to render all good intentions for our relief vneffectual, by inculcating the necessity of a publik instrument, not much differing from the

Oath of alleagiance which they framed in King James his reight that infleed of acknowledging the Kings temporal Soveraignty, gives him an unheard of jurifdiction over fouls; or at least, (by reason of the ambiguous and offensive wording therof) doth engage even Catholiks as will take it, in an endless quarrell with their spiritual Superiors, without rendring therby any service to their temporal Soveraign, but rather making themselves unsit to appeare for his, or their own right in Ecclesia-

fficall Carholik Courts.

Therfore as well to fatisfie the State concerning our allegiance and fidelity to our King, as to avoyd the obloquys, and artifices of the Protestant Clergy, we hambly offer to his Majesty and his Ministers consideration, that we shall swear or sign any instrument or engagement of fidelity to him, which Catholik Subjects sweare or sign to their Catholik Soveraigns. To exact more strict obedience from so inconsiderable a party as we are vnder a Protestant Prince, against the Bishop of Rome's pretention, then any Catholiks of the world think streither in conscience or prudence to give to their own Kings, seems not necessary, and would savor more of presumption in vs against the Church of Rome, then of affection to the Crown

of England.

3. They who teach that Kings may be deposed for herefy, maintain they may be also deposed for Tyranny; and notwithstanding that Subjects are more apt to interpret their Soveraigns taxes, Tyranny, then their opinions; herefy; yet because Popes seldom countenance Subjects complaints and proceedings against their Princes pretended Tyranny, none sears to be deposed as Tyrants. How litle Popes have intermedled with Protestant Princes (if not persecutors) is visible to the whole world; If therfore Catholik Kings apprehended no danger or prejudice from the Bishop of Rome his censures against Tyranny (because they are so sparing of them) notwithstanding the inclination of their Subjects to solicit and obey such Censures, I see no cause protestants Kings have to sear Censures.

fires for herely, wheref the Sea Apostolik is no less sparing. If it be answered that Catholik princes (by the principles of their Religion, or at least by reason of the probability and plausibility of the opinions against herely and Tyranny) must run the hazard of being thought deposable in those cases: we befeech protestants to consider, whether it be reasonable in them to exact of us poore English, or Irish Subjects, a Declaration against those opinions which the most powerfull Catholik Monarchs of Christendom dare not contradict (for fear either of violating Christianity, or of undergoing the censures of the Roman Consistory) notwithstanding their temporal concern to discountenance a persuasion that seems to check their regal

authority 3

Never any King had, or can have, more reason to suppress Bellarmin's opinion, or other such like, then the French Kings, fince the loss of Navarr, and the Troubles of the leaene. And yet whenfoever the Parliament of Paris, and the Richerists of Sorbon censured the same opinions, the King and Councell of France were fo far from giving them thanks, that they disowned and declared voyd their Censures, condemning them for intermedling in the matter, and vnder pain of his Majesties indignation, and of being held for seditious, and Disturbers of the publik repose, commanded them and all others, not to move or dispute any questions of that nature, concerning the right either of Popes, or of temporal Soveraigns, as may be feen at large in Monfieur Bauchet, a French Author, and a Richerift, and therfore not to be suspected of favoring the Sea of Rome. And as for the Church of France, it is fo avers from such disputes as every one may Judg by Cardinal Peron's Oration in name of the whole Clergy to the states of that Kingdom. Two years ago Monfieur Talon (the Kings Atturney) objected to some Doctors of Sorbon, that their Faculty held the doctrin of the depolition of Kings; but they declared that though fome particular members of the Vniverhey had long fince taught the doctrin, yet the Faculty never

Bouchet in Sum. Beneficial, eit. puifflance & edit. Paris: 1628, a pag. 812, bfque ad 853 & rag. 844. Vfque ad 847.

resolved the question. True it is that the Kings of France permit not their Subjects now to preach or publish any such doctrin, and sudge that prohibition to be a sufficient security against it; and I see no reason why protestant Kings should not think the same a sufficient security for themselves: and questionless they would, did not over-officious persons misinform the Ministers of state, by imposing upon them that the Church of France doth practise such Oaths, engagements, or Remonstrances as the Parliament of Paris (a secular Court) would fain have pressed upon the French Clergy long since, and the Jansenstrance lately; but now dare not mention any such thing, the Pope having lately censured their pressumption of intermedling with matters about their jurisdiction; and the King not giving them thanks for their officiousness.

Protestants can not cleere their Religion from the doctrin, and danger of deposing Soveraigns, and disposing of their Kingdoms.

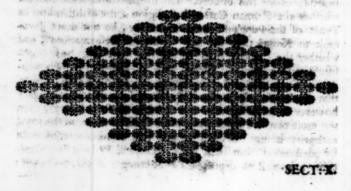
Religion from the afperfests of our Adverfaries, and shewed how little dangerous the Pope's spiritual supremacy can be to the temporal Soveraignty even of protestant Princes I would willingly understand how the protestant and prelatik Clergy, can vindicat their own principles and practises from deposing of as many Monarchs and Magistrats as did not conform to their Reformations whersoever they prevailed Let them name but one protestant Kingdom, Principality, Commonwealth or Citty, wherin protestancy hath not bin promoted by rebellion, and exclusion of the lawfull Soveraign or Magistrate let them read the Histories of Germany, Geneva, France, England, Holland, Suethland, Suitzerland, Valles of Savoy, Scotland, creaning

and they will find that as we do not exaggegrat, so they can not excuse the crime, or except any of this number from notorious guilt theros. So vniversal a conspiracy against lawfull Soveraigns in nations so distant and different, agreeing almost in nothing but in the fundamental grounds of protestancy, (and particularly in their maxim of the lawfulness to rayse and settle the reformation vpon the ruins of all superiority, both spiritual and temporal that will not submit to the arbitrary interpretation of Scripture of every Protestant prevailing faction) must needs be a convincing proof, that nothing can be neerer allyed to rebellion then the Protestant Religion; which not content to depose only Catholik Kings for Popery, doth vsurp the same authority against their own protestant Kings al
16, if they conform not even their reformed Tenets to the hu-

merformfancies of an illiterat giddy multitude.

And even the Cavakers ( the wifelt and most faithfull Protestants) have given sufficient ground for men to suspect, that they think it no discredit to their prelatick Religion, nor damnation to themselves, so trouble and question their Kings in case he and his privy Councell should think fit to vsc a Christian moderation towards Papists; their late speeches in the house of Commons against his Majesties Declaration is too cleer an evidence for this censure. Let themselves now be Judges, whether the Roman Catholik Religion, notwithstanding its Tenet of the Pope's spiritual supremacy, be not more favorable to Kings, then the best Protestant Reformations, and whether the Papal spiritual Iurisdiction over souls be not confiftent with a temporal Soveraignty in Kings over their Subjects ? They will find this difference between both Religions, that the Roman Catholik admits of and submits to Soveraignty however so addicted the Soveraigns are to Protestancy, even the most precise Papil's allow not of resistance against the royal authority in any case, but only in that of forcing conscience by perfecution : but both Presbyterian and Prelatik Protestants think it lawfull to depose their Soveraigns if the Soveraigns them-

themselves should incline to Popery, or not incline to Presbitery. This is demonstrated in the exclusion of Queen Mary from the Crown by the joint proceedings of the Prelatik Clergy and Nobility of England in advancing the Lady Jane Grey to the Royal Throne, as Doctor Heylin confesseth, relating (pag. 160.) these words of Dudley Duke of Northumberland to the Lords of the Councell, Consider, that God's cause, which is the preferment of his words, and the fear of the return of Popery, bath bin the Original cause wherepon year ( even at the first motion) granted your good wills and confent theronto, as by your hand writing appeareth. It is also manifest by preferring Queen Elizabeth and any natural iffue of per body to the Crown , before the Stewards, lawfull and legitimat Heires therofas also by the late Rebellion , and the Murther of King Charles I. vpon a mistake of his intention to tolerat Popery. And least the multitude of Protestants should be led by their principles to perpetrat the like crimes against his posterity, it was thought necessary by the most prudent Ministers of State, and others, now members of Parliament , to make it almost bigh Treason to fay the King is a Papift, or that he was inclined to Popery. From the fidelity of our doctrin, we will now paste vindicat the fincerity of our Doctors.



## SECT. X.

That Protestants could never prove any of the wilfull falfifications wher with they charge Roman Catholik writers; but themselves are condicted of that Crime wherfoever they attempted to make good their charge against Ds.



OME Protestants (either out of ignorance or malice) confound our Index expuryatorius with wilfull falfifications of ancient Fathers, ad modern Authors; wheras the fayd Index is a professed correcting ( not of the Fathers, but) of modern Authors opinions, and Comments; no concealed

corrupting of their writings. It doth not change any thing in ancient Fathers works, though Protestants themselves confess fome of them have ambiguous and erroneous fentences, but fuch are either fufficiently explained, or corrected by themselves in other places, or condemned by the ancient Church, and the general concurrence and confent of the other Fathers teaching and testifying the contrary to be Catholick doctrin. So that we cannot excuse our Adversaries either ignorance or impudence when they fay we make the Fathers speake what is most pleafing to vs, by our Index Expurgatorius. This you may fee Oftheindex folidly proved against Bishop Taylor: Calumnies, and fallifications in his Diffusive : and the thing is evident by the Index it felf, and the rules therof. Kemmitian and other Protestants object some few texts of Scripture in the vulgar latin which they pretend were changed by vs, and corrupted : But Cardi-

Bellarm. l. 2. de verbo Dei cap.12, 13.

Hardings desection l. 4. fol. 149. Aug 1. 2. de gratia Christi 6.2 56.5 contra Dic. Epift, Pelagij 6 4 Concil Afric. ep. ad Bonifacium, See Baronius 20m. 5 . Stapletons return of vntrutbes att. 4. p. 29. Sanders de Difib. Mo: narch.1.7. p. 356. Bellarm 1. 2. de Rom. Ponaf. c. 24. 0 24 Aug.ep. 261,

nal Bellarmin answers to all the objections so well, that nothing can be replyed, and all the world must confess we Roman Catholiks translated not any thing in that version to favor our Religion against Protestants, seing our Latin Vulgata hath bin vied in the Church rachundred years before their pretended reformation was heard of. Invell , Morson , and others object that Zozimus , Bonifacian , and Celestinus , ( three Popes that lived in Saint Austin's time ) and are much commended by him for holy men ), forged a Canon of the first Councell of Nice in favor of their own supremacy; but they are sufficiently cleered from that aspersion by all Catholick Writers; who agree in this, that the heretiks did corrupt and Conceal some Canons of that Councell which are now wanting. But as for that of appeales to the Pope ( which was the diffrate or doubt ) it is in the Canons of the Councell of Sardies, that was alwayes held ( especialy in the west Church ) for a part or appendix of the Nices Councell, because the same Fathers fare in both; And St. Auftin himfelf did appeale to Celeftimes, one of those three Popes (whom Protestants would needes make forgers ) in the cause of Amonius Bishop of Fessals, as appeareth . in his own Epiftle about that matter.

Bellarmin accused by Sutcliss of falsifying the general Councell of Calcedon (in favor of the Pope's supremacy) one of the source first, and received in England by act of a Protestant Paraliament.

Walfingham's jearch pag. 307. R. Sutcliff in his Challenge and defence of the fame, chargeth Cardinal Bellaronin with many fallifications, which you may fee retorted upon himself in Walfingham's Search of Religion; I will relate but one which is the third in Sutcliff's order; In the fame Book and Chapter (faith Sutcliff)

Suteliff ) Bellarmin falsifieth the acts of the Councell of Calcedon. Bellarm. 4.2. And for proof of this fallification he fayes, wheras Bellarmin de Rom. Ponpretends that the Councell acknowldedged and called Pope Leo Ca- tif. cap. 13. put Ecclefia, Head of the Church. Which name ( faith Bellarmin ) the Councell of Calcedon (about 1200, years palt ) doth vie in an epille to Pope Leo, faxing, quibis tu velut membris Caput praras, over whom you as head over the members do beare. rule. And in the first action of the Councell the Roman Church. is called, the Head of all Churches, Sutcliff letting pass this last, standeth vpon the words, quibus ou velut membris caput præeras, faving, that, this is referred to certain Priests of Leo bis order, in which Rank he shewed himself principal &c. so as he fairh that these words of the Councell do acknowledge only that Lee was head of certain Priefts, but not of the Bishops gathered together in that Councell. But this is a foolish fancy and notorious fraud of Sutcliff, as appeareth by the very letter and relation of the Councell to Pope Lo, who after praying God for his favor and providence in gathering together, and continuing themselves at Calcedon, preferring the notifying of their confellion of faith, before their Countrey, and labourform Journey; add, over which Priests ( or Bishops assembled in this Tom 2 Con-Councell) you did preside as head over the members by those which cil. ed. venet. beld your place, to wit, by his legats, of whom Lee fayd in his Pag. 342. Epistle to the Councell, In these Brothers Paschasius and Lucen- la concili ad time Bisbons & Boniface , and Bafiline Priefte , whie are directed by Beatum Pas the Apollolich Sea , your fraternity may think that I prefide in the pa Leonem de Smod And these legats, though two of them were but omnibus go Priefts, took place of all Bishops, and were acknowledged of fis Sc. fo absolute authority, that they pronounced sentence against Diefcorne the Heretik thus in the Popes name: The most holy Pope La head of the univerfal Church , by vs his Legate, , the holy Synod confenting, being indued with the dignity. of Peter the Apostle, who is called the Foundation of the , Church, the Rock of faith, and Doorekeeper of the hea-, wenly Kingdom, have deprived Diofcorns of Epifeopal digni-

extas, Epifto.

having bin received in England by act of Parliament (I. Eliz.) and never yet repealed, I fee not how Priests can be legaly punished, or Catholiks persecuted for acknowledging the Pope's spiritual Iurisdiction in these Kingdoms, and maintaining that he is head of the Catholik Church, St. Pete's Successor, and Christ's Vicar vpon earth; much less how could Doctor Succissf charge Bellaruis with falsifying the Councell that consessed the same doctrin in so cleer terms.

#### SVBSECT. I.

How Protestants are convicted by Bellarmin of bolding twenty ancient condemned beresies; and bow Sutcliff, and Bishop Morton to cleere them of six only (fourteen it seems they confess) do falsify the Fathers; and Catholik Authors about the worshipping of Images.

Ardinal Bellarmin (lib. 4. de notis Ecolofie cap. 9.) prowes that Protestants are heretiks, because they hold manny old herefies condemned as such by the ancient Catholik Church, whereof he fets down twenty. One is that of
Xenaias a Persian, who (saith Bellarmin cit.) was the first
that did openly affirm, the Images of Christ and his Saints ought
not to be worshiped, as wintnesselb Nicephorus lib. 17. cap. 27. DoHor Sutclif sayes that Nicephorus is fallifyed: which is most
fals, for that Nicephorus writing many horrible things of this
Xenaias; as that he saigned himself to be a Priest, yea and got
a Bilhoprik before he was baptised, amongst others saith. This

lenge 2. part. 2. fab 159: Niceph lib. 17.6. 27.

Xenaias did first of all others ( O audacious foul and impudent tongue ) belch out that voice, that the Images of Christ, and those that have bin acceptable unto him, are not to be worshiped. And that he fayd fo, is a truth fo vndeniable and generaly received, that even the Protestant Authors that write the Ecclefialtical history, confess it, as Functius in his seaventh book of Commentaries vpon his Chronicle an. 494 faith. Porro is Xenuias primus in Ecclesia bellum contra Imagines indixit.

#### Two Pelagian berefies imputed to Protestants, and bow they falfify to cleer themselves of the one and fay nothing of the other.

Heras the Pelagians ( faith Bellarmin, according , to Sr. Auftin and St. Hierom ) taught two here-" fies among others, I. That every fin though , never so litle, is mortal. 2. That there is no original sin in Bonifac, c. 2. man, especialy in Infants of Lawfull parents; The first, all & 4. " Protestants teach; the last Zuinglius, Bucer, and Calvin, but Hierom. l. 2. , with this difference, that Zuinglius doth absolutely deny contra Pela-,, original fin to be in any man; Bucer and Calvin do only , deny the fame in the Children of the Faithfull, whom they , fay to be born Saints and faved without Baptism. Now Doctor Morrow not being able to deny the first herefy to be common to Pelagians and protestants, would faine make Bellarmin a fallifier in the fecond, fetting down Bellarmin's words both in Latin and English corruptly, and contrary to his plain meaning ( as may be feen in Bellarmin's Text ) thus, The Pe- Preamb. larians did teach that there was no original fin in men, and espe- Pas. 63. cialy in the Children of the faithfull, the same doth Bucer and Calvin teach; as though he had fayd, that Calvin had denyed with the Pelagians that there is any original fin at all in men, much less in the Children of the faithfull : and had made no distinction between Zuinglius and Calvins, and Busers opinions. And 0003 Morten

Aug. 1. 6. contra Ju-

Morton by this fraud would make his Reader believe he had cleered protestants from both the pelagian herelies, wheras he cleeres them not from either. Hear Bellarmin's own words, which are: Pelagiani duo inter alia docebant. L. non esse in hominibus peccatum originale & pracipue in filijs sidelium & c.

Hoc docet Zuinglius, Bucerus, Calvinus, lib. 4. instit. c. 15. S. 20. Nisi quod Zuinglius negat simpliciter peccatum originale in quolibet homine & c. Bucerus autem & Calvinus, solum in silisis fidelium negant peccatum originale, quos dicunt Sanctos nasci; salvari etiam sine Bupeismo. Vida Belar. de notis Ecclesia cap. 9. S. 14.

# Two Novatian berefies imputed to Protestants, the one they answer with silence, the other with fulfifying

do agree with the old Newman heretiks, alledgeth two particular instances, the one in denying the power of the Church to remit sins by priestly absolution, or the Sacrament of Pennance; the other in denying the vse of holy Chrism in the Sacrament of Confirmation. Bishop Morion having nothing to answer to the second, replyeth only to the first by an equivocation and fallistication; for he endeavoreth to confound the Sacrament of pennance with private repentances, or forrow, sight, tears &c. for sins; and makes believe that Bellarmin contradicts himself when he grants that protessine admit the later, though they reject the Sacrament of pennances and to embroyle the Reader, and excuse the Novations as if they held but one error, cuts short Belarmin's words, practiques error, and post Baptismum; Novationsum practiques arror and the

Preamb.
pag. 63
See Parsons
fober Reckoming with
Morton a
pag. 159.
Vique 166.
Belarm lib.4.
de notis Ecclesia cap. 9.
S. Novatias
moun.

The

#### The Manichean herefy against Free will imputed to Protestants, and bow pittifully answered by Bishop Morton.

T. Hierom, and St. Austin, (faith Belarmin) accuse the Hierom in Manicheans for condemning the nature of man, and de- prefit, Diapriving it of free will, and ascribing the original and be- logorum conginning of fin vnto the nature of man, and not to free will. The fame is taught openly by all Sectaries. Thus Belarmin. Morton fets down St. Hierom and St. Austin's words as if they were res. c. 46. Belarmin's, being loath to have fuch great Fathers tax himfelf and his prelatiks with herefy. Then he fayes Belarmin accuseth Belarm cit. Calvin of this herefy, wheras Belarmin accuseth all protestants Preamb. or fectaries, not only Calvin; and accuseth Calvin in particu- Pag. 64. lar of an other Manichean herefy, to wit, of reprehending and condemning Abraham and other Saints of the old Testament, to which Morton answereth nothing: Lastly he thinks to excuse Calvin and free him from the Manichees herefy, by faying that Belarmin himself confesseth he granted free will to man in his first Creation, though he lost it by fin : as if it were not also the Manichees herefy to deny free will to man after the fall of Adam.

tra Pelagias Aug. de ba-

#### How Bp. Morton answers to Belarmin's imputation of Arianism Dnto Protestants.

Elarmin quotes Sr. Epiphanius and St. Austin charging Belar ch. the Arians not only with the herefy of denying the fon & Arians. to be equal with the Father; but also with denying vinuritten Traditions to be the word of God; and fayes that all the fectaries or Protestants of our times teach the fecond error, though not the first, at least so cleerly. The honest Bishop Morton acknowledgeth the feçond, because he sayes no-

Preamb. P#g. 64.

thing to the charge; and cavills about the first; quoting an other Book and Chapter of Belarmin, wherin he chargeth Bullinger. But as for rejecting vnwritten Traditions Morton feems to be well pleased with the charge and rest contented therin, not only with the fense of the Arians, but of Nestorius, Dioscorus, and Entiches, whom Belarmin couples with Protestants both for contemning doctrin delivered by Tradition, and for their facrileges against the Sacraments, Altars, Priests, Monks, Votaries &c. faying that Protestants do commit the very same villanies against these facred things and persons, that Donatiffs and all those other heretiks had exercised. To all which Morton answereth with silence.

#### How Morton falfifyeth and abufeth Belarmin, who imputes the denyal of Christ's real Presence in the Sacrament to Protestants.

de Ecolef.c. 1.

Belaim 1, 1, T Mmediatly after the Apostles, St. Ignations the Martyr fayes that the Simonian and Menandrian heretiks did not admit Euchariftias & oblationes, for that they did not confess the Eucharist to be the flesh of our Saviour Jesus Christ, which fentence (faith Belarmin) is quoted by Theodoret in 3. Dialog. out of St. Ignatius his Epistle to the Christians of Smirna, where notwithstanding it is not now found. Belarmin is of opinion that these ancient heretiks denyed the real presence rather as a consequence drawen from their denyal of the Incarnation, then as doubting of the fignification or efficacy of Christ's words; and that they differed in this from Protestants, that these deny Christ's flesh to be in the Sacrament though they acknowledge he had true flesh, but the ancient heretiks deny Christ's flesh to be in the Sacrament because he had no flesh. And here Morton pretends that Belarmin contradicts himself, and withall abuseth Calvin; who, as Morton sayth, doth grant the real presence, nay that Belarmin confesseth he grants the same.

But

But Morton corrupteth and abuseth Belarmin both in the allegation and Translation. In steed of Belarmin's words by vs here cited, he puts in only these as Belarmin's, which sentence is cited by Theodoret in 3. Dialog. but is not now to be found in Theodoret. Making the Reader believe by fallifying Belarmin, That the Testimony of Theodores was not to be found in Theodores; and therfore he left out the mention of St. Ignatius his Epistle ad Smirmenfes; wheras the Testimony is in Theodores now exrant both in Greek and Latin, though it be not in St. Igna-

tius his Epiftle.

As for Belarmins contradicting himself in saying that Cal- Valentia vin doth admit, and deny the real presence, it is no contradiction of Belarmins, but a true affertion of Calvin's Contradictions. For both Belarmin and Valentia convince him of most evident and palpable contradictions in this matter, he feeking to fay fomething different not only from Luther, but also from Wickleff, and Zuinglins, therby to make a feet of his own, but yet not finding wherin to subsist or be permanent, speaks non- cap. 1. sense, and Contradictions: for proof wherof Belarmin doth fet down feven feveral propositions of his about this matter, each one of them different from the other, and some of them fo contradictory, as by no possible means they may be re- stery of the conciled, or stand together. As first, That the flesh of Christ is only in beaven, and that in so certain and determinat a place, as it is as distant from the bread, as the highest beaven is from the fine consens. earth: and then, this notwithstanding, he saith, that in the Supper the true body of Christ is exhibited unto the faithfull, and not only a fign. Yea that the very substance of Christs Body is given. Next to that again he faith that notwithstanding the distance between the Body of Christ, and the Sacramental signes, yet are they c. 17.5. joyned together by so miraculous and inexplicable means, as neither tonque nor pen can explicat the fame; and then further, That we 10. 8 32. must not beleive that this conjunction is by any real coming down Lib.4. Instin. of Christs Body unto us, but by a certain Substantial force derived c.x7.5.5.3 t. from bis flesh by bis Spirit. Where he feemeth to fay that the Ibid. \$ 33.34 PPP conjun-

6.9.3. p. T. J. Item. Belarm, de Euch. L. 1. cap. I. Belarm. cie. Calvins contradictions and non jenfe in the my-Eucharift. Calvin in cum Paftor. Figurinia. Calvin in 26 Mash. & lib. 4. Inflit. Lib. Inflit. cap. 17. 550 482

Ibid. 5. 2. C. lib. de Cæna cap. 3.

conjunction is made, not in the fubitance, but in some effential quality. And so in the fifth place more cleerly he faith, that it is made by apprehension of faith only, whertry he contradicteth all that he fayd before of real and substantial conjunction. And in the fixth place he confirmeth more the fame by faying; that wicked men receive not the Body at all, quia Corpus Christi solo ore fidei accipitur, for that the Body of Christ is only received by the manth of faith. And in the seventh and last place he concludeth, that this Sacrament doth not give the Body of Christ, or faith unto any that bath it not already, but only doth testifie and confirm that now it is there, and is but a fign or seale (to vie his words) of that which is there already. And this being the variety ad vanity of Calvin in this matter, it proveth not contradiction in Belarmis, but in Calvin himself: whose inconstancy and contradictions all they who explain the belief of the Church of England imitat in this particular, as every. one may fee in primat Valer, Bishop Toylor, (in his Treatife of Transubstantiation ) and others.

See Belarm. lib. I. de Euch. cap. I. per tot, & in fin.

Zo70menus lib. 7. hift, 64P. 12.

And now to conclude this matter, we may ask Protefrants, as the Emperor Theodofine did certain Reformers and Innovators of his time, whether they believed the ancient Fathers held the true doctrin of Christ and his Apostles, and they answering affirmatively, he replyed, Examinemus ergo do-Etrinam vestram ad illorum scripta, Let us examin your doctrin by their writings: Let us Judge that to be herefy, which they placed in the Catalogue of herefies; and if fo, Protestants must not blame us when we call them hereticks, for maintaining Fustification by only faith, with the Simonians, and Eunomians; God to be the Author of fin , with the Florinians ; that women . may be, and are Priesta, and Popes, with the Poputians; that concupiscence is a fin, with Proclus: that the true Church was invifible, with the Donatifts; that men must not fast the Lent, pray nor offer facrifice for she Dead , with the Aerians; That Samts ought not to be prayed unto, themselves nor their Reliques bonoured, nor their Images worshipped, with Vigilantins &c. These and other

Belarm.lib 4. de notis Ec. defie cap. 9.

Protestant

St. Epiphanius, St. Hierom, St. Austin, and other Fathers, as you may see in Belarmin; and the prelatick Writers confess their Testimony, but contemn their authority.

## Falsifications objected against Cardinal Baronius by Mr. Succliff.

Hat fincere Protestants may see how little their Clergy can say against Catholick Authors writings in this point of willfully fallisying Fathers or others, I will set down briefly some of the principal falsifications objected against Barronius, whose work of the Ecclesiastical History depending altogether upon the true quotations of the holy Fathers, and other Authors, might be the subject of Protestant cavills, had it not bin very sincere; yet notwithstanding all his ingenuity Sutcliff termes him a Cardinal forger, and lyar, and one of all the Authors that over he read that most impudently abusists and detected forspeures contrary to the intention of the bely Ghost &c. This is his presace, and then setteth down 52. falsifications and lyes of his.

The first wilfull falsification wherewith Sutcliff chargeth Baronius is, that in the first page of his first Tome he placeth the Image of the Roman Church in form of a woman with a heavy wodden Cross on her shoulders &c. This is a notable lye (faith Mr. Succliff) for that the Roman Church that, now is possessed of Christ Jesus, for that the Pope claimeth a power of the Cross of Christ Jesus, for that the Pope claimeth a power was never successed.

er above all Emperors, liveth in delights &cc.

His fecond charge of wilfull falfification is, that wheras the fayd picture had two great keyes of the Popes cellar (as Mr. Satcliff faith) hanging down under it, he lyeth impudently, faith Sutcliff, where he fignifieth that Christ grow the Keyes to the Pape and his adherents & c.

PPPE

His third charge is, that wheras the fayd picture had written under it on the one fide vicit bæreses, and on the other fide subegit Gentes, Mr. Succliss objecteth this for a wilfull fal-fisication, saying that this later Roman Church hath not subdued beresses, but is overgrown it self with beresses.

The fourth charge of wilfull falfification is, that Mr. Suttliff supposing Baronius and the Pope do mean to worship that wodden Cross layd vpon the pictures shoulders, he saith, that if Baronius mean the true Church, he lyeth, for that the true

Church did never worship any woodden Cross.

The fifth charge is about these words subegit Gentes vnder the picture, this is a lye (saith Mr. Sutcliff) for that Saracens, Turks, and Gentils, have prevailed against the Pope and

his followers &c. regaining the Holy Land.

The fixth charge is that the holy Ghost hovereth over the triple Crown, the B. Virgin sitteth with her Son in her lap; St. Peter and St. Paul support the worship of our B. Lady; which are all (saith Sutcliff) notorious lyes, for that Christ is no longer an Insan &c. And are not these substantial charges of wilfull falsifications to be placed in the first rank? Had he found matter to discredit Baronius he would never detain, nor divert his Reader with the picture, but would have entred presently into the History.

But now in his seaventh charge, he will not trifle. Sixtus the Fifth (saith Sutcliff) in his decretal epistle prefixed before Baronius his books, saith, that he faithfully and diligently reported the story of the Church &c. Now you must know that this Epistle made decretal by Sutcliff, is only a licence and privilege for Baronius to print the Book. "Wheras our beloued Son Annothing to print the Book. "Wheras our beloued Son Annothing to print the Book. "That the first volume of our Ecclesiastical History is now ready to be set forth, and that it is a work no less learnedly then faithfully written &c. we do give you leave to print the same &c.

With his eight charge of wilfull falfification, he is refol-

ved

ved to destroy the whole work of Baronius. The year ( faith ... Sutcliff) and precise time of Christ's Nativity being the ground of all his work, it must needs follow that if he faile in that, , then his whole Book is nothing but a pack of lyes : but that , he hath erred in that point, is very probable; for that Epiphanius faith our Saviour was born when Augustus and Silwanus were Consuls: but Severus writeth that he was born when Sabinius and Ruffinus were Confuls; but Baronius follow-, eth neither of these two, but Cassiodorus. Is not this a wife charge of falfifying? And yet Surcleff is miltaken in his charge though it be nothing material to the Hiltory of the Begining and progress of Christian Religion, Conversion of Nations, Apparatus Councells; condemnation of herefies &c. Epiphanius is of Ba- ad Tom, t. ronius his opinion as well as Cassiodorus, Chrysostom, Orosius, Pag. 49. Beda, and most of the ancient writers. All his other Charges are very foolish, not considering whether Baronius relate things of himself, or from others, and when Satcliff denyes the authority, he doth not confute it with better authority, or reafon, but by Scoffing and contempt, and yet he accuseth Baromins of lyes and forgery, because he relates what other men of credit, and great authority fay in matters of History or doctrin. As for example he accuseth Baronius of wilfull lying Sutcliff pag. for that out of Euthymius he relateth that Dives (Luke 16.) 199. was called Ninensis who also held it was a story, and not a parable. Then his 50. charge is, Baronius would make his Reader believe that our Saviour did celebrate his passeover in S. John Evangelist's bouse, but Symon Metaphrastes denyeth it, which is alledged by Baronius as a grave witness. His last two charges are. 1. Baronius fays Missa is derived from the Hebrew or Suicliff par. Chaldee word: but Belarmin his fellow telleth him he is de- 279. ceived. 2. Baronius doth report out of Gregory of Tours this Fable, that divers making thongs did put them about the pillar wherto Christ was tyed when he was scourged, and the fame did heal divers difeafes. And with this found charge he ends his 52. of wilfull falfifications against Baronius. What IX TOR

What I defire the Protestant Reader should observe in the charges of wilfull falfifications and lyes which they print against our Catholick Authors is, the difference between our charges against them, and of theirs against us. We charge Protestants with heresies, and with corrupting Scripture, Fathers, and Councells, to prove herefies, and we demonstrat the same so home, that either they omit to answer the corruptions and fallifications objected, or answer them with adding new fallifications to the old, as hath bin manifest hitherto; but the Protestant writers objections against us are either frivolous, impertinent, or forged by themselves. they can find no matter to carp at in fuch works as those of Baronius and Belarmin, wherin there is such a multitude and variety of quotations, and relations, it may be well imagined how litle they will find in modern Catholick writers, who for the most part borrow from those two Cardinals what they fay in Controversies of Religion. Had Luther, Calvin, Beza, Kemnitius, Melancton, and Fewell, bin as fincere in their writings against Catholicks , as Canifius , Coccius , Bellarmin , Gualterus, Peron, and Baronius are against Protestants, we could not have discovered so many palpable falsifications in the later Protestant writers as our Books manifest to the world; wherof I have fayd more, I fear, then my Readers will have patience to peruse. Yet I shall entreat them for the Conclusion of this matter to permit me to mention fomewhat of Luther's. and Calvin's fincerity, the two chief Apostles of the Protefant Reformation; and of two others, the most eminent Prelats and writers of the Church of England, Usber and Land, one called the Irish Saint, the other the English Marryr. When fuch Primats are proved Falsifiers, we need not examin further the writings of the Inferior Clergy, and petty Ministers, but remit the zealous defenders of their fincerity to fuch Books = discover their frauds, and are easily found, wherof we have given heretofore a Catalogue.

SECT: XL

#### SECT. XL.

Calumnies and Falsifications of Luther, Calvin, Archbishop Laud, and Primat Vsher to difcredit Catholick R eligion , against their own knowledge and conscience.



Uther (in postilla ad Evang. Dominica An- Instit. lib. 2. nuntiationis ) faith, Among the Papifts every cap. 10. one maketh recourse vonto Mary, expecting from ber more favour and grace shen from Christ himself. Calvin faith , every Papist hath chosen peculiar Saints to whom he hath devoted himself as to so many beloing Gods,

nor are their Gods now according to the number of their Cittyes, as the Prophet upbraided the Ifraclits, but according to the number of their very persons.

This our Popilh Babylon (faith Luther) hath fo far ex- Luther de ,, tinguished faith in this Sacrament (of Pennance) as with a , shamless forehead she denyeth faith to be necessary; nay further she hath with an Anti-christian impiety defended that , it is an herefy, if any man affirme faith to be necessary : , His Scholler Philip Melancton faith the fame, The School-, Doctors have foolifhly and wickedly taught that fins are for-, given without faith. Without doubt the illiterat Protestants ( who all take Luther to be a Saint at least do not believe him to be an Impostor) question not but that Roman Catholicks are fuch men as Luther, Calvin &c. describe them; and will not fo much as turn to the Councell of Trent, or to Concil. Trid. any other Book where our Tenets are to be found; there they Sell. 6. 6. 8. might fee that we hold faith to be the beginning and founda-

Capinit, Babylon Sin cap. 15 loan. & in 6. art. against the exectable Bull &c. Melancton difp.de p.eni tentia. Prop.

Catech. ad
P.stoch de
pan. Sacram
pag. 290.
Luaber Jib. I.
de natura
hominus art.
4.
Luther. lib.
contra Ambr.
Cathar.
Luther, in
Concil.
Germ. cap.
de AntiChristo.

tion of man's faluation, and the root of all Justification, without which it is impossible to please God &c. And in him that doth repent, it is of necessity that faith go before pennance.

" Concerning the necessity of Grace, Luther, saith, The " Papists do teach that a man may keep the Commandements, of God with the proper forces of nature, without God's

, grace.

" Concerning the immortality of the foul he faith, The " Papists at this day do not believe at all the Immortality " of the foul. And again in the Lateran Councell that was " celebrated in the year 1515. in time of Pope Julsus, it was first of all known and decreed, that the resurrection of the Dead was to be believed. Of this wicked Friars corruptions of Scripture see Zuinglius tom. 2. ad Luth. de sac. fol. 412. and many more Authors. As for Fathers and Councells he did not value them so much as to trouble himself with falsifying, or corrupting their writings, though sometimes ( to impose vpon illiterat people that the holy Fathers were hereticks, or ignorant) he endeavors in his writings, to discredit their perfons, and condenin their doctrin. See what he sayes of them hertosore part. 1. & 2.

## SVBSECT. II.

Of Calvin's calumnies against Catholicks and their Doctrin.

R. Walfingham in his fearch (pag. 152.) acknowledgeth he had fuch an opinion of Calvin's Sanctity and fincerity, that having read in his Institutions cap. 11.

bib. 1. That in the first 500. years after Christ there were never any Images in Christian Churches, both himself and other Ministers

nifters did often alledge the fame as a certain truth to fuch as knew less then themselves; but perceiving that the Papists laughed at them for it, he began to doubt, and after examination of twenty Authors or witnesses within the first 500, years which Coccins citeth against Calvin, he found them truly cited, and Calvin a Lyar.

How litle Calvin valued the practife or doctrin of the ancient Church, he declareth lib. 3. Infin. c. 5. 6. 10. where he faith: when the adversaries object against me that prayer ,, for the Dead hath bin vsed above 1300. years, I ask them ,, again by what word of God, revelation, or example it , hath bin fo vsed? &c. But the very old Fathers themselves , that prayed for the dead , did fee that herein they wanted both Commandment of God, and lawfull example. So as he accuseth all the holy Fathers (because they were Papists) of fuperstition.

In all the Hymns and Litanies of the Papills (faith Cal- Calvin lib. " vin ) there is never any mention of Christ : but wheras 3. Inflic-, always they pray to dead Saints , the name of Christ never 6.20. . 21. , occurreth. And yet this Impostor could not be ignorant that our Litanies begin Kyrie eleison, Christe eleison, Lord have mercy spon us, Christ have mercy upon us, Christe audi nos, Christe exaudi nos. &c. And our hymns he knew were made by Se. Ambrofe, St. Gregory, Prudentius, Sedulius, and other ancient Fathers, and conclude, Gloria tibi Domine qui natus es de Virgine &c.

In the very fame Book and Chapter Calvin affirmeth that in the third Councell of Carthage, wherin St. Austin was prefent, it was forbiden that we should say Sancte Petre ora pro nobis, which is fals : it was indeed decreed, Quod cum Altari afsistiur, semper ad patrem dirigatur Oratio, That when the Priest did assist at the Altar, he should offer his prayer and sacrifice to God the Father.

The Papifts do shamefully and impiously define (faith Calvin) Calvin Institu that dayly pennance must only be don for venial sin. As though we lib. 3. 6.4 sought that for mortal fin pennance was not necessary. In the 9. 42

fame place he faith the Papists speak not at all ( when the treat of pennance ) of the internal renovation of mind, which , bringeth true amendment of life: and again ibid. 29. they hold , that they are reconciled once only by the grace of God , when they are Baptised , post Baptismum resurgendum essemples , satisfactions, but after baptism a man must rise again (from sin ) by satisfactions. Wheras this impudent fellow knew well enough that we hold all rising from sin, or reconciliation vnto God, whether before or after baptism, must be by Grace; and that satisfactions only are for temporal punishments, after the guilt of sin is remitted by Reconciliation.

In his institutions (1.4.c. 7.) he saith that Pope Iohn 23.

See part. 2. affirmed mens souls to be mortal, and to perish together with the Body vntill the day of resurrection, which calumny we

have confuted hertofore.

In the same Institutions (1. 4. c. 13. 6. 12.) talking of Monastical life and Evangelical Councells, he writeth in this resolute manner, Nulli vnquam veterum hot in mentem venit &c. It never came into the cogitations of any of the ancient Fathers to affirm, that Christ did councell any thing, but rather they do all cry with one voyce, that there was never any one least word vttered by Christ, that is not of necessity to be obeyed &c. out of which words he inferreth that there is no state of persection to be aspired vnto more one then other, nor any thing left us by way of Councell, but that all is commanded by way of precept. And yet St. Paul saith (and by consequence with him all the ancient Church and Fathers) talking of virginity, I have no precept of our Lord, but I give Councell &c.

In the layd institutions lib. 4. cap, 19. §. 11. Calvin saith of the Papists, praeterita aqua', & nullo numero habita, vnum oleum in Baptismo magni faciunt. They letting pass and esteeming nothing at all the water of Baptism, do only magnify their oyle of Chrism. And yet he knew well that the Roman Catholicks hold the vse of water to be most absolutely necessary to the Substance of Baptism, and not the holy oyle. I hope Protestants

will

3. Cor. 7.

will reflect upon these things, and consider whether it be probable or possible that God would send such men as these two Impostors, to reform his Church; men without conscience, thame, fincerity, or christianity.

# SVBSECT. III.

Frauds, falsifications, and calumnies of Primat Vsh. against the real presence and Transubstantiation.

He Popes name ( faith Mr. Vsher ) in whose dayes this gross opinion of the oral eating and drinking of Christ in the Sacrament drew it's first breath, was Gregory the focond. In a man of less erudition and learning then Mr. Vsher, this affertion might be called a fimple miltake, but in him, it must be a notorious fraud, and wilfull fallification of as many ancient Fathers, as he had perufed, and ( to his knowledge ) delivered the doctrin of the real presence, and Transubstantiation. In particular he doth corrupt Justim the Martyr his words to Antoninus the Emperor, as Cranmer had don formerly, wherof we have treated part. 3. and remit the Reader thereunto, as also to Malones reply against Vsher's answer pag. 236. St. Cyprian See St. Cyril was before Gregory 2. many hundred years, and yet Mr. Vsber could not be ignorant how he declared the belief of the Catholick Church in these words, This bread which our Lord gave unto his Disciples, being by the almighty power of the word changed, not in outward shape, but in nature, is made flesh. St. Auftin de Sacram. also was a long time before Gregory a. and he cleers all doubts both of the Mass and Transubstantiation, thus; This is that which we fay &c. to wit, that the Sacrifice of the Church doth confift of two sbings, shat is to fay, the visible form or species of the elements, and the envisible flesh and bloud of our Lord JESVS Christ, Q 9 9.3

Cyprian fer. de cana Domini. of Hierulalem Cates ches. Miffa-202 4.S. Ambrof. lib. 4. c. 4. & de #s qui Mysterija initiantur 6 6. St. Auguft. vide Canonem de the sonfes,

the Sacrament and the thing of the Sacrament. Knowing and believing (faith Se. Cyril Hierofol.) most assuredly, that what appeareth bread is not bread, though it feem fo to the taft, but it is the body of Christ; and what appeareth wine, is not wine, at the tast doth Judge it to be, but the bloud of Christ.

### Mr. Vsher's Falsifications against Confession.

T. Bafil (faith Mr. Vsber), maketh the groans of the , heart to be a fufficient Confession; fo doth St. Ambros the tears of the penicent. Tears, faith he, doth wash , the fin which the voyce is ashamed to confess. Weeping doth provide both for pardon and for shamefactness. And St. Answer 85. , Auftin, what have I to do with men that they should hear , my confessions, as though they should heale all my difea-, fes. Mr. Viber not content to impose this fentence voon the miltaken Protestants as if it had declared the superfluity and novelty of Sacramental Confession, wheras St. Basil speaketh of David, and St. Ambrofe of St. Peter, ( who by tears obtained pardon for his denying Christ ) before the Institution of Confession; not content I say to misinterpret their meaning, he corrupts the words by a fals translation, to make good his own fals Interpretation, adding the word our twice to the Text. for our shamefactness, and for our bealth, endeavoring therby to draw the meaning of the Fathers from David and Se. Peter vato all others, even after the Inflitation and precept of Sacramental Confession. And as for St. Austin he speaketh of that publick Confession which in his Book he made of fuch fins as had bin forgiven him in Baprifin, and therfore needed not to be confessed to a Priest.

It is a strange thing how learned Protestants well versed in the Fathers dare impose such wrested Texts vpon men who are resolved to examin them, and to let the world fee what the Fathers have cleerly delivered, Mr. Viber could not be To ignorant as now his partners would have him feem to be,

of the positive doctrin of these three Fathers concerning Confession. Se. Basil declares his own belief and of the whole Church, in these words. Sim must necessarily be opened unto them, unto whom the dispensation of God's Mysteries is committed. St. Ambrose; If thou defireft to be justified, confess thy fin, For a shamefust confession of fins, diffolueth the knot of iniquity St. Austin exhorting to confellion faith, Is it therfore fayd without cause, whatsoever you shall loofe on earth, shall be loofed in heaven? are the Keyes therof without cause given to the Church of God ? &c. who fo doth repent, let him repent throughly : let him shew his greif by tears; let him present his life to God by the Priest, let him prevent God's Judgment by Confession. &c. And therfore he that will confess his fins for the obtaining of Grace let him feek out a Priest who hath skill to bind and loofe &c. let him confider the quality of the crime, in " place, in time, in continuance, in variety of persons, and , with what temptation he fell into fin , and bow often &c. All this variety must be confessed. And is it not very strange that Mr. Viber should quote these holy Doctors against themselves, and his own conscience ? But the Protestant Religion cannot be otherwise maintained, nor the prelatick Clergy enjoy two millions sterling of yearly revenue. All the other Fathers speak after the fame manner : as for example, St. Gregory of Nylla, Take the Priest for a parener and Companion of thine affliction, as thy Futhers show onto him boldly the things that are hidden; difcover the fecrets of thy foul, as shearing thy fecret arounds runta thy physitian. He will have a care both of thy credit, and of the

St. Bafil, in Regulis brevioribus, Interrogatione 288. St. Ambrofo I, de panit. cap. 6. St. Auflin bom. 49. c. 3. Aug. lib. de vera & falfo panitentia cap. 10. & cap. 14.

St. Gregory Nyssen orat, in eos qui dutius alsos sudicant, Petro Francisco Zno, Interpret.

# Azainst Absolution of fins.

R. Viber page 138. of his answer to the Jesuits Challenge is not ashamed to accuse the Roman Catholick Church with this accordious calumny, holding (if you believe him.) that the same is immediatly acquitted before God

( by the Priest's absolution ) how soever that sound conversion of heart be wanting in him, which otherwise would be requisit. And grounds vpon this imposture his bringing many ancient Fathers to prove against Papists, that it is not in the power of the Priest to absolve a sinner who hath not true faith, and repentance in his foul; as if this were not the express doctrin of all Roman Catholicks. And vpon this same imposture he groundeth also his foolish expression, that our High Priest fitteth in the Temple of God, as God, and all his Creatures as fo many Demy-gods under him. If what he layeth to our charge were true, he might have raised us a degree higher, for that God himself doth not absolve men from their sins, if they do not repent; or if found conversion of heart be wanting.

Pag. 125. & feg. he would fain perfuade that loofing of men by the Indement of the Prieft, is by the Fathers generaly accounted nothing els but a restoring of men to the peace of the Church, and an admitting of them to the Lord's table again. And that in the dayes not only of St. Cyprian, but of Alcuinus, Deacons in the Priest's absence were allowed to reconcile penitents. But this fraud is discovered, ( I can not presume him ignorant ) for that neither St. Cyprian , nor Alcuinus do speak of reconciling penitents in the Sacrament of pennance, but only of releasing them from Censures, and temporal penitences, or punishments, wherwith they had bin bound by the positive and publick Decree of the Church, which might be performed not only by a Deacon, but by a letter to the penitent, though never fo far of and absent; And therfore can not be an absolution from fins, which requireth the penitent's presence, and appertaineth to the office of Priesthood inseparably, Tue enim hoc folis sacerdotibus permissum est, faith St. Ambrose.

St. Ambrose l. 1. de panit. cap. 2. & fer. 10. inpfal. 128. St. Hierom. an proverb. cap. II faith, it is to be obferred shat although thege be no hope of pardon afs ter death, yet b: there fome Who may be absolved afser death from fuch light fins as

ebey carried

Pag. 128.

#### Against Purgatory.

R. Viber having seen how plainly the doctrin of Purgatory, (that is, a third place for purging of venial fins,

or fatisfying for mortal fins wherof the guilt but not the whole temporal punishment is pardoned) is delivered by the primitive Church and Fathers, and that the examples and histories of so great and holy a Doctor as St. Gregory to that purpose, can not be well denyed, doth fraudulently change the state of the question, to make his Readers believe, that the dispute concerning the Popish Purgatory, is not whether fins and souls may be temporally punished in the other life, but whether they are punished by material sier, or whether the place of their punishment be a part of Hell? Wheras all the world knows we leave these things to be disputed in schooles, and are not determined by the Church.

" Whereas pag. 176. of his Answer, Mr. Vsher faith, neither , is it to be passed over, that in those apparitions and revela-, tions related by Gregory, there is no mention made of any n common Lodge in Hell appointed for Purgatory of the , Dead ( which is that which the Church of Rome now friveth n for ). &c. And by this imposture of his, that in the time of Otto Frisingensis and other modern Authors ( who dispute whether " purgatory was a place or part of hell ) would fain make Protestants believe that the Roman Catholick doctrin of Purgatory is not ancient : wheras he could not be ignorant that St. Bernard ( who lived before Otto Frisingensis ) rehearling and refuting the herefies of the petrobusians, faith; They do not believe that there remaineth any Purgatory fier after death, but will have the , foul as foon as it is out of the body, to pass either to rest, , or els to damnation, but let them inquire of him who fayd, , that there is a kind of fin which shall not be forgiven in , this world nor the world to come, to what end did he fay n this if there be no remission nor cleansing of sin in the other world?

But others much ancienter spoke cleerly of Purgatory. Ser. 66. in St. Gregory of Nyssa; The Divine providence bath ordained that St. Gregory man after sin should return to his ancient felicity, either purissed in Nyssen. or at this life by prayer &c. or after his death cleaned in the surnace of demotus. Purgatory fire. St. Basil. in cap. 9. Esay. St. Cyril Alexande. in Ioan. 15. Purge me a

with them out of this life. They may be absolved I fay, either by suffering punishment, or cls by the prayer, ale mes, and maffes of their living friends, But to whom for over thefe things are don, thy are don to them before the laft Judgment, and for lighter faults. De bacque-Stione nibil Ecclesia definiuit, funt autem multa opiniones. Belarm. lib. 12,de purgat. cap. 6. mipag. 178. & pa sim. St. Bernard fer. 66. in Cant. St. Gregory Nyffen. or.s. de mortuis. Lord in the

life &c. that 1 may not fland in need of that ames ding fire which is for shofe who shall befaued, but fo as by fire. Aug. in pfal. 37. It is manifest that they (aged per fons dying in smaller fins ) being purged, before the day of Judgment, by temporary pains which their fouls do fuffer ; they shall not be deliuere 1 to the punishment of eternal fire. Aug. 1. 20. de Ciии. сар. 13. Vsher's An-(Wer pag. 479. Answer Pag. 182. See Sir Edward Sands in his relations car. 53.54.

V. 2. St. Gregory Nazian. St. Ambrofe, St. Auftin, St. Hierom. Origines, Tertullian, St. Hilary, and most of the Fathers, whose fayings Mr. Viber did fee in Belarmin, and yet without mentioning any particular, tells vs, that the Testimonies which the Cardinal bringeth, belong to the point of praying for the dead only ( as if praying for the ease and relief of the dead did not necessarily conclude Purgatory ) or vnto the fire of affliction in this world, or vnto that of the last day, or to the fire of Hell, or ( mark the man's resolute and rational answer) to some other fier, then that which Belarmin intended.

Mr. Vsher concludes his controversy of Purgatory with , these words, and so vnto this day the Romish Purgatory is ,, rejected as well by the Grecians, as by the Muscovits, and , Russians , the Cophices , and Abassins , the Georgians and Ar-, menians, together with the Syrians and Caldeans, that are fub-, ject to the Patriarchs of Amioch, and Babilon, from Cyprus ,, and Palestina vino the East Indies. This is strange impudency in maintaining a falshood contradicted both by the Protestant relations of the Eastern Religions, and by the Declarations of the Patriarchs and other learned Writers of the named Provinces.

## Against Porshipping of Saints and their Reliques.

He Iesuits ( faith Mr. Viber pag. 420. ), were wont , indeed heretofore to delude men commonly with , an idle diffinction of dulia, and larria, but now they , confess it to be the opinion of the most and wifest, that it , is one and the felf fame vertue that containeth both latria, , and Dalia. Heere Mr. Viber is convicted of two notorious frauds; 1. To make his illiterat Reader believe that no act appertaining to the vertue of Religion, can any way relate vnto Creatures, though it have the Creator for it's prime motive, he feems to suppose that the Iesuits now recant, and grant that the honor which Catholicks give to Saints, as they are God's fervants,

fervants, can not be an act of Religion, wheras there is no Hieremias more difficulty nor diffute in that a man should honor God and his Saints, by two diffinet acts of the same vertue of Religion, then in that the love of God, and of our neighbour, should be two acts of one vertue, called Charity. The second fraud is; he would fain persuade, that latria, and Dulia is a Clem 8 novel distinction, and delusion of the Fesuits; and that no religious worthip, however to inferior, can be communicated to a Creature, without committing of Idolatry. But the Church of England by the pen of it's defender Bishop fewell, tells him the Contrary , we only adore Christ as very God , but we Venetiad worship also and reverence the Sacrament, we worship the word of Card. Gui-God, we worship all other like things in such religious wife to Christ fianum q 10 belonging.

The ancient Church and Fathers (not only the Jefuits) wied the diftinction of Larris and Dulis, that is, fuprem, and fidei Ethiop. inferior religious worthip : the suprem, that is, Laria, is due Germadina only to God, as the suprem civil worthip to the King : the Scholarine inferior, which is Dulis, is due to Saints, Bishops, Priests &cc. by reason of that religious and supernatural excellency, or caracter, which God hath given them. And to Saints we pray 420 Reply as to God's fervants, not as to Gods, as Mr. Piber would per- against Hanfuade Protestants. We are calumniated by him as St. Hierom, ding p. 379. St. Austin, and all Catholicks were by Vigilantius, and Faustus the Manichean Heretick. St. Aufin his words are. The here- St. Aufin , tick Faustus doth calumniat us, because we honor the memo. contra Faust. " ries or reliques of Marryrs, affirming that we have them for Manicheum " our Idols. The Christian people doth celebrat with religious lib, 20. 8,224 , folemnity the memories of Martyrs, therby to ftir vp them-, felves to their imitation, and that they may be affilted with , their prayers, and made partakers of their merits. But with , the worthip termed in Greek latrie, and which the latin , language can not express in one word , ( it being a certain Answerpage

pol. Refp. T. 6. 12. 8 12: Gabriel Ales xand, ep. ad Hy parbius Ruthennum legatus in Professione. fidei. Graci Zaga Zabo Ethiop. in Confessione Se. Purgates rio fec. 1.8 5.

Constanting-

" fubjection and servitude due properly to the Deity only, 377. Mathew 4. V.10.

we do not honor any but God alone &c. RIL

And

St. Auflin 4.61. Super Genefin. where also be faith that she reafen why the Angel ( Apoc. 22.9.) would not be adored by St. John, was: Talis enim apparuerat Angelus vt pro Deo poffet adorari,& ideo fuerat corrigendus aderator. 3c. Hierom ep 53. ad Eiparium.

8t. Hierom lib. contra Vigilantium

Viber pag.

STREET

And because Primat Usher doth press vs further with this text of Scripture, Thou shalt worship the Lord thy God, and him only shalt thou force, St. Austin bids him and all heretiks obferve, that in the forefaid Commandement it is not fayd Thou shalt adore ( or worship ) the Lord thy God, only; as , it is fayd, him only shalt thou serve, which in the Greek is " Latreufies, to him only shalt thou give latria, for such a fer-, vitude indeed is given to God only, and to non other. ,, Neither are St. Hierom's words against the heretick Vigilantius less for our vindication. Thou tellest me ( Riparius ) that Vi-,, gilantius duth again open his loathfor mouth, and foit forth his ,, beaftly venom against the boly reliques of the Martyrs , and that , he termeth us who do reverence and worship them, Ashmongers, ,, or dusty people, yea Idolaters, for worshiping the Bones of dead ,, men. O unhappy man worthy to be lamented with a fountain , of tears. Afterwards having answered to the imputation of Idolatry, by shewing that the Catholicks did never attribute vnto any creature Laria, or that honor which is properly due vnto God , But we bonor , faith he , the Reliques of the Martyes 3) that we may adore him whose Martyrs they are : we honor the , fervants, that the bonor of the fervants may redound to the ho-, nor of their Lord; who fand, he that receiveth you, receiveth me. , And els where, @ monfter fit to be banished vnto the fur-, theft part of the world I Thou derideft the Reliques of , the Martyrs, and with Eunomius, the Author of this herefy, , thou framest calumniations against the Church.

Notwithstanding that St. Gregory Niffen against Emomine forat. 4.) doth make the distinction of Laris and Dalis, and declares in that oration that no creature ought to be worshipped by men with Latria, yet Mr. Kiber wilfully winking at this distinction, and explanation, objects against the worship of Saints the words of that Saint in the very same Oration, and in like manner the Testimonies of other holy Fathers fraudulently omitting their words, and wresting their meaning. So he brings (pag. 428.) St. Epiphanias resulting the herefy of the

Collyridians,

Collyridians, who holding our Lady for a Deity, adored her St. Epiphan with larris , and offered facrifice vnto her. And yet he doth Haref. 70 conceal how St. Epiphanias in that very disputation inveighed also against such as did not honor our Lady with due worthip Let Mary be bonored, but let our Lord be adored , faith he; that is, let none adore her as God: for though the be excellent, holy, and most worthy of honor, yet not worthy to be adored; to wit with Latria, And the same Saint condemneth as much those who do not give due honor to the mother of God, as those who give her that of latria. For as these ( faith he ) , by bolding disgracefull Imaginations of Mary do sow permicions Ibid parager: s, opinions in mens minds , so these others inclining too much to the , opposit part, are convinced to be in abe wrong. So that we see the diffinction of Laria and Dulia is no Idle invention of the Jesuits, but a necessary doctrin of the ancient Fathers.

#### Against prayer to Saints.

R. Ubser in his answer to the Iesuits chalenge, treating of this controverfy, proceeded with the fame fraud the vied in that of Purgatory. Finding that the ancient Fathers prayed to Saints, and that God wrought many miracles at their thrines, and Reliques, he endeavors to change the flate of the queltion, and place the whole controverly in points disputable; making his Reader believe, that we Roman Catholicks now a dayes do not believe as the ancient Church, but believe that the fouls of Martyrs are present at their shrines, and afhes, when miracles are wrought; and other things concerning the manner of their intercession, and knowledge of our wants, and prayers; so that faith Mr. Usber (pag. 405.) to make good the Popish manner of praying vnto Saints, that which at the first was but probable and problematical ( to wit fome fayings of the Mafter of the fentences, Scotus, Biel, and other schoole Divines ) must now be held to be de fide.

This calumny and fraud is cleerly confuted by the words.

Rrra

of the Councell of Trees, which commands all Bilhous and others which have the office and charge of teaching , that according to the vie of the Catholick and Apostolick Church . received from the primitive times of Christian Religion, and according to the confent of holy Pathers and Decrees of holy Councells, they diligently inflered the faithfull concerning the intercession and invocation of Saints, honor of Religues, and lawfull vie of Images : teaching them that the Saints which raign with Christ, offer their prayers to God for men, and that it is profitable humbly to call voon them, and to five vnto their prayers, avd, and help, for the obtaining of benefits from God, by his fon Felis Christ our Lord, who alone is our Redeemer and Saviour. Concil. Trident. Seff. 25. fo that as you fee, the H: Councel teacheth vs only three things to be believed concerning the intercession of Saints. 1. That the Saints which reign with Christ, pray to God for us. 2. That it is profitable for our fouls to call voon the Saints, and feek their prayers, and help, for the obtaining of benefits from God 2. That whatfoever we befetch them to obtain for us at God's hands, we believe and profess that it must be fued for, and obtained through his fon Felin Christ our Lord, our only Redcemer and Saviour. In schools it is diffoured whether the spirits of the dead, according to the condition of their nature, are able to know what is don amongst us, but never any Orathodox Father, or School Divine, did hold that the Bleffed fpirits are not made acquainted with fuch prayers and fupplications as are made vnto them by the faithfull Here on earth. They rejoyce when any finner is converted ( Inc. 15. v. 10. ) and how this can be without knowledge of the object for which they rejoyce, we vaderfind nor.

But the Irife Saint Mit. Viber, to confirm his calumny, and conceale his frend is become an abominable. Impostor. In the Breviary of the Brevial confirm order, vied by those religious neer 500, years, as also in the Dismulls of St. Bendill's order, on the solumnity of all Saints is vied this prayer,

Concede

Concede nobis Domine quesumus, veniam delictorum, & intercedentibus fanctis quorum bodie solemmia celebramus, talem nobis tribue devotionem, ut ad corum pervenire mercamur societatem. Adjuvent nos corum merita, quos propria impediunt scelera; excuset intercessio , accusat quos actio : & qui is tribuisti calestis palmam triumobi ; nobis veniam non deneges peccati : Grant us O Lord we befeech thee, remission of our sins, and by the intercession of the Saints whose solemnity we celebrat, bestow upon us such devotion that we may deserve to attain unto their fellowship. And immediatly fol-. loweth; let their merits help us that are bindred by our own fins. Let their intercession excuse us, who are accused by our own action : and thou o Lord who hast bestowed upon them the palme of heavenly triumph, deny not unto us the pardon of our fins. Now Mr. Usher ( pag. 408. ) quite omitting the first part of the prayer, translateth the later part as if it were rather an interrogation then a supplication, thus, can their merits belo us, whom our own fins hinder ? can their intercossion excuse us, whose own action doth accuse themselves? But then who hast bestowed upon states but them the palme of thy beavently triumph, deny not vnto us the pardon of our fins. You fee how he adds interrogations, and makes questions on his own head, and not only translates the latin falfly and fraudulently, but changeth the whole fenfe, and thrusts into the Text At insteed of &, and to, which is not in the latin; and makes the whole order, of the premonstratenses, as also that of the Benedictin Manks, hereticks, as doubting of that which no Roman Catholick ever called in oneftion. What credit think you doth such a man as this deserve in his collections of antiquities, when they agree not with his new Protestant Religion? he who venters to contradict a praclife fo generaly known, and to corrupt a writing fo common and extant in fo many Libraries and Books, what will he not do, or hath not don, in Papers and Copies which he fancies we must take upon his fole word and Teltimony? Whosoever delires to have a full view of Primat Visher's vinfincere dealing venian non in maintaining protestancy & which we attribute more to the deneger pecnecessity cars Rrrs

Vsher tranthou o Lord . and adds interrogations. to belp his fraud. Adjuvens nos corum merita quos propria impe. diunt feeleras excuset interce sio, accufat quos actio: & qui eis tribuifti caleftis palmam triumphi, nobis

necessity of his cause then to his own inclination) let him peruse Malone the Jesuit his reply to his Lordship's answer, and he shall find that as the man was one of the most learned Protestants that ever writ, so was he one of the most cumning and deceitfull, in varying the state of the question, and in wrestring and misapplying the Texts as well of Scripture as of Fathers. But from the Irish Confessor, Let's go to our English Martyr.

# SVBSECT. IV.

Of Arch-bishop Land his frauds and fallifications.

How Infincerely Bp. Laud would fain excuse the modern Greeks beresy concerning the procession of the holy Ghost?

one then a turn activers at our

E must not admire to see Protestant Bishops excuse heresics, even against the Trinity, seing their own Tenets must be condemned as such, if they grant that any doctrin ever was, or can be heretical. Their distinction of fundamental articles of faith, takes away all Christian faith, and by consequence makes heresy an impossibility. Bishop Land doth acknowledge the opinion of denying the procession of the boly Ghost from the Son, to be a grievous error in divinity; and sure it would have grated the soundation (faith he) if they had so denyed the procession of the holy Ghost from the son, as that they had made an inequality between the persons. But since they do not, he dares not deny them to be a true Church, though he consessed that divers learned men

of the Roman Church ( whose words he quotes ) were of Pag. 24 opinion that ( as the Greeks expressed themselves ) it was a against Fis-

question not simply fundamental.

As for his Lordship's backwardness in denying the Greeks to be a true Church ( that is , of accusing them of herely ) because, forfooth, they seem to maintain the equality and confubftantiality of the persons; so great a prelat and writer ought to have known that a Church may be a fals and heretical Church for denying the generation and procession, as well as for denying the equality and confubstantiality of the persons : neither indeed can the one be denyed without denying the other. But my task is, to examin the Bishop's sincerity, not his Theo-

logy.

His first fraud is, to pretend that Catholick Authors agree with him in the Protestant distinction of fundamenal and not fundamental articles; wheras we hold every article (by reason of the motive, though not of the matter ) to be findamental; that is, of necessity the matter ( how ever so small ) must be believed by us vnder pain of Damnation, whensoever it is sufficiently proposed to us as revealed by God; or ( which is the fame ) whenfoever we know any matter to be either contained in Scripture, or declared by Catholick Tradition, or defined by the Church , we are bound to believe it, and can not be faved if we deny or doubt of it. So that doctrin which he calls a grievous error in the greek Church, we must call it plain herefy, which makes them no Church : because their error hath bin declared herefy by the Church.

His fecond fraud in this matter, is, that he conceals from his Reader the true state, of the question, and abuseth the Catholick Authors he cites, at if they had understood it as his Lordship doth set it down, or had excused the modern Greeks herefy, and argues with their fayings and authority in favor of protestancy. The question is, whether the modern Greeks grant that the holy Ghost proceeds from the son as well as from the Father. The Bishop pretends they do, and that they

St Bonauent.
in 1. fentent,
dift. 11. q.
art. 1. a i 3.
& 4.

Bishop Land P. 15. Scotus in 1-fent dift. 11. qu. 1.

differ only in words; and to prove this, quotes St. John Damascen, and the Greeks of his time; wheras St. Bonaventure in the very place the Bishop quotes him, doth confess that Da. mascen and the Greeks of that time speak warily of that concontroverfy; but adds that which would have cleered the whole business, if Mr. Land had not concealed it, fed modo corven maledicta progenies, but now their accurfed offpring hath added ,, to the madness of their Forefathers, and professeth, that the , holy Ghost doth not at all proceed from the fon, other-,, wife then temporaly : and therfore the Roman Church condemns them both as hereticks and schismaticks. Thus St. Benaventure. And with the like fraud doch Bp. Laud conceale the words of Ferenzy the Patriarch of Constantinople ( whom also he quotes ) declaring the belief of the modern Greek Church in this point to be , that the holy Ghaft proceeds from the Father only, Spiritum fanctum ex solo patre procedentem; and besides takes no notice of Scorus his words fet down in Latin ( which the Bishop alledged to prove that the Greeks and we differ rather in words then in re ) because they marr his English market; for Scotus his words are, Antiquorum Gracorum a Latinis discrepantia in voce porius est orc. quam in ipsa re. The difference of the ancient Greeks from the Latins &c. And with these and other fuch frauds doth his Lordship defend the Greek modern Church to be a true Church, not fallen into herefy; and cenfures the Councell of Florence, and the Church of Rome, for declaring them hereticks, hoping therby to make voyd al condemnations of herefies.

#### How Bp. Land abuseth St. Austin to make Protestants believe that general Councells maye err against Scripture, and evident reason.

Isber having fayd that all points defined by the Church are fundamental, that is, can not be denyed or doubted of winder

vider pain of Damnation, and proved this faying by these words of St. Austin, this is a thing founded; An erring Disputant is to be Aug. serm. born with in other questions not diligently digested, nor yet made firm 1; de verb: by full authority of the Church; there, error is to be born with but Apostoli in fine. st ought not to go fo farr that it should labour to shake the very Laudpag.33 foundation of the Church. The Bishop sayes this can not be vnderstood of the definition of the Church (though St. Austin speaks expressly of the authority therof) but of Scripture. But Ibid. granting afterwards the words might be vnderstood of the definition of the Church, or general Councells; to the end that men might not imagin Sr. Austin thought such definitions were infallible, or vnquestionable, he adds, But plain Scripture with Pag. 34. evident sense, or a full demonstrative argument must have room B. Laud. where a wrangling and erring disputer may not be allowed it. And ther's neither of these but may convince the definition of the Coun- F. Qua quide cell, if it be ill founded. And to shew that this is no fancy of stam manihis own, but the doctrin of St. Austin, he quotes his words festa monas you see them in the margent with an F. referring the word fratur be in que to Scripture. So that if you believe the Bishop and rely re non posin, vpon his quotations, St. Austin doubted not but that the defi- praponenda nitions of the Church in general Councells may be contrary to eft omnibus Scripture, and confuted by full demonstrative arguments.

I confess that when I read this page and part of Bp. Land's quibus in Ca. conference with Fisher, I found my self much troubled, vntill I examined the matter, and then I resolved never more to believe him, or any Protestant writer, however so Saint-like or in Evangelis! sincere, by report, or in appearance. The truth is, St. Austin St. Aug. conin the place cited by the Bishop , hath nothing at all either tra Fund. ... of plam Scripture, or evident sense, or demonstrative arguments; but addressing his speech to the Manicheans, he writes thus, Apud vos autem vbi nihil borum est quod me invitet ac teneat, sola personat veritatis pollicitatio, and then follow the words cited by the Bishop, qua quidem si tam manifesta monstratur &c. which truth fo bragd of and promifed by the Manicheans to be demonstrated, in that epittle called Fundamentum, faith

dubium veni . illis rebus, tholicateneor. Ita si aliquid apertissimu

St. Auftin

St. Austin, if it be demonstrated to be so cleer &c. is to be preferred; where you see St. Austin's que, referred not to Scripture, but to that fictitious truth which the Manichees pretended to be in their doctrin. Nay St. Austin is so far from doubting in the infallibility of the Church, and general Councells in that very place quoted by the Bishop, that he disputes ex professo against the possibility of its erring, or of its definitions being contrary to Scripture, and fayes, that if the do-Etrin of the Catholick Church could be contrary to Scripture, he should not be able to believe rationaly, and infallibly, either the one or the other: not the Scriptures, because he receives them only youn the authority of the Church; Not the Church, whose authority is infringed by Scripture, which is fuposed to be brought against her. Si ad Evangelium me tenes, ego ad eos me teneam, quibus præcipientibus Evangelio credidi; & bis jubentibus tibi omnino non credam. Quod si forte in Evangelio aliquid in apertissimum de Manichæi Apostolatu invenire potueris, infirmabis mihi Catholicorum autboritatem, qui jubent vt tibi non credam; qua infirmata, jam nec Evangelio credere potero; quia per eos illi credideram : ita nibil apud me valehit, quicquid inde protuleris. Quapropter si nihil manifostum de Manichei Apostolatu in Evangelio reperitur , Catholicis potius credam quam tibi : si autem inde aliquid manifestum pro Manichaeo legeris, nec illis nec tibi: illis. quia de te mihi mentiti sunt : Tibi autem, qui eam scripturam mihi profers, cui per illos credideram, qui mihi mentiti sunt. Aug. cont. Epist: Fundament. cap. 4. Wherfore St. Austin doth not suppose ( as the Bishop pretends) that Scripture or reason can be contrary to the definitions of the Church; he professedly teaches the contrary in the very place cited, and vies the alledged words que quidem si tam manifesta monstratur &c. only ex Suppositione impossibili, in the same manner as St. Paul speaketh (Gal. 1. ) If an Angell from beaven teach otherwise, then we have taught you , let him be accurfed. St. Paul well knew it was impossible that an Angell from heaven should teach contrary to the Ghospel; and so did St. Austin that the definitions of a genea general Councel should be contrary to Scripture, or reason, as appeareth by his own discours against the Manichees.

Vincentius Litinensis abused by Mr. Laud, to prove the fallibility of the Church , pretending , that learned Father Supposed and fayd she might change into Lupanar errorum; à ilrumper or flewes of errors.

Ut A. C. tells us further ( faith Mr. Land ) that if one Pag. 38. may deny or doubtfully dispute against any determination of the Church, then may he also against an other, and fo against all; since all are made firm to us by one and the vincent, Lafame divine revelation, fufficiently applyed by one and the fame 24. be fayes full authority of the Church ; which being weakned in any the Pelaone, can not be firm in another. First, A. C. borrowed the for- gians erred in mer part of this out of Vincentius Livinensis, and as that learned Dogmate fi-Pather rofes is , I subscribe to it; but not as A. C. applyes it. dei, and yet For Vincentias speaks there de Catholico Dogmate, of Catholick in a prime Maxims de which are properly fundamental: (but here the Bis- maxime, bus hop is militaken, for Vincentius speaks also of not fundamentals, in a superas of the celebrating of Buffer according to St. Victor's decree; fructure. the not rebaptizing of those who had bin baptized by hereticks Vin. Livin. &cc.) now in this fense, faith the Bishop, give way to every ca- com. her. willing disputer to deny or quartel at the maxims of Christian Religion &c. And why may he not then take liberty to do the piumerrorum ike of any other; till he have shaken all ? But this hinders lupanar : bei , not the Church her felf; nor any appointed by the Church, erat ante can to examin her own decrees, and to fee that the keep the Ha & incorprinciples of her faith viblemished and vicorrupted; for if the rupta Sacra-, the old, the Church which is Sacrarium veritatis, may be changed in Lupanur errorum, I am loath to english it. Hitherto Bp. Laud

Sffz

they erred no

the pag. 38.

e trachaine

Pag. 39.

the modest Bishop, who quotes Vincent. Livin. in his Margent; for his lugariar errorum, &cc. and for the whole discours.

Vincentius Lirinensis is so far from expressing any fear or sufpicion of danger that the Church should be changed into les panar errorum, a stews of errors, by addition of novelties, or falling from the primitive doctrin, that as if he had foreseen . this corruption of his meaning, and cutting short his words practifed by Mr. Laud, he declares in that very place by him quoted, that only hereticks and vngodly men can entertain any fuch thoughts of Christs spouse, sed avertat boc a suorum mentibus divina pietas, sitque hoc potius impiorum furor, these are his words, and concealed by the Bishop : who also striks out of Vincentian Lirin: other words wherby it did appear what a kind of keeper the Church is of the truths deposited with her, and how litle danger there is of corrupting the old, or admitting of new doctrin. The Bishop ( pag. 38. ) sets down the sentence thus, Ecclesia depositorum apud se dogmatum Custos &cc. Denique quid unquam Conciliorum Decretis enisa est, nisi ut quod antea simpliciter credebatur, boc idem postea diligentius crederetur, &c. But in Vincentius Lirinensis, It is thus, Christi vero Ecclesia sedula & cauta depositorum apud se dogmatum Custos; here first he skips over these two words sedula & cauta, diligent and wary, because they spoiled his plot of persuading us that the Church might by negligence of its Paftors be infenfibly changed, and corrupted. To the same intent he conceales with an oc the rest that followes, which would have cleered all, and left no room for the Bishops fraud : for Vincentius Livin : his words are, But the , Church of Christ is a diligent Depositary or Keeper of the truths committed to her, never changes any thing at all in them , lessens nothing , adds nothing ; nether cuts away things. necessary, nor adjoyns things superfluous; neither looseth what is hers. , nor vsurpes what belongs to others. Let any Christian or honest Pagan Iudge , whether these words be not Diametrically contrary to what the Bilhop pretends vnto in this passage, viz. fuspition and possibility of the Churches adding neuris veteribus >

Christi vera Ecclefia fedu: la & cauta depofit rum Custos, nihil in ijs Vnqua permutat,ni bil minuit nihil addit: non amputat necellaria, non apponit fuperflua, non amittis fua, non b furpat aliena, Vincent. Li-7in, cap. 22.

exteribus novelties to the old dactrins of making a change of that faith the first received from Christ and his Apostles, and of becoming Lupanar errorum; which this good man and holy Martyr fayes he is loath to english; and yet leaves out, cuts, and corrupts the Latin text of fet purpole, to fix vpon Christs Espouse the greatest infamy,

How Bp. Laud falfifies Occham to infringe St. Auftins authority concerning the infallibitity of the Church in succeeding ages as well as in that of the Apostles; and is forced by his error to resolve his prelatick faith into the light of Scripture, and the privat Spirit of Fanaticks, which he palliates under the name of grace, and therby warrants all rebellions against ( burch and state.

N all of divine faith must be prudent , that is, men are not bound to believe any article therof, (v.g. that Scripture is the word of God ) vnless there evidently appear prudent and sufficient motives to exclude all moral possibility that any but God is the Author of the doarin proposed to be believed. These motives of credibility we call the figns of the Church, and are the miracles of Christ and his Disciples, fanctity and succession of his doctrin and Doctors, Conversion of Kings and nations to christianity &c. These signs or motives of credibility, though they do not evidence demonstratively that our faith is true, or that the Church or Congregation of men wherin they be found, is the Catholick, yet they demonstrat an obligation in us of believing it, as we have proved elsewhere ; in so much that if no such lights mis me Ec. or motives of credibility had bin , none would be bound to. believe any point of Christian Religion with certainty of faith; rions

Se bertofore Ego vero Evangelio non crederem clefia commoberet anthoritas

Aug. lib. 1. contra. Epift. Fund. c. 5.

and therfore St. Autin fayd he would not believe the Scripture had he not bin moved therunto by the authority of the Church because Scripture of it felf hath no fufficient arguments and figns to ground a prudent and undoubted belief of its being the word of God; but the figns and motives of credibility invest the Church with sufficient authority to declare both that, and all other mysteries, of faith, and to make our Ecclesiastical Miniflery and Million more authentikly divin, then any Regal Commissions or human Badges can set forth the truth and dignity of Ministers of state, and officers of war. Therfore, as not to believe, or to contemn men fo qualified, when they command in the Kings name, is by the light of reason and confent of all nations, judged obstinacy and rebellion, ( not to be excused by pretending ignorance, of want of greater evidence then those vival figns of their employments afford, ) so must it be obstinat herefy not to believe that what is proposed by the Church (qualified with the aforefaid figns ) is revealed by Cod. dand ure de suaringal ne stature de atu

This supposed, the main Controversy between Protestants and Catholicks is, about the refolution of Christian faith, for though both parties pretend that they believe because God revealed to the Prophets, and Apostles the Mysteries of faith yet we fay that Protestants can not shew how it may be prudently believed that Christ preached or revealed any such dodrin as is pretended, villes it be acknowledged that the Church of every fucceeding age was, and this prefent is, as truly and realy (though perhaps not fo highly quoad modum) infallible in delivering the Apostles doctrin, as the Apostles were in delivering that of Christ. We do not fay that Tradition or the Testimony of the Church, consisted by the foresaid signs, is the prime motive, and last refolution of faith, but that the Tradition and Testimony of the present Church is infallible, to the end it may infallibly apply the prime motive, (which is Gods veracity) to vs; and we prudently affent thervato. 2011011 10

But the Biffiop deriving this, is driven with Presbyte-

rians and Fanaticks to an inbred light of Scripture, and to the privat Fanatick foirit; with this only difference, that where they fay they are infallibly refolved that Scripture is the word of God, by the Testimony of the Spirit within them, his Lordship (pag. 83. 84.) averrs he hath the same affurance by grace. And because we object, and admire that no Catholick could ever perceive this inward and inbred light of Scripture, wherby all Protestants pretend they are assured it is the word of God, he concurrs (pag. 86,) with Fanatitks in telling vs, that blind eyes can not, and pervers eyes will not fee it. Its strange his Lordship did not foresee the sad effects which this Protestant principle and presumption wrought against himself, and his Prelatick Church, within a very short time after he writ this doctrin, and applyed the fame against the Roman Catholicks. He might be fure it would be retorted against the Church of England; for why may not every Protestant Sectary pretend, that the Prelatick Church of England is as blind and pervers in not feing the light of Scripture, as Luther and Land pretend the Roman Catholick is ? It is but every particular mans fancy, and word; no other proof is required by Protestants; nor indeed can any better be produced to make good, that fo many honest and learned searchers of Scripture as have bin and are in the Roman Catholick Church, can not, or will not fee the pretended light of Scripture, fo largely diffused among Protestants, and distributed to every Fanatick, Presbyterian, and Prelatick, whose faith can not be maintained without this rash judgment, and most dangerous consequences, as prejudicial both to Church and state, as our late distempers have manifested.

But now to Mr. Lauds falfifications. To prove that the Tradition of the Church is not infallible, and that the words of St. Augustin, Ego vero Evangelio non crederem nist me Catholice Ecclesia commoveret authoritas, should be understood of the Church in the time of the Apostles only, the Bishop sayes, Some of our own Authors will not endure it should be otherwise meant by St. Austin, save of the Church in the time of the Apost-

Bishop Laud pag. 81. edit. 1619.

Vbi Ecclefia Carbolica Episcopos & populos à tempore Apostolorum Dique in bodiernum diem Shimet Succedentium importat, & fec accipiu nome Ecclefie Augustinus cum afferit, quod non crederet Evangelio, nifi eum autheritas Ecclefiæ &c. Ocham Dial. part. 1.lib. 1. cap. 4.

les only, and in proof of this he cites Occham in the Margent thus. Occham Dial. part. 1. l. 1. c. 4. and fets down thefe as his words, Intelligitar folum de Ecclefia qua fust tempore Apostotium. It is understood only of the Church which was in the Apostles time. Wheras Occham in the very place quoted, holds the quite contrary, and fayes expressly, that the Church whereof Sr. Austin speaks in that sentence, containes not only the Apostles, but also the Church successively from the times of the Apostles to that very time wherin St. Austin wrote those words, as every one may see by his sentence truly related in our margent: And indeed St. Austin speaks of that Church which sayd to him note credere Manichao, and had succession of Bishops of Rome, which the Church had not in the Apostles time.

# Divers Frauds and Falsifications of Bishop Laud to defend that Protestants are not Schismaticks.

R. Fisher having pressed Bishop Land with that ordinary and vnanswerable argument, proving Protestants Lo be Schismatiks, because they separated themselves from the Roman Catholick Church, obstinatly holding divers opinions contrary to the ancient and generaly received faith, many wherof had bin condemned as herefies in former ages by General Councells, and all orthodox Christians; his Lord-Thip answers, I. That the Roman Church is not the Carbolick Church. We reply that when Luther and Calvin began their pretended reformations, fuch only as were in communion with the Church and Bishop of Rome, were held to be Catholicks; all others having bin declared Schismaticks, or hereticks; and for that reason the first Reformers did not claim to be members of the Greeks, or of any other Christian Church then extant; but acknowledge they found no men of their reformed belief, and therfore separated themselves from the whole world;

as Luther and Calvin expresly say, and we have proved, shewing they did not agree in all points with the Waldenses . Wickleffians , Greeks , or any other visible Congregation of Christians. Therfore they separated themselves (by inventing and following contrary opinions ) from all visible Churches, and by confequence from the true one, if they will grant there is a true one vpon earth, as the Bilhop would feem to acknowledge.

Was it not lawfull faith he (pag. 149.) for Juda to reform her felf when Ifrael would not joyn ? fure it was, or els the Prophet deceives me, that fayes expresly though Ifrael Hof. 4. 150 granferes, let not Juda fin. Here his Lording supposeth two absurdities. 1. That Juda reformed its doctrin ( which is the only question ) 2. That the Catholicks are to represent the ten tribes, (because forsooth they are more numerous) and Protestants Fada: wheras no paralel can be more put then the Protestants compared with the ten tribes, who left ferusalem, and the High Prieft, and rebelled with Feroboam; which King out of vagodly policy, the better to secure his vsurped Crown (just as Queen Elizabeth) caused the people to desert the old and true Religion, fer vp new Priefts; Sacrifices &c.

But his Lordship reflecting vpon these and other things, thought necessary ( because he saw that himself and his party would be driven to the ten tribes at length ) to defend they were a Church, even after their schism or separation; for that there were some true prophets among them, as Elias Elizeus &c. and thousands that had not bowed knees to Bual: not observing that fuch Prophets and others who continued faithfull, were of the true Church of Juda, though they could not go to Ferusalem; and were no more of the ten Tribes Religion, then the Greek Roman Catholicks are of Mahomets, or English Papists of the Protestant. And wheras the Bishop's adverfary tells him that particular Churches may not pretend to reform themselves and condemn others of error in faith, ( especialy their acknowledged spiritual Superiors ) when the

A.C. pag. 58. need of reformation is only questionable; and this was so evident confutation of protestancy, and so convincing a proof of all their Churches fchisms, that his Lordship thought fit to conceal those words. ( When the need is questionable ) in his relation of his adverfaries argument; and after omitting and concealing the force therof, endeavors to answer as well as he can. That the first Protestant reformers were subject to the Roman Catholick Church and prelats in spiritual affaires, is confessed by themselves; and that without any sufficient cause, or probable pretext, they rebelled against that superiority and Turifdiction, is also evident; vnless we should grant ( as the Bishop with all fecturies, fayes pag. 86.) that all Christendom ( Protestants only excepted ) are so blind or pervers, that they can not, or will not fee the light of the Scripture, and by consequence, their own Idolatry and superstition. And this his, and other fuch mens fenfless affertion, must pass for good evidence, and be a fufficient warrant for Inferiors to renounce their obedience, and reform the doctrin of their Superiors, and of the whole visible Church, without incurring the Cenfure or guilt of Schism, and berefy.

Mr. Laud denyeth that in ancient times the Bishop of Rome was Superior to other Bishops out of his own Patriarchat, which extended no further (faith he) then to Jtaly, and the adjacent Islands. And to make good this equality of Patriarchs with the Pope, he quotes (num. 170.) the law, A patriarcha non datur appellatio. Then he sayes (pag. 171.) that in those ancient times of the Church government, Britanie was never subject to the Sea of Rome, and that Pope Vrban the z. accounted his worthy predecessor in the Sea of Canterbury (St. Anselm) as his own Com-peere, and sayd he was as the

Apostolick and Patriarch of the other world.

The greatest fraud committed in treating matters of Religion is, to affert a notorious falshood so considently that the truth can not be questioned, or examined without doubting whether the relator have either soul or shame. Who can Ima-

Ponuif. angl.

Guilielm.

Maimesbur.

in prolog. lib.

gu

in that a man pretending not only to be an Arch-biffion . but a Patriarch, would endeavor to maintain Religion by fuch impostures? Britain faith Mr. Land, was never subject to the St. Bed, lib. Sea of Rome No! How then came Venerable Bede to tell us 5. Eccl. Hift. that an. 673. St. Wilford Arch-bishop of York, being vnjustly cap. 20. deprived of his Bishoprick, appealed to the Sea Apostolick, was heard by Pope Agatho, and by virtue of his sentence restored to his Bilhoprick? How comes St. Gregory the great to write thus to St. Austin our English Apostle. Seing by the good- Bed lib. . nes of God, and our industry, the new English Church is Eccl. Hifter. brought vnto the faith of Christ, we grant to you the vse of cap. 29. the Pall (the proper badge or fign of Archiepiscopal dignity) to wear it when you fay Mass; and we condescend that you ordain twelve Bishops vnder your Jurisdiction; yet so that the Bishop of London be consecrated hereafter by a Synod of his own Bishops, and receive his Pall from this holy Aposto- See this lical Sea, wherin I, by the authority of God, do now ferve. Treatife par. Our will likewise is, that you fend a Bishop to York, to whom 1. Jec. 1. we intend also to give the Pall, ( that is, to make him Arch- Concil Afrik. bishop ) but to you shall be subject not only the Bishops you Can. 101. make, and he of York, but all the Bishops of Britain. If Vrban liceat Epifcos the z. fayd St. Anfelm of Canterbury was a Patriarch, none pis propocacan deny but that he received that dignity and his Iurifdiction re: & m Clefrom Saint Gregory , as the others of the East, did from the ricirum cau-Sea of Rome.

That the Patriarchs of the East were subject and did ap- rum provinpeal to the Bishop of Rome, is evident in the Ecclesiastical Hiltory; and as for the law of not appealing from a Patriarch, tur, etiam Mr. Land could not be ignorant it was intended for the infe- lineris noffris rior Clergy, who (of ordinary cours ) were not to appeal ad eundem further then to the primat of their province; for so the Coun- renerabilis cell of Afrik determins.

His Lordship, without doubt did see also how in that Episcopum very Councell it is acknowledged that Bishops in their own datis, inficauses might appeal to Rome

fe apud fusciarum Epif-

copos finian-

memoria **Zozimum** 

muari cura-Mr. Fisher vimus &c.

Concil. African. ep. ad Bonific pap. to which St. Austin subscribed.

Mr. Fisher askt the Bishop, Quo Judice doth it appear that the Church of Rome hath erred in matters of faith ? as not thinking it equity that protestants in their own cause should be Accusers, witnesses, and Judges of the Roman Church. He answers, there is as little reason or equity that any man who is to be accused, should be the accused, and yet wittness and Judge in his own cause. Fisher replyes that, the Church of Rome is the principal and Mother Church; and that therfore though it be against common equity that subjects and Children should be Accusers, Witneffes, Judges, and Executioners against their Prince, and mother, in any case; yet is it not absurd that in fome cases the Prince or mother may accuse, witness, Judge, and if need be, execute Iustice against vajust and rebellious, or evil Children, especialy if the prince, or mother be infallible. But the Controversy being at length reduced vnto this, whether the Church might not err in dodrin, as Princes and parents do in governing their subjects and Children, Mr. Fisher fayes, it can not, and proves it by that of St. Mathew 16. 18. That Hell gates shall never be able to prevail against the Church. The Bishop sayes this is to be understood that errors (which are meant by Hell gates ) shall never be able to prevail against the Church in Fundamental Articles; and confirms this his faying by one of St. Austin, quoting his words thus, pugnare potest, expugnari non poteff; wheras if his Lordship had bin pleased to fet down St. Austins words fincerly as he ought, the case had bin cleerly decided. St. Auftins words are, Ipfaeft Ecclefia fancta, Ecclesia una, Ecchsia vera, Ecclesia Catholica, contra omnes hareses pugnans. And then come in pugnare potest, expugnari tamen non potest. The Church fights against all berefies, concrary to every article, and by confequence whether Fundamental or not; and yet expugnari non porest; she can not be overcome. All herefies, faith , the Saint depart from her as unprofitable branches out of from , the vine : but the remains still in her root , in her vines , , in her charity; the gates of Hell shall not overcome her. All this ( as not being for his Lordships purpose, who challenged all our party to shew one Father for 1200. years after Christ, that concluded the infallibility of the Church out of Mathew 16. 18. ) is concealed by the Bishop from his Reader.

The like fraud is practifed by this Lordship in answe- St. Ireneus , ring to that Text of St. Irenaus, ad banc Ecclesiam propter 1. 3 cap 3. on potentionem principalitatem, necesse est omnem convenire Ecclesiam; n hoc est, eas qui funt undique sideles : in qua semper ab his qui sunt , undique, conservata est ea que est ab Apostolis Traditio. These words he fets down in the Margent, and doth English them thus, To this Church (he speaks of Rome) for the more powerfull principality of it, tis necessary that every Church, that is, the faithfull ( undique ) round about, should have recours. ( Land pag. 182. ) First he translates undique ( which fignifies (ordinarily) from all places, parts, and every where) round about; to the end St. Irenaus might be thought to make the Sea of Romes principality a bare primacy of order, and precedency; and then confine its Iurisdiction to Italy, Sardinia, and Corfica; but hereby he would make the Saint speak nonfense, for he vsed this argument against the Gnofticks in France, and other hereticks, and gives us this rule of Christianity, that the doctrin or Tradition of the Roman Church is the touchstone of all Apostolical doctrin. If therfore undique in this place doth fignify no more then round about Rome, and therby the more powerfull principality Ireneus speaks of, be restrained to precedency; and the Roman Iurisdiction to sole Italy and its Islands; he must have argued thus, Tis necessary that Italy, or Sardinia, and Corfica, should have recours to Rome for its 32 Bishops precedency of place, or in regard of his Patriarchal , power within Italy and the adjacent Islands; Therfore the " Gnofficks in France, and all other hereticks, of the world, are ,, convinced of herefy for not having recours to the Sea of Rome. This would be a far fetcht consequence, and as vnworthy St. Ireneus found Indgment, as its necessary to defend Mr. Lauds false comment, and Religion.

Yet to make this appear not fo improbable an interpre-Ttt3 tation,

tation, Mr. Laud (pag. 181. tells us that Ireneus was a Bishop of the Gallican Church, and a very unliky man to captivat the liberty of that Church under the more powerfull principality of Rome; as if forfooth, the so much talkt of liberties of the Gallican Church (which were not claimed or thought on untill 2300. years after St. Ireneus his time) could move him to limit the Popes spiritual Iurisdiction to Italy; or that the Gallican liberties did exclude it now from France. These are too gross mistakes, and can hardly be excused by ignorance in so knowing a person as Mr. Laud is thought to have bin.

Gregor Nazian in Cari de vua sua,

After the fame manner doth he abuse St. Gregory Nakianzen, who speaking of the Roman Church faith, Verus Roma ab antiquis temporibus habet rectam fidem. & semper eam retinet, sicut decer vrbem que toti orbi presidet, semper de Deo integram fidem habere. These words the good Bishop translates thus , into English (pag. 12.) Ancient Rome from of old hath , the right faith, and alwayes holds it, as becomes the Citty which is governess over the whole world to have an en-,, tire faith in, and concerning God. But (faith his Lord-Thip) there is no promise nor prophecy in St. Gregory, that Rome shall ever so do, And to make this the more cleer to his illiterat English Reader, he leaves out the word ever in the later part of his Translation, and in his gloss vpon the sentence omitts the fame word again, faying only, it became that Citty very well to keep the faith found and entire. But How long? Semper (faith St. Gregory) for ever. Therfore Bishop Land thought fit to conceal that semper. At length he acknowledgeth a double semper in S. Gregory, but misplaceth the later. His words are plain (faith he) femper decet &c. wheras St. Gregory faith not, semper decet &c. (it ahwayes becomes) but decet, it becomes that Citty which Governs the whole world, semper de Deo integram fidem habere, alwayes to have the entire faith of God. Now who fees not a manifest difference betwixt these. two propositions, It alwayes becomes that Citty to bold the ones faith. And It becomes that Citty to hold the entire faith alwayes The

See D. Lauds labyrinth, p. 135. & 136

The first only fignifies, the keeping of the faith entire ( whenfoever it is don) is a thing well becoming the Citty of Rome. The fecond fignifies, to keepe the faith so that is must never fail, or cease to keep it entire, is a thing well becoming the City which Governs the whole world. Besides, the Government wherof St. Gregory speaks, must be understood of souls, or spiritual; because Roma vetus did not govern in his time, temporaly, seing the Emperour resided in New Rome, that is Constantinople. Therfore St. Gregorys words are to be vnderstood of the Popes spiritual Iurisdiction, who governed the souls of the whole world as fupreme Pastor vnder Christ.

But Patriarch Land can not endure this, and will needs haue all Bishops; (or at least all Patriarchs) equal with the Bishop of Rome, by Christs institution; and proves it (p.200) by the authority of St. Hierom, whom Mr. Land miltakes; for the St. speaks only of the caracter of Episcopacy, and faves that all Bishops are ejusalem Sacerdotii, ejusalem meriti, and Hierom, ep. by Gersons Book de Auferibilitate Papæ : when Gerson , faith ad Evas , he, writ this Tract de Auferibilitate Papæ, sure he thought grium. , the Church might continue in a very good being without , a Monarchical head. Therfore, in his Judgment, the Church , is not by any command or institution of Christ, Monar-

, chical. Gerson par. 1. 154.

Answ. Gerson that famous Chancellor of Paris writ that Book in time of Schifmes and Troubles, wherin for the peace of the Church, doubtfull Popes may be deposed, as alfo Hereticks. But Gerson never meant that a Pope may be so deposed as none other should succeed, he defends the contrary earnestly and expresly consid. 8. His words are: ,, Any , civil monarchy or regal Government may be taken away, , or changed into an Aristocracy, the law still continuing in rius sponsus , force : but it is not so in the Church; which was founded by Christ in one supreme Monarch throughout the world: 3 Because Christ Instituted no other Government unchangeably Mo->> narchicall, and as it were regal, besides the Church. Can any Gerson Cond

Auferibilis non eft ufque ad con-(ummations faculi Vica-Ecclefia quin aliquis certus ei præd ficiatur &c. words fid. 20.

words be more express against Mr. Lauds affertion; and yet his affertion is so positive, that I have known a Catholick Divine deceived by his authority in this particular; but after

examination wondred at the Bishops confidence.

A faire offer to Protestants

I conclude this matter of Protestant fallifications with this fair offer; let the learned men of that fide flew but any one faving of any ancient Orthodox Father, or Councell, quoted by the reformed writers of any Nation or quality whatfoever, to confirm protestancy; and if it be not found either impertinent, or corrupted by addition, omission, translation, or concealing the words going before, or coming after, wherypon depends the true meaning of the Text, let them I fay but shew one of these that speaks cleerly in favour of Protestancy, and I will confess in print that I have bin mistaken in the opinion I have of their Religion, and of its want of truth. But if not as much as one Orthodox Doctor, can be produced to support their Tenets, and the credit of Protefrant writers, I hope they will not take it in ill part, that we advise our Congreymen, and all Christians to renounce their Conduct and Communion.



SECT.

## SECT. XII.

Whether it be piety or policy to permit the Proteflant Clergy of these three Kingdoms to enjoy
the Church Revenues, for maintaining (by such
Frands, and Falsifications as hitherto bave bin
alledged) the doctrin of the Church of England;
which also they acknowledge to be fallible, and
by consequence (for all they know) fals; and
bow the said revenues may be conscientiously applyed to the vse and ease of the people, without
any danger of sacrilege, or any disturbance to the
Government, if a publick Trial of both Clergies
sincerity be allowed, and liberty of Conscience
granted.

Hat it cannot be piety in a Prince or people, to cast away so vast a Treasure vpon so vncertain a Religion and Clergy, as we have proved the Protestant to be, needs no proof. Neither is there any doubt but that it was policy, though not piety, in Q. Elizabeth (whose title could not stand with popery) to

bestow the sayd revenues vpon any men that would call themfelves a Clergy, and engage to sool the vulgar fort with sals Scripture for framing a Religion or reformation agreable to her title and interest, against the Royal line of the Stewards.

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lawfull heires of this Monarchy. As litle question can be made. that the present possessors, and pretenders of Bishopricks, and Benefices, will endeavor to justify and continue Q. Elizabeths cours, though the case be altered; and that such of the layty as have vnlawfull deligns in their heads, will fide with the Bishops, and strive to gain, or make a party, and win the hearts of ignorant and feditious people, by pretending great zeal for that prelatick Religion wherby Q. Elizabeth vsurped the Crown, and her Creatures the revenues of the Church; not despairing but that as she by the advice of her Councel and Clergy forc't, or foold this Nation out of their loyalty, and duty to the Stewards (by pretending that popery is Idolatry.) fo themfelves may vpon any occasion, (and perhaps vpon the motion of liberty of conscience ) have the like success against K. Charles the fecond, as Q. Elizabeth had against the Queen of Scots. This is the only objection can be made against liberty of Conscience, from which (fay they) will spring Popery and will be the plea of policy against piety, in case the falshood of prelatick protestancy, and the frauds of the faction interested therin, should be as zealously cryed down, as we presume it to be cleerly discovered in this Treatife.

Our answer to this plea is. 1. That-liberty of conscience, and legal changes of Religion in England, have bin alwayes made by Acts of Parliament, as we may see in the statuts of K. Henry 8. K. Edward 6. Q. Mary, and Q. Elizabeth; and against resolutions taken in so legal and general a way, no rebellious designs have ever prevailed in this Monarchy; nor can; because in a Parliament is involved the free consent and concurrence of the Prince and people; and in case it should be judged conscionable and convenient that liberty of Conscience be granted to all Ghristians, (though thereby it could be feared the Roman Catholick Religion would be restored to these kingdoms) it must be at the instance of the people, and by vote of Parliament; for that the Royal family, and the privy Councel are at present nothing inclin'd to Popery: But we hope

hope and pray that in time God may open his Majefties and his Councells eyes to fee the Divin truth, and the Temporal conveniences annexed to the ancient faith wherof this Monarchy hath bin fo long deprived. 2. The case between the Queen of Scots, and her Royal iffue now reigning, is very different; or albeit her right was as cleer (according not only to Catholick principles, but to Acts of our Protestant Parliaments ) as it is, that a man can not have two Wives at once, or that Q. Elizabeths mother could not be wife to K. Henry 8. diring Q. Catherins life, nor her felf legitimat; yet the Protestant principles, and her Fathers Testament, seemed to favor her succession; and the Queen of Scots mariage to the Dolphin of France made the Englissh (even Catholicks) more flow then they would have bin otherwife, in declaring for her right in the due time ( which was a litle before, and immediatly after Q. Mary dyed) because they were not inclined to be subject to a French King, or governed by his Freeze. None of these circumstances and confiderations now concurring, it is not likely that defigning or discontented persons can take any advantage against the royal family that now reigns, in case liberty of conscience, or even the restoring of the Roman Religion should be judged conscientious, and convenient by the Parliament.

3. The Protestant Clergys sincerity is now much more suspected, and the common people less incensed against popery, then in Queen Elizabeths dayes; when the Protestant Bishops and Ministers Sermons, and Bibles made men believe, that Images were Idols, the Pape Anti-Christ; Priests, Traytors, Agents for the King of Spaine &c. which things now are discovered to be calumnies and impostures; for the Bible making Images Idols, is corrected by publick authority; the Pope known to be a civil person, like other men, not the beast of the Apocalyps: Nor Rome the whore of Babylon: Priests have served the King saithfully at home and abroad; and if any of them hath in our late troubles negotiated with the King of Spain, or his Ministers, it was then intended, and since hath

proved, and bin owned by our gratious Soveraign to have had bin for his Majelties, and his Royal Highness benefit; and ( when they were in exile ) in order to their subsistance and restauration; not any way against their interest. Wherfore feing the people of these nations are naturaly inclined to piety. though whilft they were abused by the Protestant Clergy, and countenanced by the interest of an illegitimat Prince, they did persecute Priests and popery as the greatest obstacles of peace and falvation; yet now, feing they are better informed, and that in this particular of our defire to apply the Church revenues to the Crown for the defence of this Empire against all forreign and domestick Disturbers, we can have no defign but duty to our King, and love to our Countrey, there can be no ground to fear, that the bare word or clamors of interested Adversaries, will diffurb the Government, or incense a well meaning multitude against Papists, Priests, or any other perfons that defire nothing but a peacable and publick Conference in order to liberty of Conscience, and to ease these Nations of those heavy burthens under which they grone. And indeed it concerns so much the foul and state, the publick good, and all privat persons to examin, whether English men (after so many changes ) may not, and have not bin mistaken in matters of Religion, and misled by education, that we have reafon to hope some worthy and zealous Protestants will be pleased, ( for their own, and the worlds fatisfaction ) to move in Parliament, that our objections against the novelty of their doctrin, and the fincerity of their Clergy, may be taken into Confideration, and a publick Tryall allowed for the discovery either of their Cheat, or of our Calumny. If I be found a Calumniator ( no other joyned with me in this work ) I do engage in the word of a Christian, to present my self to due punishment, in case I escape the pestilence, wherunto I have resolved to expose my self for the benefit and salvation of my brethren; but if the Protestant learned Clergy be found Cheats, I humbly and only beg, that the revenue which they possess may

may be better bestowed; not voon the Catholick Clergy, but ypon the Crown, for the defence and ease of the Countrey. If the Protestant Religion be true, by a fair Tryal it can receive no damage, nor the flate incurr any danger: if false, besides the conversion of souls to the Catholick truth, the Commonwealth may declare ( to whom it appertains ) the neceffity there is of feifing vpon the Church livings for the prefervation of the people; and by their approbation conscien-

tiously enjoy the same.

And albeit never any Protestant contributed to the foundation of Bishopricks, or Benefices; but that all such pious works in these Kingdoms have bin founded by our Roman Catholick predecessors, with an express obligation of prayer for the fouls in Purgatory, and of preaching the Roman Religion; yet I question not but that they who (by vertue of the last wills and Testaments of the Founders, and long prescription of lawfull Predecessors, ) ought to be in possession of the Temporalities of the Church, are fo good Patriots and dutifull subjects, as to declare they will refign their right vnto his Majesty, whensoever these three Kingdoms will think fit to grant liberty of Conscience, or to return the ancient true Religion; and therby the world may be fatisfyed, that our quarrell with the Protestant Clergy is not for lands, but for fouls; and of this we have given heretofore fufficient evidence in the change of Religion made by Q. Mary; having then refigned our Abbeys, and impropriations to the Crown; wheras the Protestant Clergy in these great warrs never presented the King with any Donative out of their valt fines and revenues. This backwardnes Clergyes reof the Bishops in so pressing a Conjuncture, together with the fignation in present poverty of the people, and the dangers wherunto these nations are cast for want of a publick revenue, ( which ought to be independent of taxes that can not be feafonably and fecurely rayled, when they are most necessary.) do not only justify, but exact a scrutiny into the right wherby the facred Mar. and in patrimony of the Church is possessed by men that neither ex- this Treatife

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See the perition and infirument of the Casholick Ductor Heylins Ecclefia restaurata pag. 43. and the Stat I. pofe Pant. 1.

pose their persons, nor open their purses for the desence of their King and Countrey, notwithstanding that his Majesty, the Nobility, and people are so deeply engaged for the safety, honor, and trade of this Empire in a desensive war against the vnited powers of most powerfull Enemies; and that the Parliament was forc't (for want of other means) to feed the King, and he his faithfull souldiers, with smoak of Chymnys, whilst a mean Ministery raised by Q. Elizabeth, in opposition to the Royal samily of the Stewards, doth swallow up the substance of these Kingdoms.

No facrilege to apply the Church revenues to the Crown in some cases.

How ridiculous it is to hear these Protestant Ministers cry out Sacrilege, at this our proposal, as if they had any spiritual caracter, or any right to what they posses; or though they had, as if the Church ought not to contribute in cases of extreme necessity, to the defence of the Commonwealth. The vndoubted Catholick Clergy will rid the layty of any scruple of Sacrilege, for applying the goods of the Church, to the neceffary defence of the Countrey. We know the ancient Paftors and Bishops of Gods Church did not scruple ( in such cases ) to sell the very Chalices and vestments of the Altars; much less to spend their revenues for the safety of their Flock. But indeed they had no wives, nor Children, and therfore needed not be folicitous to buy estates for their sons; or to fetle jointures on their wives, or to rayle portions for their daughters out of the patrimony of the Church, which of right belongs to the poor; and who is more poore then our foldiers, and seamen? or then Husbandmen and Tradesmen that hitherto contributed; nay then our King, that sacrificeth his revenue to the maintenance of the land forces, and navy ?

"" See the Sentence of Pope Julius 3. fent to Queen
"Mary an. 1554. And the reasons therof set down
", by Dr. Burges in his book No Sacrilege nor sin &c.
", 52. & 53. wherof the last reason is, seeing the
", goods and possessions of the Church, even by the

authority of the Canon laws, may be aliened for , the redemption of Captives, and that the same may be don by that Church only to whom fuch polfessions do belong: it is fit and reasonable that such , dispensations should be granted for continuing of ,, possession already gotten, for so great a good of , publick concord and vnity of the Church, and , preservation of the State, as well in body as in soul , pag. 54. edit. 1660.

But if the Protestant Clergy be confident of the Iustice of their cause, why do they not come to a tryal? why do they oppose liberty of Conscience? why do they with fo many artifices decline reasoning and delude the people ? If their Religion be true, we Roman Catholicks will not repine at their riches, nor at the rigor of the laws made by A publick Queen Elizabeth against our Religion, and against the inte- Tital and rest of the Stewards; or at least we will not be such fools as not to be hastily and heartily converted to protestancy, seing Catholicus. therby we may not only be faved, but share with the Protestant Clergy, enjoy very many conveniences, and free our felves from the penalties and incapacities wherunto we are fubject for being Papists; Herein they may believe us, there being no likelyhood we shall be obstinat against a truth (if protestancy appear in our desired Conference to be a truth ) every way fo advantagious to our felves. But an ill caufe dreads nothing fo much as a free and publick hearing; fince pro- See Doctor testancy was intruded into England by Q. Elizabeth, the Catholicks have continually petitioned and pressed for a publick trial, but never could obtain that favor.

Arch-bishop Laud ( pag. 445. ) against Fisher, gives this sons in his reason, that the King and the Church of England had no reafon to admit of a publick dispute with the English Romish , Clergy, till they shall be able to shew it vnder the seal or , powers of Rome, That that Church will submit to a third, who

Conference defired by

Allen in his Apol. for the Seminaries. And Per-Defence of the Cenfure. Arch, Lauds rea fan comfused.

may be an indifferent Judge between them and us, or a General Councell; which Councell though general, he fayes ( pag. 194.) is not infallible. And as for any other indifferent, and infallible Judge, the Bishop thinkes there is none as yet in the world; and yet its certain that a Judge or Councell that is not believed infallible, is not for the purpose, because neither party can be obliged to submit their judgments to its sentence in matters of faith. So that though the controverfy could be decided by a fallible Judge, or Councell, we should remain still divided; and that, the Bishop well knew; but fome thing he must have fayd to divert the well meaning Protestant layty from questioning the sufficiency or sincerity of their own Clergy, observing their backwardnes in giving fatisfaction to our so just demand. And yet we granted to them in Q. Maries reign as free a disputation as they defired; we gave them their choice of books and notaries, and time, not only to put in their arguments and answers in writing, but to review and correct what they diflik't vpon more mature deliberation.

To Arch-bishop Lands reason for not allowing a Conference, is answered, that we desire so much the salvation of fouls and service of the state, that we will give vnder our own hands and feals (the powers of Rome we cannot Command) that if Protestants will admit of such a Trial as was granted to them in England, and to their party in France ( which we have related in this Treatise) we are content to submit to my Lord keeper of England and other noble persons judgments therin: And let our Adversaries choos either to argue or anfwer; let them object falfifications of Scripture and Fathers. against us; or answer to such as we shall charge them withall. And if they cannot maintain their Reformation without such fraudulent dealing as we object against them, let them loose the Church revenues; if we can not defend our Religion without the lik fraud, let us not only be debarred from liberty of Conscience but loose our lives. Notwithstanding my Lord

Lord keepers known inclination to favor Protestancy, we will not except against his, and the Committees sentence; so confident are we of the justice of our cause. If they refuse so fair an offer, though they keep their revenues, without doubt they will forfeit their credit, and be as much loft in the opinion of their own Prelaticks, as of Fanaticks. And as the Protestant Clergys diffidence must breed doubts, and diminish the esteem of the Pastors in the mynds of their flocks. fo may it give the Protestant layty full affurance there can be no danger in embracing our Religion, which fo learned perfons as are in the Protestant Clergy, dare not encounter.

Besides, the late change of their prelatick formes of Ordination hath fo discredited their caracter of priesthood, and See the Nul-Episcopacy, that no sober lay-man will fight for a priestly livy of the function confessed by the Priests themselves to be invalid : Protestant and what confession of invalidity can be more plain, then to Church, and add vnto their old forms the words Priest and Bishop, forc't therunto by the arguments of their Adversaries, demonstra- See also my ting that neither of those functions had bin hitherto sufficient- Erasus july expressed in their Rituals; and by consequence that the ca- nior. and an racter could not be given by forms fo vnfignificant, and fo other book of imperfect ? I have often confidered what could move the mine called Clergy of the Church of England to condemn ( in this particular of their form of Ordination) their first Protestant Aneestors; and to condescend to their Catholick adversaries, in a matter fo important as that of the validity of their priestly and Episcopal caracter, and to acknowledge by this change, (judged hitherto by themselves to be at least, superfluous, ) that they who began and perfected the reformation, were grofly mistaken, and themselves missed in one of the most essential points of Christianity, and in one, without which there can be no Church. Had the dispute between them and us, bin about conveniency of disciplin, or decency of Ceremonies, a change in fuch things, ( alterable according to the circum-Rances of time, place and persons) might be pious and pru-

dent, because it might take away occasion of caville ; but to

alter the effential forms of Priefthood and Epifcopacy and to add therunto (now after a Century of years ) words which ( hitherto wanting ) concludes the Nullity of their Church , and Clergy, must rather augment the doubt, then avoyd the See the late cavil. If they were fatisfied of the validity of that form or last Eding wherby themselves fince Ed. 6. vntill this present, had bin orof the Come dained, what needed any addition of Priefthood and Episcopacy which we argued, and they denved to be wanting? did they imagin that fuch an addition would end the diffoure? I believe it hath; for it is an acknowledgment that our exceptions were and there you well grounded; but why should they give vs this advantage? shall find the I fancy they have hopes that fome other Spalato will Apostawords Priest tize, and then by this new undoubted form make them real and Bishop Bishops. Yet that will not serve their turn; their want of spiritual Jurisdiction makes their caracter vseles; and want of form : which jurisdiction together with their errors in Doctain doth vne Church a Congregation, as well as want of Orders.

> As this want of ordination renders them incapable of the Benefices and Bilhopricks which they enjoy; fo their corruptions of Scripture, and Fallifications of Councells and Fathers, make them vnworthy: And he can not be a true Christian that will flick to their interest after that he is informed of the pullity of their calling, and of the falshood of their doctrin. Wherfore it will not be in the power of any prelatick polititian to make himself popular vpon the score of patronizing flich a cause, or Clergy against Liberty of conscience or Conferences: and the Prelatick caracter and disciplin is to all other Protestant parties as odious, as our late diffempers have evi-

The only objection now remaining is , that Presbyterians and other Sectaries will take the advantage of an Act for Liberry of Conscience, or even for a change in Religion ( in cafe the Parliament should resolve vpon it ) for crying down of Monarchy. But (as we faid ) is well known these Sectar

ries

ries either defire Liberty of Conscience, or their animosity is as great against prelatick Protestancy as against Popery; and if now they be kept in obedience and aw of the government, the King and Parliament will be better able hereafter ( in case of any such liberty, or change to keep them to their duty (by the addition of the Church revenues) then they are at present. Besides, it is very certain that among those Sectaries many are moral and conscientious persons, and would conform to the truth of the Roman Catholick Religion, had they bin rightly informed, and the Tenets therof had not bin rendred odious and ridiculous by the impostures of Protestant preachers, and the vulgar errors of a homly education; all which obstacles will be easily removed, if Catholicks have liberty to speak and reason for themselves. So that considering the influence which Truth alwayes hath vpon honest difpolitions (fuch as our English are) and the prejudice which all men retain against falshood, when it is discovered (and it is not their interest to promote it) I see no danger of drawing the people into a Rebellion vpon the account of Liberry of Conscience, or of opposing a change from Protestancy into the old Religion; especialy seing the generality may hope thereby to fee the Church Revenues lawfully and legaly applyed to their own eafe, and against all disturbers of the peace, and Trade of these Nations. Let us therfore have a fair Trial and conference in order to Liberty of Conscience, and then judge of the truth and fincerity of both Clergys, and of both Religions.

Notwithstanding the evident conveniency of this humble proposal, I fear we do in vain flatter our selves with the hopes of a publick Conference. We are inclined to believe what we wish for, notwithstanding that former experience, and our learned Adversaries knowledge of so cleer evidences on our side, casts vs again into despair. Did the busines depend of the vote of the whole multitude of the Protestant Clergy, we might affure our selves of a conference, because many of the ordi-

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nary Persons are honest, and most so ignorant, that they believe themselves to be in the right way of faluation; for, they take all that Bishop Towell, and John Fox say, for truth, never examining it further. But the Bishops and great Doctors are of another stamp; I fear their guilt of conscience, will bufy them in oppoling all Treaties and Trials of Truth; and yet methinks not any one thing should render them more fuspected of fraud, and falshood, then so vnreasonable an opposition. 1. Because it argues diffidence of their cause. 2. Because their Church being confessedly fallible, and by confequence vncertain of the truth, they ought not to refuse any means wherby men may be further informed therof. Though we Papifts believe the Roman Catholick Church infallible in matters of doctrin, yet whenfoever our Adversaries desire to conferr about Religion, their Request is granted: nay the Councell of Trent ( how ever inconsiderable Protestants make it) invited all the learned Protestants of the world to propose therin all their doubts and difficulties, offering all fafety and civility to their persons. And though the infallibility of our Church be not confistent with a submission of our faith to the judgment of a Third in point of doctrin, yet that prerogative doth not debarr us from submitting ourselves in matter of fact, and fallifications, to a fair trial of indifferent perfons. As for the Pope and general Councells not Submitting to a Third in controversies with Protestants, it is no pride, but a prerogative of all supreme Magistrats, whether spiritual or temporal, as our Adversaries confess, and contest to be reasonable when their own Bishops deal with Non-conformists; and all Lay Soveraigns must maintain the same, when they treat with their revolted Subjects; which Subjects are judged very vnreasonable if they refuse to treat with their King (of grievances.) vales he submits the controversy to the decision of a Third and much more intollerable if no competent Third were to be found, as it is in our case; vales we think that Turks, Iews, or Pagans, are fit men to judge of Chris Rian

stian Religion. Wherfore, if the Church of England thinks it vnreasonable that her Sectaries should not conferr with prelatick Divines, vnless they have it under the seal and powers of Camerbury, that the Arch-Bishops, or the Convocation will submit to the judgment of a Third, I understand not how Arch-Bishop Land could exact the like condition from the Pope or a general Counces, before Protestants would conferr with Roman Catholicks.

The other reasons alledged for resusing to Roman Catholicks a publick Trial of Falfifications, and an amicable Conference of Religion, makes the refusal yet more vnreasonable. Popery ( faith every Protestant ) is a growing Religion; if disputes therof be admitted we shall turn all Papists: If they be not persecuted, their profession will prevail. If liberty of conscience be granted, very few will frequent Protestant Churches. The prelatick Clergyes last reason is, Venient Romani & tollent locum nofrum. If we come once to reason the matter with Roman Catholicks, infallibly we shall loose our Revenues. But I may affure them that the Roman Clergy cover not their revenues; if it be found that we have any right to the Church livings, we will lay our pretentions at his Majesties feet, and petition the Pope (as we did in Queen Maries dayes) to leave all to the King and Parliaments disposal, for the case and defence of our fellow subjects, and the terror of our Enemies, And as for our Religion being a growing Religion, we can not deny it, and rejoyce that our adverfaries confess so much; how could it otherwise be the Catholick, or become vniversal? Protestancy is confined to this Northern Climat, notwithstanding its liberty of opening, and fenfual allurements; the Mahometan perfualion is propagated by force of Armes, and multiplicity of wives; the Greek Schism is but a spite and spleen against the Primacy of Rome, and therfore is justly become a flavery to the Turck. No Religion but the Roman Catholick doth grow and flourish mangre the stormes of outward persecutions, and the Arength of our inward perverse inclina-XXX TIONS

tions against it we follow reason against the appearance of sense, we preserve vertue before vice, the judgment of the Church before our own; and heaven before earth; and therfore we are made strangers in our own Countrey, straglers abroad, Tenants at will of our own estates; and our lives stand at the mercy of every base informer that will press the law against our conscience. And yet in this sad condition and circumstances, our Religion doth encrease, and is acknowledged to be growing Religion. Ergo it is the true Catholick, and not only the most safe for the soul; but the most convenient for the state, especially of great Britany, as now shall more particularly appearance of the same state.

## SECT. XIII

The same surther demonstrated, and how by liberty of Conscience, or by tolerating the Roman Catholick Religion by Ast of Parliament, the British Monarchy will become the most considerable of all Christendom, peaceable at home; and recover its right abroad. How evidently it is the mutual interest of Spain and England to be in a perpetual league against France, and how advantagious it is for Spain to put Flanders into English hands.



Hree things must concurr to make a Monarchy powerfull and peaceable. I. Uniformity in Religion, or at least liberty of Conscience. 2. great revenues of the Monarch, without empoverishing (by vntufual and vnmercifull taxes) the subjects vntes they

they be flaves, 3 men fit for fea and land fervice. These Islands afford the last 4, the other two we want, but may have them 6 if we will ) by an Act of Parliament for liberty of Concience, or for tolerating the old faith of our Ancestors, wherwith this Kingdom flourished in peace and prosperity for the space of 1000, years: such an Act, I mean as may make legal one prosession, but wherin there ought to be a proviso, that none of an other suffer for his conscience or Religion,

especialy, for the Roman Catholick.

That without vniformity in Religion, or without liberty. of conscience, it is impossible for a Monarchy to be long peaceable, or powerfull, is manifest by reason and experience. Reason doth dictat that when mens minds are discontented and oppressed by persecution for their conscience, they will hazard their all to be fatisfied and faved; their rebellion against the fouveraign will be thought the ground of their falvation, or at least the only way to preserve their posterity from being damned, and brought vp in the flate fals Religion. Experience doth shew that divertity of opinions, if but one be permitted, doth not only occasion domestick differences, as the parting of man and wife, of Parents and Children, Brothers and fifters; &c. but is the cause of publick inconveniencies, as jealousies between Princes and Subjects, from whence proceed civil warrs, which are the greatest obstacle of prosperity in an Empire, or Common-wealth. Whilst the Hugonots were persecuted in France, France was not so considerable; Here in England we are more afraid of perfecuted Presbyterians, Fanaticks, and other Sectaries, then of the French, Daacs, and Dutch; feing therfore liberty, or vniformity in Religion is so necessary for the peace and power of a Monarchy, all statesmen must grant the Religion fittest for the state is that, which is most likelyto be generally embraced, if men may have their free choice. Now whether that be protestancy, or Popery, is the question. It is not protestancy, because t'is now a hunred years and more, fince is hath bin endeavored

by all ways imaginable to bring the fubjects of the Crown of England vnto an vniformity in Protestancy even by fanguinary and penal flatuts; and yet the delign doth not take, and indeed can not : because it involves a contradiction; for, to be a Protestant, is to have the liberty of opening, and the gift of interpreting Scripture; which liberty and prerogative is not confiftent with a subjection of Judgment to the authority and interpretation of any Church, or Councell; and by confequence not with vnity of faith. Belides, the Protestant Church ( whether Prelatick, Presbiterian, or Fanatick) is not as much as pretended to be infallible in doctrin, or in its interpretation' of Scripture; and it's a great vanity for a Church that professeth'. fallibility in explaining the Scriptures, and admitteth a liberty or latitude of applying the letter of the fame, to every privat mans spirit and interpretation, to oblige men to any unity, or certainty of faith, and therfore our Acts of Parliament are fo inefficacious. Again : Faith is not Christian vnless the belivers hold it certain; and no believer can hold his own faith certain. if he submits and conforms his judgment to the doctrin and decrees of a fallible Church: for that no man can think himfelfe certain of what he knows may fail; evident therfore it is, that the Protestant faith is neither Christian nor certain; because the Professors therof (if they be guided by their confessed fallible Church ) must know that their faith may be fals.

The Roman Catholick Church (feing it is believed infallible by all Catholicks) may teach a faith which must be thought by us to be certain, conscientious, Christian, and by consequence convenient, fix both for soul, and state. How conscientious and necessary it is for the saluation of the soul, we have proved in this whole Treatise, as also how convenient for the state; now I will shew the same in a word; and by the consession of our Adversaries. It is a growing Religion say they, therfore (Jinser) convenient, and sit for that vnisormity of saith, and vnion of hearts, which ciments the people with their Soveraign, and among themselves it is indeed.

deed fo growing a Religion , that it hath spread it felf over See the Sett. the whole world, not by force of arms, but of truth not by of the second allowing leud liberty or licentiousness; but by working mira- Pan. of this treatife and observing abdingues abolity average and observing abdingues abolity average. cles by professing, and observing abstinence, chastity, poverty the first part and obedience to spiritual and temporal superiors; by morti- self. I. fying our passions, and the perverse inclinations of a spiritual pride and proper judgment; this pride and property of judgment . (the fource of herefy) we renounce by submitting our opinions to the Church, acknowledging in the same, Gods infallible affiltance, and authority; and this our submission proceedeth not from simplicity, credulity, or rashness, but we are induced thervnto by evident marks of Gods favour and providence cleerly appearing in our Roman Catholick Church, and in no other; as miracles, conversion of Nations, succession and fanctity of Pastors &c. wherby the most learned men of the world, in every age fince the Apostles, have bin evidently convinced of an obligation to conform their faith to a Church so supernaturaly qualified; and therfore did prudently believe that none but God is Author of the Roman Catholick doctrin; and we judge our felves bound, under pain of damnation, to follow their example. For, these signes of Divin Providence are so far above the force and cours of nature, and so visible to all the world, that not only the learned, but all forts of people who are not wilfully obstinat, must confess a sufficient evidence of Gods commission, and authority in our Church; and by consequence they deny Gods veracity, who contradict the doctrin of a Congregation that hath fo notorious, and fignificant badges of his divine trust for proposing articles of faith and composing all differences in Religion. So that having for our guid a Church of fo authentick authority, and a Testimony to rely upon, fo visibly confirmed by supernatural miracles, and marks of Gods commission, the same Church must needs have his infallible affiftance in discharging her trust, of instrueting mankind; wherfore we Catholicks may and do vniformly agree and acquiesce in her Definitions, with as litle fear of being feduced

seduced, as of God being the seducer.

He must be very vireasonable, who (after being informed of these motives of credibility, or marks of Gods Church) will refuse to submit his judgment to to convincing arguments of the divine authority; and this is the reason why not only the natives of one Countrey, or the Subjects of one Monarch, but whole Kingdoms and Kings of most different tempers, and interests, do so easily, constantly, and vinanimously submit and adhere to the Roman Catholick Religion, both now and in former ages; wheras they who at any time opposed the same, could never agree among themselves, or with them selves; but were, and are divided into as many opinions, as there are fancies, or occasions offered of changing their incli-

nations, or of raising their fortunes.

And now our statesmen may easily conclude which of both Religions is not only most conscientious for the soul, but most convenient for the power and peace of the state, if they will reflect upon the different ways of planting and preferving both Religions, the Catholick, and Protestant. To omit other examples, let them consider how St. Auftin our Apostle of England, arriving at Kent with forty monks and Preachers, entred into Canterbury ( as our adversary Fox confessed pag. 150. ) in procession with a Crucifix carried before him, and singing Litanies; and how they converted that Kingdom and all England from Paganism to the very same Roman Catholick Religion we now profess, in every particular; not by force of arms, or by frauds of falfifying the letter and fense of Scripture; but by working confessed miracles in confirmation of our Roman text and sense of Scripture, which they preacht; and by the example of a godly life. How this same Religion continued for almost a thousand years in this Island, and in all that time never was there any rebellion vpon the fcore of our doctrin, or of interpreting of Scripture; much less did the subjects pretend Scripture or the word of God, to warant a fuperiority over their Soveraign, or to try him by a formal Court

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Court of Justice. On the other fide our Statesmen will find in all Histories, and in this Treatife, that in this one age fince protestancy began, that reformation hath not entred without rebellion or Tyrany into any one Kingdom, Countrey, or Citty; that he who first preached this reformation ( Luther ) did see it divided into more fects then himfelf had years, though he lived to be an old man. That never any of these sects continued long without embroyling the state. That never miracle was wrought to confirm any kind of protestancy; nor the Author of any of these sects or reformations lived with the esteem I do not fay of holy, but of honest conversation. No marvel therfore if people fo naturaly honest as the English, can not be brought to vniformity in a reformation so vnlikely to be Divin, and that was begun by a dissolute and drunken Friar, who had no rule of faith but his own fancy; the marvel indeed is, that any fober men can be perfuaded t'is possible to bring pious and prudent men to reject the old Religion ( confirmed with fo many supernatural signs, and renouned for so long and successfull subjection to lawfull Kings ) for a new fangled device introduced into England by an illegitimat Queen, in opposition to the title and known right of our lawfull Soveraigns.

Seing therfore our adversaries do consess that the Roman Catholick is a growing Religion, even in this groaning and sad condition wherin we are kept in these Kingdoms; who doubts but that if made the Religion of the state, and countenanced by law or even tolerated, it will soon grow to such a height, that all other persuasions will be rendred contemptible, and incapable of thwarting the designs and Decrees that will be resolved upon by the King and Parliament? when law, Religion, and reason walk hand in hand, there is no room or pretext lest for rebellion upon the score of conscience. And what can be more legal then an Act of Parliament? what more agreable to Religion and reason then that every man ought to submit his Judgment to authority so authentikly Divin, and so prudently judged to be infallible, as that of the Roman

Catholick Church ? For, what more convincing arguments can there be of Divin and infallible authority, then the vndeniable miracles, fanctity, fuccession, both of doctrin and Doctors, Conversion of Kings and Nations &c. of the Roman Catholick Church? He who denyes any of these, must consequently refolve to believe nothing, and even to doubt of himself, of his parents, Countrey, and relations, because no man hath, or can have, a more credible Testimony, or a more constant Tradition for any one of these particulars concerning his Parents, Countrey &c. then he hath for the miracles wrought in confirmation of the authority, infallibility and doctrin of our Church; the Sanctity and succession wherof is as evident also as our converting of Kings and Nations from Paganism to Christianity, and can not be contradicted without questioning at least all human faith and History. A Church and Religion so supernaturaly qualified, can not be prudently suspected to be a Cheat, or human invention; And if once, I do not fay, established, but permitted, in these Kingdoms, its doctrin needeth not be fenced with fanguinary statuts, nor favored by any penal laws and Acts of Parliament for uniformity; all which rigorous proceedings will be superfluous, as also the continual care and vast charges of suppressing vnlawfull Assemblies. The abfurd gestures and foolish fancies of every humorson fellow, or Hypocrit, will not then take with the common people, and pass for motions, and revelations of the Holy Ghost; neither will filly Tradefmen be heard with patience in pulpits prate non-sense, and comment upon Texts of Scripture. All these impiecies and disorders I say, will be quasht when liberty is granted to declare vnto the ignorant and misinformed people, the Roman Catholick truths; and the motives that induce to believe them: and no nations in the world are more inclined to embrace the truth, and wholfom documents them these Islands; witness the multitude of our ancient Saints, the magnificence of our Churches, and even the zeal of the prefent Seekers, and Sectaries, in their mistaken way of salvation.

By all which it appeareth there would foon bee an vniformity in Religion in these Kingdoms, if the Roman Catholick were tolerated. That the King would have a confiderable and conscientious revenue ( to support the honor of this Monarchy, and suppress all finister designs ) by the addition of the Church livings when refigned by the Roman Clergy, needeth no proof; I believe there will be found more difficulty in his Majesty to accept, then in the Catholick Clergy to offer fuch a donative; feing his piety is now fo great towards vnlawfull Ministers, doubtless it would be refined in case he did see the mistake. Let us suppose therfore that God hath heard our continual prayers, and will open the eyes of him and of these Nations, and that they will acknowledge the errors of their education; in fuch a case I say, the Roman Clergy ought to press (and without doubt will) their revenues vpon his Majesty and the Common-wealth? I. To let the world see they feek not fo much worldly interest as the falvation of fouls. 2. Because the Kings Catholick Ancestors and their subjects of the same profession, founded all the Bishopricks and Benefices of these Kingdoms; and it is a principle and practise of Roman Catholicks, that in case of necessity, the heirs of the Founders ought to be maintained and relieved by the Foundations.

But the principal reason to move his Majesty not to reject, and the Roman Catholick Clergy to make so dutisuls an offer, is the absolute necessity there is of a greater publick revenue, then at present the Crown doth possess. For though the english valor should force advantagious articles of peace from our Enemies, that peace will not be lasting, vnless they see we are in a condition to force the performance as well as the peace; if at any time a breach of articles should happen, or new injuries be offered. Nothing is more vncertain then the solemn agreement of Princes: Their leagues last no longer then vntill they be at leasure, and recover strength to renew the war; and if one of them wants a constant and considerable

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revenue,

revenue, he and his subjects will be contemned and his Dominions made a prey to his more powerful Neighbour, though lately reconciled friend. The best pledge therfore of a peace with foreigners, is our own power: if we rely wholy vpon the word of the French, or vpon the worth of the Dutch, we shall

be mistaken, and repent our credulity.

But shall our power so depend of Parliamenrs, that before the Lords and Commons can meet, or taxes be rayled, our enemyes may be landed, and ourselves so distracted that none knows what to do? Without doubt our power must depend of Acts of Parliament especialy of one annexing the Church Revenues to the Crown, seing no other found doth appear. Never Parliament did give greater proofs of love and liberality to a King, then this present; but the more people have given, the less able they are to give; their will is still the same, their ability is not: what then? must Churchmen (whose profession ought to be poverty, especially when the state is empoverished) think of enjoying millions of Revenue, and fee that the layty is not able to bear the burthen of the war? or must the English monarchy be reduced to such a Condition, that if the French or Dutch will but fend a messenger to have a place of importance delivered to them, it must be don, because the King hath not money to maintain a war, and defend his Subjects? I do not fay this hath bin, but I fear it may be the case of England, if the Kings Revenues be not made much more confiderable then they are. And how they may be confiderably, confcientiously and conveniently rayled otherwise then I have proposed (by the lands of the Church ) I do not vnderstand, and wish that others find out a better expedient. As for relying vpon extraordinary taxes and subsidies, rayled from the empoverished, and discontented layty by new Ads of Parliaments, according to occasions offered, it is not fafe; for that fuch taxes are lookt vpon by all wife men, to be more dangerous then durable, as depending vpon a popular vote and vogue, wherupon neither the fecret and folid deligns of State.

state, nor the peace of the Monarchy, nor the power of the Monarch (all which require a constant and sure revenue) can be well built.

Seing therfore that extraordinary taxes can not be made, that ordinary and constant revenue, which is absolutly necessary for the maintenance of peace as well as of war, and that the layty can not contribute much more then they have don, and that the revenues of the Clergy may be so conscientiously applied to the Crown, I fee not any scruple of facriledge that may deterr the King or Parliament from fuch a resolution. There is not one Catholick Divin thinks it Sacriledge to apply facred things to pious vies; and what vie can be more pious, then the publick fafety, the defence of King and Countrey, the eafe of poor subjects, the maintenance of soldiers and seamen that venter their lives for our repose? or then pensions to their widows and Children, when themselves perish in the service? Seing I say this is lawfull and laudable in all other Countryes, I fee not why our British Clergy should be excepted from so general a rule, and exempted from fo particular a duty? The Portugal nation hath bin ever most orthodox and pious; and fince their late separation from Spain, they have applyed the revenues of the Bishopricks to the maintenance of their war against the Castilians; and this, without the Popes positive approbation; How much more lawfull would it be for our Catholick Clergy to refign ( with the Popes confent ) their right and revenues to the King vpon fo pious and publick a confideration, as liberty of conscience, and a toleration of our true faith? and how rationaly may it be prefumed the Pope and all therin concerned, will confent therunto ?

But in such a case, how shall the Roman Carholick Clergy be maintained? By Gods providence, and christian charity, as they have bin, when our Ancestors were first converted. How are they now maintained in England, Holland, Japon, and Chima? Let us not be solicitous for things of this world; let us seek the Kingdom of heaven, and we shall not

want.

want There was never more piety in the Church, then when the Ministers therof had no lands. Let the Finances or found of the Exchequer be fetled in fuch a manner, that the King need not trouble his subjects, vales it be voon some very extraordinary occasion, and we may be confident that what can be spared, will not be denved. All must be left to the piety and prudence of his Majesty, and his Ministers. Let us who are but passengers and privat persons in this great ship of the Common-wealth, pray for fair weather, that the sun of Fustice may shine, and discover the dangers both of soul and state wherunto these our floating Islands have bin driven by the tempestuous and cross winds of protestancy, and leave the rest to God, and to fuch as he hath placed at the Helm: The mift of Protestant frauds, and falsifications once dispersed, and falshood vanished into its own nothing, through the force and evidence of truth, our Masters will not be necessitated (28 now they are ) to steer the state according to the deceits of a mercenary Clergy, or to the Decrees of a fallible Church; And as they will enjoy the benefit of our Catholick doctrin, fo we ought not to doubt but that we shall find the effects of their Christian charity.

The Kings right to France:

Peace and plenty thus established at home, then we may think of our right and interest abroad. Its vindeniable that the two best Provinces of France (Normandy and Aquitain) are our Kings ancient patrimony, and vindoubted inheritance; neither can his right to that whole Kingdom be much questioned, seing that the Salick Law (if ever any such thing was) extended no further then Franconia, a Province of Germany; and had it bin intended for France, the Line male of the Kings therof, had not bin fo frequently changed: But it feems the French would have one law for vs, and an other, or noneat all, for themselves. Our ancient Kings regarded not this Saliek pretext, they claimed by law, and conquered by Arms that great Empire; But the differences between the white and red Rose, occasioned the loss of our French Lillies; when those dif-

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ferences were composed, and the Titles of Yorck and Lancaster vnited in King Henry 8. in steed of recovering France, he made a breach with Rome; and by the Protestant Reformation which he began, and his Successors continued, they have bin so diverted and distracted at home, that they wanted both means and opportunity to prosecute their claim to the best Kingdom

of Europe.

And indeed fo long as Protestancy doth so much prevail in these Islands, we may despair of having any Dominion in the Catholick Continent. We have had late experience how the two emulous great Crowns of France and Spain conspired to recover (contrary to the ordinary maxims and practifes of state) Dunkirk out of our hands; neither was it bestowed upon us with any other intention then of taking it from vs when a peace should be concluded, though Cardinal Mazarin endeavored to make Cromwell believe the contrary. But that which must make our hopes (even of Normandy and Aquitain) quite vanish, is the prejudice which the generality and nobility of France, and of those two mentioned Provinces, retain against the reformation which our former Kings not only professed but pressed vpon others. The Normans and Gascoins do love our King as their vndoubted and natural Prince; but they are so averse from being of his Religion, that they had rather endure the hardships of a Jealous (but Catholick) Government, then try and trust the faith and Caresses of a Protestant. And truly our proceedings in Ireland, and the principles wherupon we have grounded the Setlement of that Nation, feem to have so litle regard to the performance of promises, solemnity of Treaties, and engagements of publick faith made to Roman Catholicks, that few of that profession will be induced to take a Protestants word, or trust his Religion in an other occasion; seing that, notwithstanding the Kings inclination, and declaration to make good his articles of peace, such is the priviledge of Protestancy, and the power or prerogative it gives to the Protestant multitude, that a King can not be just to Papists, without running

the hazard of being injurious to himself, and of loofing his Crown by a Protestant rebellion. Is it likely that Catholick strangers will becom subjects to this Monarchy, when the Catholick natives are by our laws made strangers, and incapable of trust or employment, only because they are Catholicks? Is it credible we shall maintain the privileges and rights of forrein Catholick Corporations, when we make a law that no Catholick shall enjoy his own lands, or freedom in our corporations, notwithstanding the express articles of a proclaimed peace to the contrary, in favor of the Catholick natives. Therfore vnless we resolve to be more moderat in our Religion at home, it is a vanity to claim our right, or to think of diverting our Enemies abroad. As for deligns built voon the strength of the French Hugonots, they can have no other ground but our defires; that party is brought fo low in France, that the King made his averfion to their Religion, and themselves, no state secret; and scrupled not to tell their Agents representing grievances, that though his Grandfather loved them, and his Father feared them, yet he did neither love nor fear them : And truly all that England can expect from them, is but the Presbyterian prayers of Charemon, and of their other Calvinian Congregations, for the good fuccess of Puritans against prelaticks and Royalists. But if the Catholick Religion were restored or at least tolerated in these Kingdoms, by Act of Parliament, we should be more formidable to the French Kings, then ever our Ancestors have bin, and no less successfull. Normandy, and Aquitain, could have then no pretext to except against their lawfull Princes; the Scots ( who always hindred ) would now help to conquer . the rest of that Kingdom. The Princes of the French bloud could not be kept in fuch aw, as they are at present, if we had any footing in France, and the odious name and faith of Protestants, were (by granting liberty of conscience ) a litle sweetned; otherwise if the Princes ( who perhaps defire to favor any foreigner whether Protestant or Catholick to make their Cosin less absolute ) did joyn with Protestants, their power would

would be rendred vieles, and themselves odious, because they

joyned with Persecutors of the Catholick faith.

Besides; the Spaniard (whose interest it is to have France divided, and embroyled) would countenance our designs, and contribut to our conquest, if we tolerated Catholicks; which now he dares not do either for scruple of conscience, or at least for fear of loosing the reputation and name of the Catholick King, that gets him so many grants of Church revenues, Commendas, and Cruzadas, and so great contributions from the Clergy. If he joyned with us (as now we are) in recovering our right, he would only gain the name and opinion of a Fautor of Hereticks, and loos the Donatives and devotion of his Church friends, and perhaps the duty of his lay subjects. But if England did grant liberty of conscience, it were much more for his interest to dispose of his daughters, and (with them) of Flanders to our Royal family, then to the German House

of Austria.

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Hitherto the Polititians of Europe have bin employed in keeping the scales equal between France and Spain, to the end neither of those two great Crowns might gain too far vpon their neighbors, and so by degrees devour all petty States and Princes, and afterwards endanger other Monarchs; hence every Crown concerned it felf not only in protecting Allies, but in fomenting rebellions, as Q. Elizabeth did that of Holland, and of the other vnited Provinces. But of late the case is altered; Holland now copes with England; the Spaniard hath had fo many losses of Armies, Navies, and Kingdoms, that now he is more pittied then feared, or envied; and France is arrived to fuch a height of power, by vniting to it felf the Provinces of Lorain, Alfatia, and Rossillon; the Citys of Perpignan, and Pignerole, (the Keyes of Spain and Italy) the greatest part of Artois . And the most important Towns of Flanders , and other Provinces, and more over the French King hath fetled fo valt: g revenue vpon his Crown, independent of his Parliaments, or of the vote of the people, that he and France is become a terMy Lord of Clarendons policy cenfured by all wife men.

ror to all Christian Princes; which therfore censure our English statesmen for not having closed in time with Spain, and for having supported Portugal immediatly after our Kings restauration; we should rather ( say they ) have permitted Spain (by recovering of Portugal) to counterpoise France, and put it felf into a condition of revenging the manifold injuries don by the French to the Catholick and British Monarchys, and therby fecure our felves, and frustrat the designs, and attempts which were foreseen would be made by so powerfull, prudent, and warlik a Monarch as Louis 14. against England, it being the likeliest Kingdom to check his greatness, and pre-

vent his being vniverfal Monarch.

Besides, they say we could not but expect a visit from fo vnquiet, emulous, and neighboring a Nation as France, in case they were peacable at home, and Spain busied with Portugal; we having visited them so often heretofore in their own Countrey and Court, and indeed they never fince have bin at leafure, nor in a posture to return us a visit vntill now. These reasons might have moved us to have had bin more kind to Spain, especialy seing our alliance with Portugal, ( for which we forfook Spain ) added not the Islands Azores, or Terceras to our Empire, as the world imagined it would, the Portugueses not being in a condition to refuse any demands, when they fought our friendship, and were abandoned by the rest of the world. This is the discourse, and censure of strangers; which, being a meer matter of state, we wave as improper for our profession. Yet common sense doth tell us, that the Azores, or Terceras could not be easily obtained, (at least not long enjoyed) by Protestants, seing the natives of those Islands are all Catholicks, and rather then live in perfecution vnder a Protestant Government, would (in all likelihood) have submitted to the Spaniard; had we bin Catholicks, or tolerated Catholicks, without doubt those Islands might have bin ours. What litle advantages our Soveraighs are like to have in the other world by being Protestants, hath bin hitherto sufficiently declareds

declared; in this fection we only shew how much they loose in this world by their Protestant. Zeal of not tolerating the

Roman Catholick Religion.

King Iames ( as the world knowes ) was a very wife Prince, and thought it was the interest of England to be in a perpetual league with Spain against France. How far the Spaniards will engage with us at present, or trust promises and articles confirmed by the Protestant publick faith, I do not know; but if by Act of Parliament we did tolerat Roman Catholicks, it would be evident to the Spaniards themselves that it were greater conveniency and security for the Spanish Mo- One of the narchy, to match continualy with the Princes of England, then with the German Austrians; and that it would be more for their purpose to give the Netherlands ( which are a vast charge sold me, that to Spain, and of no concern but to bufy France ) as a portion the late King with their Infantas to our Kings, then to the Arch-dukes, or Philip 4. had to the Emperors. The reason is cleer : our Kings can not be disbursed for diverted from invading France, and relieving Flanders, (or Spain it felf) by Turks, Sweds, German Princes, or Electors; as the Emperor and Austrians may; our King may secure their four bundred Spanish West India fleets, and frustrat all attempts against them, willions of which the Emperors can not. Our Kings have an hereditary Ducate, right not only to Normandy, Aquitain, and Anion, but to all France; and this right, together with our former successes in that Kingdom, makes us look vpon it still more as our own, millions sterl, then Some titular Kings of Fernfalem do vpon the holy land; All this treas we retain still hopes of Calais, the loss wherof occasioned Q. sure was Maries death. This hereditary right and hopes of recovering lent out of France, makes us as irreconciliable to the French, as the Spa- Spain. niards are. The German house of Austria hath no such grudge, or ground of a perpetual and immediat quarrell, against the French; and therfore is not fo fit to joyn in a league offensive, and defensive with Spain against the French Kings, as England is: and the peace of Munfter shews that the German Austrians will forfake the Spanish Austrians fometimes, and that their in-Z Z Z 3

King of Spain bis Ministers the defence of the low Countries, which amount to one hundred terests may be separated, as relating to France; but the English and Spanish interest (in opposition to France) are not separable. Wherfore if any shall live to see England tolerat Catholick Religion I doubt not but that he will see a more strict league and alliance between England and Spain, then ever hath bin seen between Spain and Austria; not only by marriages of the Royal samilies, but much more by a mutual wedding of each others interest; and then we may rationally expect at least Cautionary Towns in Flanders, as convenient places for our retreat, and for a free passage into France, or rather as absolut a donation of the whole Countrey, as the Arch-Duke Albertus had; wheras whilst we continue Protestants, or at least Persecutors, neither will the Spaniards hear of such a propasition, nor the Catholick natives accept of vs, if their Masters would grant it.

The Spaniards vnderstand how interwoven the interest of their Monarchy is with ours, in case we gave liberty to Catholicks; but think it not policy to trust us much vpon any other termes, and desire our conversion or a toleration not only out of charity, to others, but out of conveniency to themselves; and therfore they were so earnest with our late King in Spain to renounce his Protestancy; and some attribute to his aversion against the Catholick profession, the breach of the Spanish match. We see how they sent three Embassadors one vpon an other to demand the late Royal Princes of Orange for the Prince of Spain, not doubting but that in her tender, years shee would have bin brought to be of her intended spouse his Religion.

We have indeed bin most happy in the person and Royal issue of our vertuous and gratious Queen mother; and yet the French confess they did not that savor vnto us for any happines they wished us, but to compass their own ends, and obtain some advantages of our late King, when the passion of love to his beautifull spouse, made him forget the reasons he had to be averse from matching in her family. Our alliances with spain are conjunctions of both Mouarchys against an irreconciliable

Monft de Silbon in l'is 3.book of Policy, Difcourfe 4. of the alliance of Princes &c. pag. 295.

Ministers

ciliable and common Enemy, France: They are not only privat contracts between the married Princes, but publick concerns of their loyal people; The Puritans alwayes opposed them, for that they knew matches with Spain engaged that Monarchy in croffing their Presbiterian plots, and defigns against our Monarchs. They would not have prefumed to rebell against Charles 1. had it not bin the interest of the French King to foment rebellion against the lawfull Kings of England, and the English Kings of France? Wheras on the contrary, 'tis the interest of Spain to maintain the right of our Kings, encrease their power, and offer them conveniencies and help to recover their own in France. We may therfore fay with truth, that the French King and Ministers seek our alliance, therby to lessen our power: but the Spaniards, to increase it: we must judge of the intentions of Princes, by their interests, it is the interest of Spain that England be powerfull, it is the interest of the French King to destroy both it, and that line which claimes a right to France. We fee how much addicted, he and his Ministers were to the late vsurpers, and Rebells. By their Kindness to Cromvell and to his sons, it doth appear, they had rather any line should reign then the right : And because our Kings ancient right to France ( if they did favor Catholicks ) would, in all likelihood, give them footing in Normandy, and Aquitain, some Polititians are of opinion that the French Statesmen like well enough of Protestancy in England. How far their Christianity doth incline them to wish our Kings, and these Kingdoms were Catholick, we can not tell; but their policy and proceedings feem not to shew any great zeal for our Conversion, fearing perhaps that Popery may make us popular in France, and put us into a condition of recovering our own.

To conclude this matter of state, wherin I am engaged against my will, by the impertinency and importunity of our adversaries, (pretending that our Catholick Religion is disadvantagious to these Kingdoms) and by reason of the too great influence such human considerations as these have upon state

Ministers in their choice and setlement of the Divin worship in Common-wealths; I desire the judicious Reader will reflect vpon the fituation and fertility of these Islands; the honest difposition, and warlik Genius of the inhabitants; the irreconciliable quarrell of the French Kings to ours, the interest of Spain, in promoting these our rights; and then, after mature consideration, let him be Judge, whether any Monarchy in Christendom hath such means, and may make such friends, to raise it felf, without injustice, into a great Empire? and what great pity 'tis, that all these means and friends are rendred vnprofitable by our perfecuting the old faith, and by profelling a new Religion, that divides us at home, makes our government odious to fuch as ought to be our fubjects abroad, and deprives us of the true friendship and succours of Spain, whose interest it is that we were, ( or at least did tolerat ) Catholicks, and were so considerable as to gain our own, or (by endeavoring to regain France ) were able to divert the French from invading Spain, Italy, and Flanders.

This is as much as I thought fit ( and perhaps more then some will think I ought ) to say, in a matter of this nature. But fomething must have bin answered to stop the mouths of our politick Controversors, who continualy harp vpon this string of reason of state, in their books against the Roman Catholick faith; pretending to demonstrat, that it is inconsistent with the interest and greatness of our Kings, with the peace and prosperity of their subjects. Therfore leaving this argument, I will return to that which is more proper for my profession, and shew how manifettly God hath confirmed our Catholick faith, ( and confuted the Protestant persuasion ) by miracles, which are the greatest evidence that is consistent with the nature and merit of Christian belief. For every point wherin Protestants and we differ, I will relate miracles wrought in favor of our doctrin, and our Sense of Scripture, against theirs, not recorded by vncertain or obscure Authors, but by the prime Saints and Doctors of the Catholick Church, in the ages wherin they lived.

## THE FOURTH PART.

The Roman Catholick Religion in every particular wherin it differs from the Protestant, confirmed by vndeniable Miracles.

## SECT. I.

That such Miracles as are approved by the Roman Catholick Church in the Canonization of Saints, are true miracles, and the doctrin which they confirm, can not be rejected without denying or doubting of Gods Veracity; and howevery Protestant doth see true Miracles though he doth not restell poon them, in confirmation of the Roman Catholick Faith.

T Minacles approved by the Roman Catholick Church, I vnderstand such Miracles as induced the said Church to canonize and worship for Saints, the persons by whose prayers, or reliques they were wrought. As for other miracles, though I know many not mentioned in the Acts, and Processes of Saints Canoniza-

may be fals; but that is a thing wholy impertinent to my defign, and the dispute against Protestants? Tis sufficient for my A a a

purpose, and their confusion, that some true miracles have bis and are wrought in confirmation of that Roman Catholick Doctrin, which they deny, or doubt of, and we believe.

And first we are to know, that no Confessors (Martyrs have a priviledge, Martyrdom it felf being a notorious miracle) are canonized, or worshiped by the Roman Catholick Church, before the Pastors therof see authentick proofs, of supernatural miracles wrought by those Confessors, or their Reliques. A holy life and conversation, if not confirmed by supernatural figns, is not sufficient to canonize a Roman Catholick Saint', because hypocrify may deceive all human observation, and outward appearances of morality are no infallible evidence of the internal acts wherby men are justifyed, and wherof God alone is witnes and Iudge; and therfore before his declaration and approbation of the persons true sanctity by working vndoubted miracles, none can be honored by the Church as his faithful and beloved fervant. In the inquiry, and examination of witnelles concerning the truth of miracles, the care and caution of the Bilhops, and other officers, is no less then the importance of a matter, wherin the credit not only of themselves. but of the whole Catholick Church is concerned; and therfore the quality and capacity of the Informers and Inquisitors is confidered, as well as the nature and circumstances of the miracle, and the judgment of able Physitians ( when it is a cure ) demanded, least some natural accident or art, might pass for a supernatural miracle. And this not only of late, hath bin the practice of the Church, but continualy fince the primitive times, as you may read in St. Austin ( Breviar. Collat. di. 2. cap. 14. ) who also ( de oper. Monach. c. 28. ) reprehendeth fome vain and wicked Monks that for filthy lucre carried about fals, or doubtfull reliques of Martyrs. But the Church always provided Antidots against such Impostures; witnes the 14. Canon of the s. Councell of Carthage against revelations and Reliques not approved of, and Se. Gregory, the Great in his letters to St. Augustin our Apostle of England (ep. 9.) And Innocent. 3. in the Councell of Lateran. c. 2.

And if the same be not exactly observed in these British Kingdoms, it must be attributed to the want of the States permission to the Roman Clergy for exercising that power which Catholiek Canons give them, over fuch as pretend to be Miraculifts, Prophets, or to have revelations &c. Where the Roman disciplin and doctrin is obeyed, there are officers, or Inquisitors appointed, whose duty it is to inquire after, and examin the life, doctrin, and conversation of such as pretend to have supernatural gifts, and extraordinary illuminations, or to work miracles, which none dares to allow for true, much lefs print or publish, vntil the fact, and circumstances be maturely examined by the Bishops and their Divines, or by the Inquifition. Whefore all these diligences being applyed in so many different and distant places, by indifferent and eminent persons, it is as impossible the miracles returned by them as authentick. should be counterfeited, as it is that such men, no way related either among themselves, or to the person of whose life and conversation they inquire, and inform, should conspire to discredit and damn themselves for an imposture that can not be concealed, and wherby they are to expect no benefit, but the loss of their benefices, dignities, perpetual imprisonment, and infamy. No marvel therfore if it was never heard that any one miracle related in the process or Bull of any Saints Canonization, was found to be fals, or as much as contradicted by any credible Testimony; so wary and circumspect the Church hath always bin, as also the Congregation of Cardinals, and Prelats, to which that charge is committed.

Besides, some miracles are not only credible by relation Perpenual and Tradition, but so visible and permanent even to this day, miracles, that they need no proof but eyes and will to fee them. Such are divers Bodys of Saints preferved from corruption, not by Egyptian Mummies, or human art, but by divin power. Such is ( to omitt many others ) that most stupendious miracle of the miracle St. Tanuarius Martyr and Bishop of Beneventum, whose blood of St. Januakept in a Vial of glass at Naples, is congealed, and looks duff his at Na-

and ples,

This miracle failed once When it Was! she wed pri-Patly to a yong english Lord, and this failing was printed in the Italian Gazets as Dery Strange news.

and dry like earth; but when in the festival of the Saint ( or at other times ) it is carryed in procession, or layd on the Altar at Mass together with the head, it is liquified and diffolved in fuch fort, that it feemeth to boil, and assume a lively and fresh colour. This happens every year, and never faileth but when fome great and general calamity doth immediatly enfue, and fall vpon the City and Kingdom of Naples. By this permanent miracle, which every Protestant Traveller may fee, is confirmed our Roman Catholick Religion in general, and in particular the Sacrifice of the Mass, Transubstantiation, prayer to Saints, and the worthip of their Reliques.

The famous and vndenia ble miracle of St. Francis Xaverius Wrought in she per fon of Marcello Maftrilli.

Other miracles there are so credible ( in regard of the Teltimony and Tradition wherby they are delivered to vs, and of other remarkable circumstances ) that no man in his wits can deny the fact, though Protestants dispute the power, whether it was a divin, or diabolical. But when the miracle exceeds the Devils power, then they are puzzeld, and troubled. As for example, Father Marcello Mastrillia noble man by birth, and a Jesuit by profession, was struck in the temples of the head by a weighty hammer that fell from a great height, and in that condition was carried from the work, wherof he was Overfeer, to his bed; where he lay without fens or motion for some days, vatill the houre of his approaching death, to the great grief of all the nobility of Naples his friends, and relations, who came to the Iefuits Colledge of that City to fee this fad spectacle, and the next day to the Church to affift at his funeral, the Altars having bin the night before covered with black, for that his brethren were to fay the mass of the dead for his foul, after that the Physitians, and Chyrurgions. had given him over , and judged he would expire before the next morning. Some noble men who came early to the Colledge ( rather to pray for his foul, then to inquire of his health) were surprized to see him saying Mass at the Altar, and could not credit their eyes, vntill they were informed of the admirable means wherby he was rather revived then recovered. The manner was this. lh

In the dead of the night the Fathers that watched with dying Mastrilli, observed, that he not only moved, and tursed towards the wall, but heard him fpeak; wherat they were aftonished; a litle after he fate vp in his bed, called for his cloaths, pen and ink; Then he writ with his own hand, how, at that instant St. Francis Xaverius Apostle of India, China, Japan &c. and one of the first Companions of St. Ignatius, Founder of the Jesuits, had appeared to him in a pilgrims habit, but very glorious, and calling him by his name, askt whether he defired to live, and go preach the Roman Catholick Religion to Japan, as he had formerly promised, but could not perfuade the Superiors to fend him, he being of a weak constitution, vnfit for that labor, and voyage. Marcello anfwered, that he refigned himself wholy into Gods hands, to do what was most for his divin glory. Xaverius then told him, it was Gods will he should go to Iapan, and shed his blood for his divin faith in that Countrey, a greater favor ( faid the Saint ) then 7 deserved, after all my travels and pains. Then he bid Marcello apply the Reliques he had about his neck ( which were of the Holy Cross, and of St. Xaverius himself ) to his fore; he obeyed; but the Saint told him he mistook the place, and with his own hand applyed them to the contrary side of his head, and fuddenly was cured, having first repeated after the Saint a vow of going to Ispan; they who watch't, heard Marcellus his words, but not any others. They ran to acquaint Father Vincentius Caraffa the late General of the Iesuits, who was then but Superior or spiritual Presect of their house in Naples, and found that holy man upon his knees at his prayers, but feemed not to be furprifed with the news they brought him: whence many concluded that God had revealed the matter to him before their coming; and granted health to Marcello at Caraffas request: He was indeed a person of extraordinary san-City, as his life and death witness, and had always a great care of Marcellos progress in vertue. Immediatly after this miraculous cure, he began his long Journey, and being respected as a Martyr em-Aaaaa

Lisbon when living barchesbere

for the East Indy ,in order to his further navigation to Japan , Some 30. year fince; and I heard Marcello re-Late his own miraculous cure; and do remember What ftr. ving there was bet ween Paffengers, and Merchants to ship their goods and per fons in the fame veffel wherin Maycelle Vasto embark not doubting of its fafe arrival at Goa; fo fatisfied were all fores of people of the truth of the mirade, and of the accomplishment of his Manyrdom in lapa . revealedto him by St. Raberius.

living Martyr by all the Princes of Italy, by the King of Spain, Viceroys of Portugal and of the Judies &c. he arrived at length at Iapan, and there suffered a most cruel death, and glorious Martyrdom, as St. Xaverius had told him, wherof and of his miracles and Prophesies there are divers Books written, and many

witnesles living.

What can Protestants object against this miracle? will they deny the fact? Thy dare not question the Testimony of a whole Kingdom and City, or of so many persons of quality and integrity, eye witnesses therof. Will they attribute the cure to the power of the Devil? his power doth not reach so far as to deaths doors; at least he must have more time then was in this case, to recall men from thence, and restore them to perfect health. Will they attribute the prophecy of Mastrillos Martyrdom in Japan to the Iesuits craft, and presumption, grounded vpon hopes and conjectures? They have more wit then to pretend and publish a prophetical assurance of a thing subject to so many vncertainties as the infallible performance of so great a Task, and so tedious and dangerous a navigation, by a person of so weak a constitution as Marcello, whose defign ( if it were human ) might have bin frustrated by as many casualites and changes of diet, Climat, &c. as every where occurr in that space of time which is spent before men arrive from Europe to the Antipodes. What if Father Mastrilli had perished by the way? In what a condition would himself and the Jesuits have been, who gave out so confidently that he would be put to death in Japan, according to St. Francis Xaverius his revelation ? Is it credible they would venture the credit of their order, and that reputation of integrity which they have gained in the Catholick world, vpon a meer conjecture, and contingency, and without any necessity of thus playing the Prophet? This evidence doth vex peevish Presbyterians, but they must have patience, and confess that the Jesuits are not limbs of Anti-Christ, nor those horns of the Beast wherwith Ministers fool their flocks, and feed themselves: God would never rais from

from deaths doors fuch Impostors ( as Protestants pretend the Whitak de Jestiits are ) and command them to go preach their doctrin Ecclesia pag-( if fals ) to fo many remote Nations, nor countenance their Missioners, and Missions with this and many other miracles against Fiswrought to confute protestancy, and to confirm our Catholick her pag. 108. doctrin.

Though the Magdeburgian Century writers ( having re- Harm. in lated in every one of the first eleven ages cap. 13. many Popish miracles (as they call them ) and not being able to deny the fact ) fay (as the Pharifees did of our Saviours miracles ) that figilla fine they were either fables, or wrought by the power of Beelzebub, vera detris and lying figns wherby the superstition and Idolatry of Popery na. was confirmed : yet our English Protestants ( for the most part) Nam quis condemn these Germans for this sottish answer, but themselves give another as litle fatisfactory. Both their ancient and mo- phemia, Den dern writers (being ashamed to deny the reality of our mira- commodatucles, or the supernaturality of the power wherby they are rum suams wrought) fay, that true miracles are not of force to prove true propriam dodrin, because they are neither infallible, nor inseparable vim virtumarks of truth. In which rash affertion they contradict not only date? Chatheir learned Brethren Calvin , Chamier , and others, but call mier tom, 2. in question Gods veracity, and maintain the lawfulnes of he- Controv. refy, and infidelity. For, the perfection of verticity ( even in lib. 16. cap. men, much more in God ) is not a fale inclination of speaking 14 p 677. always truth, but includes fuch an aversion to lying, (and by Gods veraciconsequence to all vnneceffary equivocation ) that he who is by Protestates perfectly verax, or a man of truth, can not without violating when they that vertue, as much as feem to countenance or colour error, answer to and falshood with the least fign of his approbation; much less the argucan God make errors and falshood credible by miracles, or by ment deduced fuch an appearance of truth as may not only excuse the mistake from Roman of prudent and learned persons, but oblige them in conscience miracles. A to mistake.

That there is no necessity for God to work miracles in to prove that confirmation of errors and fals doctrin, is granted by our Ad- God can not verfaries; Permit true

Bp. Laud Marc. cap. 13. P. 302. miracula vel cogit & absque blass ty questioned Catholick demonstratio

true miracles to confirm fals d Strin.

versaries; and by consequence they must also grant that he can not use that kind of Equivocation. To fay that he may work true miracles in confirmation of a fallhood, therby to exercife and shew an absolut power over us his creatures, is as much as to fay, he may exercise his power against his own inclination to truth, and therby destroy himself by violating his veracity. Besides; though we should suppose this absurdity and contradiction, that God can work a miracle to confirm error, or falfhood, and yet himfelf by fuch a supernatural action (which involves his inclination) not be inclined to that error. or fallhood, though I say this absurdity and contradiction were supposed, yet can it not be denyed but that by such a miracle, at least we rational Creatures would be inclined to error and falfhood; But he who loves truth, (especialy if he loves it infinitiv, as God doth ) can no more incline others to error. and fallhood, then he can incline himself therunto, because he loves truth for it felf, and because it is truth, and by consequence (truth being always the fame) he must love it in others as well as in himself; and therfore can as litle incline others (by working miracles) to error and falthood, as himfelf can be inclined to error and fallhood. That men are not only inclined, but obliged in conscience

to believe whatfoever they fee confirmed by a true miracle, is Matth, 11.

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loan. 15.24. evident by these Texts of Scripture, Had not I don among them the works which no other man did, they had not finned. Wo be to thee Corozain, wo be to thee Bethfaida, for had the miracles don among you, bin wrought in Tyrus, and Sidon, they had long fince don pennance in fackcloth and asbes. The works which I have don in my Fathers name, beare witness of me. And, though you be-Ioan. 2, 23. lieve not me, believe my works. And again, We know that thou art a Teacher come from God, for no man could do these miracles thou doft, except God were with him. And the reason why miracles oblige vs in conscience to believe the doctrin by them confirmed, is, because they are a sufficient and moral evidence of Gods authority, and (as it were) the great Seal wherwith

he warrants his Ministers and the Church, to preach, and propose his doctrin, and Commands. Now if he could put this feal to any fals doctrin, or therby authorize an erroneous Church. men might prudently doubt whether he doth not do fo now de facto, and in every particular; but with fuch a prudent doubt none is bound to obey any Church authority and by confequence there could be no obstinacy, herefy, or infidelity against Gods revelations, and veracity, how ever fo authentickly and fufficiently proposed by miracles, which are the signs and badges of divin authority, and the most authentick marks of the true Church.

To that ordinary objection of Anti-Christs miracles which ( though fals and feigned ) yet will feem fo true to many, that most of the world will be seduced, we answer. 1. That there will be an apparent difference between Anti-christian and our Catholick miracles, though for want of due reflexion, prudence and piety, men will not consider the difference, nor compare his miracles with ours. 2. Christs words and warning of Anti-Christs feigned miracles, is a sufficient evidence of their falshood, becaus we must not credit our selves, or any outward appearances, against the express words of Christ. This is the reason why in the Sacrament of the Altar we are not deceived by the Species or appearance of bread and wine.

Though there were no other argument that Anti-Christs Anti Christs miracles are fals, but this, that the miracles of the Church both in the old and new Testament, are first, and that we have a bleif compa-Carrent to beware of fuch miracles and miraculifts as shall come red with afterwards to confirm contrary doctrin, who foever is moved ours, by Anti-Christ or his fore-runners, to forsake the ancient faith and figns of the Church, for novelties how ever fo plaufibly or prodigiously confirmed, deserve damnation. For, there are two qualities that oblige men in reason and conscience, to preferr one thing before another, how ever equall they both may feem to be in other respects; 1. priority of time. 2. present possession. We see what priviledges and prerogatives are given by Bbbb

Miracles are not credithe law of nature and Nations to fuch as are antienter by birthy or nobility; then others; and how possession is sayd to be eleven points of the law. These qualities are most properly found in our Roman Catholick doctrin; it is most antient, and always hath had the precedency of all pretended Reformations; both in time, and in the possession of the hearts of the faithful. The same we say of our Catholick miracles. Therfore we ought to preferr them before any others that shall appear afterwards in opposition to them.

Besides, those miracle so credibly reported that no man can deny them without being guilty of obstinacy, and rashness and besides those others continually visible, as that of St. Januarius; there is an other kind of true miracles seen (but not observed) by every Protestant, upon which if they did reslect; as many of them as mean well, would become Roman Catho-

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firmation of our Roman faith. The difference by ween true and fals miracles.

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The difference between true and fals miracles, is, that true miracles are works besides or against the order of nature, and of fecundary causes, and therfore may be don only by the divin power; as to receive the dead, to cure difeates of the body, and diftempers of the mind, without the application of any natural means, or remedys. And becaus the Devil hath less power over fouls then over bodys, the cure of a diftemper of the mind; wherof no natural cause appeareth; is a greater and more authentick miracle, then any cure of the body how ever fo prodidious. Fals miracles are only fuch as may be don by the application of natural causes, and remedies; as that of Vespasianus, of whom Sucronius recounts that he restored fight to a blind man, and the vie of his feet to a lame man: But Cornelius Tacitus doth acknowledge (lib. 4. Hift.) that the Physitians being confulted, did answer, those diseases were not incurable; and Terrullian (in Apologetico cap. 22.) faith that both the difease and the cure was a work of the Devil. Anti-Christs miracles also will be fuch as as may be don by the cours and concurrence of natural caufes.

That

That miracles don your mens minds are greater then any St. Fernard tures, or changes wrought woon the body is granted by our in vita St. Adverfaries; and Sr. Bernard recounts as one of the greatest mi- Malac. 57. racles of St. Malachias; that he converted an obstinat soul to recant his opinion against the real presence of Christs Body in the Sacrament. And for the most remarkable miracle of St. Bernard himself, it is recorded, how with the blessed Sacrament in his hand, he did so terrify William the prowd Duke of Aquitain, that he fell proftrate at his feet; and he whom the most powerful Monarche of Christendom could not rule, Submitted himfelf to the disposal of a poor Monk, becaus he threatned him with that which in appearance feemed to be, and Protestants hold to be no more in reality, or in substance, then a wafer cake. These things supposed as vndeniable in Philosophy and Divinity, it may be easily proved, that every Protestant doth, or at least may fee, true miracles in confirmation of our Roman Catholick faith. For without question it is either a miracle of God, or of the Devil, that all the Roman Catholicks ( not only now, but ) for so many ages past, should ( contrary to the evidence of fense, and to our natural inclination of judging according to that evidence ) adore for our Savior JESUS Christ, that which in appearance is but a wafer cake, or a Cup of wine : We are either abused, and seduced by Sathan, or inspired and enabled by the Holy Ghost, to contradict our fenses; which contradiction being in a matter to long and so much controverted in publick schools, and general Councells, and a thing wherupon depends our Salvation, we can not be prefumed ( if we err ) that we err for want of examining, and comparing the reasons of both fides, Catholick, and Protestant: especialy if we consider the number, learning, and integrity of the Roman Catholick Examiners, and the great difficulty which they ( as well as all other men ) find, in believing or judging against the evidence of sense, and in denying that to be bread, or wine, which doth smell, look, tast, feel, and feed, like bread and wine. Now if we prove that this marvellous and vna-B b b b 2 de nimous

nimous contradiction of our fenses can not be a miracle of the Devil, protestants must grant it is a miracle of God; and from thence may conclude what censure themselves deserve for being obstinat against our doctrin, and for running with the appearance of sense against the express words of Scripture, confirmed by so supernatural and visible a miracle as our not condescending, or affenting to that evidence which we (as men) are naturaly inclined to follow.

It is an vindoubted Maxim wherin both Catholicks and protestants agree, that God only can work vpon the foul ( while it is in the body ) immediatly, without the help of our fenses, or without making impressions upon the Organs therof. The Devil can not fuggest or convey hereticall opinions into our minds otherwife then by fo tempering the objects, and tampering with our fenfes, that the foul doth willfully, though vnwarily, embrace deceitful appearances for real truths. His whole power and art confifts in humoring the foul in its miltake of these sensual appearances, and allurements, making them to seem vnquestionable evidences; for it would quite destroy his drift, and spoil his market, if the foul did suspect a fallacy, or at least reflect vpon the vanity of fenfual objects, and appearances. Wherfore he always inculcats that the best rule in matters of faith, is, not to contradict or contemn ( vpon any fcore whatfoever ) the experiments and appearances of fenfe.

Even in Paradise before mans soul was wounded and weakned, he attemped, and compassed the fall of our first Parents
by a sallacy, grounded vpon the evidence or appearance of their
senses against Gods word, and warning; God told them they
should dye if they did eat of the sorbidden fruit; but by the
sight and tast of the forbidden fruit, the Devil wrought so
vpon their souls, that they believed him and their senses, and
preferred that sallacious evidence before Gods express word. And
if Sathan prevailed with them in the state of innocency to judge
of divin revelations rather by their own senses, then by the literal sense of Gods word, how vnlikely is it that after such suc-

cels

cess he will tempt their posterity in a contrary manner? or that he will fuggest to men, that they ought not to believe their eyes and fenses in the Controversy of Transubstantiation; but rather rely upon the litteral fense of Christs words, This is my Body? Seing therfore it is a strange and singular miracle, that so many pious and learned men of different tempers, interests, times, and Nations, after so frequent and serious debates, in a matter wherupon depends their eternal happiness, should (without any present, or prudent advantage or allurement) resolve to contradict their own fenses, and turb their nature, and inclinations of judging according to their fight, tast, &c. and that this great miracle can not be attributed to the Devil, whose fuggeltions and impressions reach not the foul, vales they be conveyed through our fenses, and our selves consent to the senfual folicitations, and appearances wherwith Sathan doth affault, and allure us; it followeth, that our Roman Catholick relistance, and resolution of not condescending to those solicitations, and of not crediting fuch appearances, must be a miracle of God, and the effect of his supernatural grace, not of the Devil, or of any natural power of our own. So that our adoration of the Bleffed Sacrament, and our belief of Transubstantiation (which are the things Protestants most except against in the Catholick Religion ) if they reflect upon them, will be found to be fupernatural miracles, and convincing motives for their Conversion to our Roman Catholick Faith.

Let Protestants number also the particular doctrins wherin they differ from Roman Catholicks, and observe how our belief and practise in such particulars go against sensual appearances and pervers inclinations, and they will find we have as many visible miracles as there are doctrinal and practical differences in our Church from Protestancy.

To these may be added the general signs or marks of the Church, as our vnity in faith, the continuance, and vniversality of our doctrin, our Apostolical succession, our conversion of Nations to Christianity &c. No Protestant can rationally deny

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that every one of these is a visible and supernatural miracle, which can be as litle attributed to human industry, as to chance, or fate; For if they might, how comes it to pass that not one of these signs, can or could ever be found in any other Congregation of Christians but ours? This much I thought hit to fay, not to fatisfy the curiofity, but the conscience, of them who defire to fee any one vndeniable miracle that favors Popery. And albeit any one true miracle doth confirm the whole doctrin of our Roman Church, yet I will fet down more then one for confirmation of most particulars wherin we differ from Protestants; and begin with what we have in hand, concerning Transubstantiation, and the adoration of Christ in the Sacrament; which our Adversaries pretend to be a kind of Idolary; for that our felves confess the Species or accidents of bread and wine do remain, and they are creatures by us adored together with Christ. Our common and constant answer (wherunto no reply can be given ) is, that we adore the Species no more-(when we adore Christ in the Sacrament ) then the Apostles, and others who converfed with him vpon earth, adored his cloak, or cloaths, when they adored himself!

See Belarmin de Ecclesia lib.4 cap.29.

# SECT. II.

Of true miracles related in the Ecclesiastical Histories by men of greatest authority in every age, to confirm the particular mysteries of our Catholick faith, and that sense of Scripture, wherin Roman Catholicks differ from Protestants.



Here is not any thing so evident which is not questioned by obstinate and interested persons. The Protestant layty (in regard of their education) are fixt in the maintenance of Protestancy, the clergy are interested, because it is their lively hood. Lee Catholick

tholick miracles be never fo visible, or credibly reported, Protestants look voon them as mistakes; and that can be for no other reason, but becaus themselves are setled in a prejudice against the doctrin of the Church of Rome. The Authors that relate Popish miracles are credited in all other matters, and esteemed judicious persons; but when they come to that point, they must needs loos their witts, or be judged Impostors. To avoyd this Cavil, or confute the Calumny, I have fixed upon Authors whose wisedom and integrity hath never hitherto bin called in question, even in points of doctrin, and the sole denial of whose Testimony, is held to be a sufficient evidence of herefy, or foolery in the person that contradicts it, and of weaknes in the cause that can not be maintained without so vnreasonable a contradiction. And feing they are credited in matters of faith, I hope they deferve credit in matters of fact.

Of miracles related by St. Chryfostom, St. Gregory Nazianzen , St. Austin, St Nylus, St. Cyprian the Martyr, St. Gregory the great, St. Optatus, und others, in confirmation of Transubstantiation, Adoration of Christ in the Sacrament, the Sacrifice of the Mafs , Communion Inder one Kind, Prayer for the Dead, and Purgatory.

Certain venerable old man (faith Sa. Chryfoftom) to whom St. Chryfomany Mysteries were revealed by God, told , that in stom de Satime of Saerifice he once beheld a multitude of Angels cap 4. with thining garments, compatting the Altar with bowed heads, Adoration of as foldiers do in presence of their King. Which attendance of An- the Bleffed gells (faith he in the next words before ) was performed by An- Sacramens, gels at that wonderful sable, and compassed it about with reverence, in honor of him that lyeth therem.

cerdotio lib 6.

St. Nilus in ep. ad Anastasium.

St. Gregory Naz. Orat. 11. de obisti Gorgonia,

St. Cyprian.
in ferm. de
lapfis. Poft
medium.
Communion
buder one
Kind.
Evagrius
Orthodoxus.
hib 4. c. 35.
an. Dom. 552
A miracle
for the Communion vnder one Kind.

St. Nilus relateth how St. Chryfosom almost every day had visions of Angels affisting and adoring the Blessed Sacrament vitil the Sacrifice was finished.

St. Gregory Nazianzen recounts how his sister Gorgonia was cured of a diseas after shee was past all hopes of recovery, by proferating her self before the Altar, and scalling upon him who was, honored and worshipped therupon. O admirable thing! (saith, he) she presently self herself delivered from her sicknes, and, so she returned eased both in body and mind &c.

St. Cyprian reporteth of a certain woman, who (faith he) when she would with unworthy hands have opened her coffer wherin was (retained according to the ancient custom the Blessed Sacrament under the Species of bread) the holy thing of our Lord, fyer did spring up, wherhy she was so terrified, that she durst not touch it.

In the Ecclesiasticall History is recorded this example which Evagrius writ as a thing notorious, and don in his own time. In the time of the Patriarch Menas ( faith he ) there happned a , miracle worthy to be remembred. It was an ancient cultom in " Constantinople when many parcels of the pure and vnfpotted , body of Christ our God were remaining after Communion, lit-,, le Children were called out of the Schools, and were permit-, ted to eat them. It happened, that a litle boy ( whose father was ,, a Jew by profession, and a maker of glass by his trade) being , among the rest, did eat also his share of the aforesaid reversion ,, of the Bleffed Sacrament, but coming fomewhat late home, and his parents demanding the cause, the child told innocently what he had don; which the Jew his Father vnderstanding, he was so enraged, that vnawares to his wife, he cast his litle fon into the burning oven wherin he vsed to melt and frame his glass. The mother missing the Child, fought ,, for him for three days together, but hearing no news of , him abroad, she returned home with an heavy heart, and , fitting down at the work-house door, she began to bewail , the los of her fon, calling him by his name; the boy hearing , and knowing his mothers call, did answer within the oven; wherat

wherat the woman starting, burst the work-house door, and , rushing in, espied her Child standing amidst the Coals with-, out receiving any harm. After coming out, being demanded , how he escaped burning so long, a woman, faid he, came , oftentimes vnto me, and brought me water to quench the ,, force of the fyer, wherwith I was invironed, and withall gave me meat as often as I was hungry. This accident being told , vnto the Emperor Fustinian, he caused the mother and boy to be baptized, which becaus the obstinat father refused to yeild , vnto, by the Emperors commandment he was hanged vpon ,, a Gibet. This and the former example of St. Cyprian, shew that God is not displeased with receiving the Communion vnder one Kind; and that it was a thing indifferent in the primitive Church.

To Confirm the Catholick belief of Transabstantiation, and Transubthe real presence of Christs body and blood in the Blessed Sa- stantiation. grament there are very many miracles recounted in the Eccle. Perius Diac. fiaftical History, as that of St. Gregory the great, who perceiving that a Roman Matron laught at the time the was to receive the Communion, and demanding the cause of her laughter, at so ynfeafonable a time; the answered the could not but laugh to hear fanns Epife. him scall the bread which her felf had made, the Body of Christ. 116 3. de Sa-( She vied to prefent the Saint every week with Mass breads ) cram, Euch. St. Gregory vpon this turned himself to the Altar, and laying the Bleffed Sacrament therupon wished all the people to pray p. 2. cap 1. with him, that God would be pleased for the confirmation of w. 12.5.8. the Catholick faith, to shew vnto the corporal eyes of all that were there present, that what the woman took for bread, was no bread, but flesh. And accordingly the confecrated Host appeared visibly to be pure flesh. Then befeeching God to restore the Sacrament to the former shew of bread, it forthwith appeared as it was at first, and the woman acknowledging her error, received it with humble and fervent devotion.

Primat Vsber is the only writer I ever read, who questio- Primat Vsned the truth of this story, but quotes not any one Author, be, bers falfifi-

& Ivan Diag. in vitas Gres gorij : Guit mudus Aner-

fides cations waif.

more improbable, fallifies the Text of Joannes Diaconus, preten-

credit this flos Ty, and the following.

Anfwer pag. 69.

nem factam geperit, loan.

\$. Gregor.

Vsher in his

Vsber An-

Humpbrey

in lesuitismi

part. 2, rat.

5. Pag. 5.

Authors

Dector

ding he fays that the Roman Matron found the Sacramental bread turned into the fashion of a fingar, all bloody; wheras Joannes Diaconus only faith it was turned into flesh. The same vnfincere dealing he vieth in discrediting the relation of Paschafius Radbertus, and divers others, concerning a miracle to confirm the same mystery, assuring the ignorant Readers, that Paschasius Waher An. takes it out of Gesta Anglorum, wheras it is well known, and frer pag. 69 Mr. Vsber coufesseth els where, that Malmsbury who writ Gesta Particulam Anolorum, lived almost 200. years after Paschasius. carnis quam Super Alare

To discredit the doorin of Transubstantiation as well as the authority of that boly and most learned man Lanfrancus poluerat-car-Arch-bishop of Canterbury, who lived in Berengarius his time, and confuted his herefy with convincing arguments from Scrip-Diac in vita ture, Fathers, and vindeniable Miracles; Primat Vsher fays Lanfranc was the first that leavened the Church of England with this lib 2.cap 41. corrupt doctrin of the carnal presence. But his own Protestant Brethren tell him he is miltaken, and that Transubstantiation is as Catalozue of ancient in the English Church as Cristianity; it being taught by St. Austin the Monk and Apostle of England. Let us hear for pag.77. Lanfranc speak for himself against Vsher, as well as against Berengarius; None, faith he, though but meanly versed in Ecclesiastical History, or the holy Fathers, is ignorant, how God bash confirmed the Catholick doctrin against Berengarius with many miracles. Which writings of Ecclefiasticall History and Fathers (faith Lanfranc) though they arrive not to that most excellent beight of authority that we give to Scripture, yet are they sufficient to prove that this faith which we now profess, bath bin the same with that which all faithfull who went before us held from ancient times.

When this herefy of Berengarius was again revived by Wicleff, and the Lollards, in England, our learned Countrey man Thomas Waldensis, who lived in those times, tells us, how God confirmed the doctrin of the real presence, and Transubstantiation in that Kingdom with manifest miracles, and of some

he was an eye witness. Let us relate, faith he, to the glory of god, what happened in our own time and knowledge. In Norfolk there dyed lately a devout and godly mayd, called of the vulgar fort Ioan Meateless, because the was known never to have tasted any meat or drink, for the space of siveteen years together, except only the B. Sacrament of the Altar, which she received with great devotion, and with extraoredinary Ioy and Iubily of mind every Sunday. And which was most admirable, she was able to find out one only consequence crated Host amongst a thousand that were not consecrated. Thus he: and without doubt this last was no less a miracle then the former; because the consecrating of one Host among many depends upon the intention, and inward determination of the Consecrator, which none but God can know. But from Norfolk let's pass to London.

Thomas Waldenfis Tom. 2. de Sacram. Eus char. c. 62.

I will now relate a flory (faith Waldensis) wherof I my felf was an eye witness in the Cathedral Church of St. Paul in , London, where the venerable Arch-bishop Thomas Arundell so of happy memory ( the fon and Brother to an Erle ) fat in Judgment in his Bishops chair, affifted by Alexander the Prelat of the Church of Norwich, and others. At which time he propounded certain Interrogatories concerning the faith of the Eucharift vnto a Taylor of the parts of Worcestersbire, taten in the crime of herefy; but when as the obstinat fellow o, could not be perfuaded by any reason to embrace the right , faith, nor would believe, nor call the confecrated Hoft any , other thing but only boly bread , he was at last commanded to worthip the faid Hoft, but the Blasphemous heretick an-, swering fayd, verily a Spider is more worthy so be worthipped then it is, when behold a Monstrous horrible Spider came fudealy fliding down by her thred from the top of the Church , directly vnto the blaspemers mouth, and endeavored very bu-, fily to get entrance even as he was speaking the words; neither without much adoo could the many hands of the ftan-, ders by keep her from entring into the wretch whether he CCCC.

, would or no. Thomas Duke of Oxford and Chancelor of the Realm was there present, and saw this wonder. Then the , Arch-bishop stood vp, and declared to all that were present, that the revenging hand of God had denounced the man to

Harpsfeild be a blasphemer.

Harpsfeild in Hist.Wicleff. cap. 18. ex Waldenf. & Regift. Arundell,

Harpsfeild relates the same miracle out of the Register of Arch-bishop Arundell; but we may doubt whether that old Regifter was not reformed as well as the old Religion, by the Proteltant Prelats. Such cleer evidences are seldom preserved entire by the enemies of truth. We see how frequently the very law books and ancient English statuts are corrupted by our English. Protestants, to favor the Kings spiritual supremacy, as is largely proved by Perfons against Sir Edward Cook, and Bishop Morton, in a particular book against Cook, and in his Sober and quiet Reckoning with Thomas Morton: wherin he discovers the vn+ worthy practifes of Fuffice Cook, and others fallifying the Char-. ters of our ancient Kings &c. As for example that of King Kenulphus, pleaded by Humphry Stafford Duke of Buckingham. 1. Henry 7. for the fanctuary of the Monastery of Abindon; which as it is printed by Pinson in Catholick times, fays, that Leo then Pope did grant the faid immunities and privileges &c. and is yet fo read in the Lord Brooks Abridgment tit. Corone; pl. 129. But fince King Henry 8. spiritual Headship, Pope Leo hath bin left out in most printed Statuts, and Judge Cook quotes them fo corrupted, as good evidence against the Bishop of Romes jurisdiction, pretending that the Kings, and not the Popes, gave spiritual jurisdictions and immunities.

See Parfons fober Reckoning a pag. 508.
How Protesflams fallify and corrupt the very flatts, and law Books.

Optatus Mes. Sericanus l.2 contra Donas tiftas.

Muosir

St. Optatus. Bishop who lived before St. Austin the Doctor, relates how the Danasists ( to vex the Catholicks who did worship the Blessed Sacrament ) cast the confectated Hoss to their dogs. But they escaped not Gods heavy Judgment; for, the racing dogs with revenging teath ( faith Optatus ) tore their coun diasters in peeces, as if they had bin strangers and enemies; year as if they had known them so be theeves, and men guilty of our Lords Budy.

Miracles

### Miracles of the Mass.

T. Austin reporteth of his own time and Countrey, how that one Hesperius having his house insested with wicked Spirits, to the affliction of his beafts and fervants, defired (faith St. Auftin ) in my absence certain of our Priests, that fome would go thither &c. one went and offered ( faith he ) there the Sacrifice of the Body and blood of Christ, praying what he might that the vexation might cease, and God being

therupon mercifull, it ceased.

The like miracle doth Theodorus ( who lived in the fifth Century ) write happened to Condes King of Perfia, who being defirous to enter into a Castle placed in the confines of his Kingdom towards India, was hindred by many wicked spirits which haunted the faid Fortress; and notwithstanding that as well the Persian Sorcerers, as also those of the Iews, had employed all their magick art, yet could not entrance be obtained. At last a christian Bishop was called upon, who with once saying Mass, and making the fign of the Crofs, but forthwith to flight the infernal powers, and delivered up the Caftle to the King free from all moleftation.

Perrexie vmis, obtulit ibi Sacrificiu Cosporis & Sanguinis Christi, orans quantum po: tuit, vt ceffaretilla rexatio, Deoque Protinus mi ferante ceffa. Dit. Aug de Civitate Dei 1. 12 6 28, Theodores .cs Hor lih. 2. Colle Etaneos

#### reifall . the truth being by as made Miracles for Purgatory.

T. Gregory the Great telleth of a Monk called Juffus , who Purgatory ( faith he ) was obsequious to me, and watched with me in and Prayer my dayly fickness: this man being dead , I appointed the for the Dead healthfull Hoft to be offered for his absolution thirty days together, which don, the faid fullus appeared to his Brother , by vision , and faid, I have bin hitherto evil , but now am well &c. And the Brethren in the Monastery counting the days, , found that to be the day on which the thirtish oblation was offered for him ninken base, but aid ov s

St. Gregory

The fame Stat Gregory writes how Pafchafine Deacon of the St. Gregory Roman Church was tormented with the pains of Purgatory af- 4. Dial 40. סטורו

Cccc3

Miracles wrough by St. Bernard to confirm every point of the Roman Catholick do-Etrin. Gofrid. in vit. S. Bern. lib. 3. 6. 5. & 6. Walletmus Abbas St Nicodorici Remenfis 6. L.C. 10. Bernardus Abbas Bo nevallis.

surifts Centur. IL. col. 1634 1635. 8 1649. alledging St. Bernard giving Teftimony of his o ven mirac cles.

ter death for having adhered vntil neer his death, vnto Lan. rence the Schismatick, but at length was delivered from those pains by the prayers of Sr. German Bp. of Capua.

We will not her detain the Reader with more particulars; but confirm the whole bulk of our Roman Catholick Doctrin with the vadeniable miracles of St. Bernard, (a known Papist) against the Petrobrusians, Hemicians, and Apostolici, whom Protestants claim as members of their own Church, for denying the real presence, facrifice of the Mass, extreme vnction, Purgatory, prayer for the dead, prayer to Saints, the Popes authority, worthip of Images, Indulgences &c. Against these hereticks St. Bernard was commanded by the Pope to preach and accompany his legat Cardinal Albericus to the Countrey of Talofa, where he wrought innumerable miracles to confute, and confound the aforefaid Hereticks, as may be feen in the writers of those times in fo much that the Saint in his return declined all Common roads, to avoyd the multitudes of people that flocks to reve-See the Cen- rence him as an Apostle Though afterwards in his a. Epistle to the Tolofians he faith of to keep them combant to the truth, as St. Paul did to the Thefalonians ) we thank God for that our coming to you was not in vain, our flay indeed was short with you, but not unfruitfull, the truth being by us made manifest (non solum in fermone, fed exists in wirtute ) not only by preaching but also by power ( of working miracles ) the wolves are deprehended &c.

Of all St. Bernards mitacles I will mention but one which Godefridus relateth as an eyo, witness, and could not without known discovery and discredit have then reported a matter fo publick, and of fuch importance, with for great variety of particular circumstances, had the thing his morue. There is (faith this Author ) a place in the Countrey of Tolofa called Sarlatum, , where, as the Sermon was don, rathey offered to the fervant , of God (as every where the wie was) many loaves to bless, , which by lifting up his hand , and making the fign of the , Crofs, in Gods name bledling, he feyd thus ! In this you shall s, know that these things are true, which we, and that those other

other are fals, which the Hereticks labor to persuade you Offander in , &c. And whofoever they be ( of your difeased persons ) that Epit Cent. in tast the loaves, they shall be healed, that you may know us to be true Ministers of God. Ganfredus Carotenfis , a Bishop, who flood by; added, if they take it with a good Bernard, mifaith, they will be healed; St. Bernard fudenly replyed, I do racula ei pronot fay fo, but whofoever will tast of them will be healed, to the end they may know we are true and fincere ministers of God. And so huge a multitude of diseased persons reco-, vered by tasting the same bread , that over all the Countrey qua ego par-

, this was divulged &c.

Here we see first: How St. Bernard took those people to be hereticks, and calls them wolves according to the phrase of exceguate the Ghospell, becaus they denyed the very same doctrin of the pute, partim Roman Catholick Church that Protestants do deny; as the real Dei prassignie presence; and Transabstantiation, Purgatory, the Popes Supremacy, prayer Satanicis to Saints, worship of Images, Indulgences &c. We fee how God effecta exideclared by true miracles that the Saint was not militaken in Jimo; non censuring them as hereticks, and by consequence all who obffinatly maintain the same opinions which they did, to be of the fame stamp. Offander a learned Protestant fayes, that though he takes not St. Bernard for a Conjurer, but rather for a holy man, and honours him as a Saint, yet he thinks his miracles were don by the Devil. And though this evafion be most absurd, and vnworthy either a Scholler, or a Christian, yet is it the common and best plea of Protestants against such evidences. I say the anfwer is most abfurd. 1. for that St. Bernards miracles exceeded the Devil and natures power. 2. If he was a Saint, God would not have permitted the Devil to abuse him so grosly in a matter of faith; without the purity and profession wherof there suam appacan be no true fanctity. 3. Much less would he have permitted the Devil to make St. Bernard an instrument for the establishing of Idolatry, and other damnable errors of Popery, in case the contrary belief of Protestants, and Petrobusians be the Catholick: & ips sandto for albeit God hath permitted the Devil to make vie of wicked Bannardo

12.1 4. 6.6. pag. 310. faith of St. pe infinita à Pontificis Scriptoribus affinguntur, tim ab otiofis Monachis quod Sancti Bernardum magum fuiffe putem, fed quod vero fimile fit Sasanam talia miracula efs fecife &c. Tales fuiffe puto St. Beruardi vi siones & post morte rationes, pre-Stigias videli. cet diabolicas, quibus Satan

illufic Ecclesia pag. 269. 000 quidem Bernardun vere fuille lancti existimo Adomnem progressum alque pros motum, ad omnem aditum & exitum.ad vellitum & cal ceatum, ad lavacra, ad menfas, ad lumina & cus bilia, quecumque nos conversatio exercet, from: tem Crucis. lignaculo tes rimus, cuius discipline fi legemexpo-Stules forips turam nullä invenies:tras ditio tibi.præs tenditur auctrix, confuetudo confirmatrix, fides observatrix. Tertull de 11 CL2. 8.4

recet) & aliis men to broach and promote herefys, we never read that he conditions.

White the condend for far to his Luciferian pride, as to let him employ descended for far to his Luciferian pride, as to let him employ acceptance of the confirm fallhood by such might receive as Si. Bernards; neither indeed is such a permission consiquidem Bernardum vere doctrin, as hath bin proved.

#### ... nor fly fo, but whosever will take or them will he healed, s to the end their may know we are true and lineare ministers s, of God. And of thee and triple Adir de perfors reco-

fame brend , that over a

Miracles to confirm the worship, and Dirtue of the fign of the Cross, recorded by St. Paulinus Bishop of Nota, St. Cyrillus of Ierafalem, St. Athanasius, St. Hierom, St. Gregory Turonensis, Nicephorus and Theodoret in the Ecclesiastical History.

Hat the primitive Christians by Tradition from the Apostles used to sign themselves frequently with the sign of the Cross, at the beginning and finishing of every work, rising and going to bed, before and after meat, is tellified by Tertullian: and St. Cyrill of Josusalem, layes, let us not be ashamed to confess Christ crucified, but let the

turam nulla aross be printed considently in our foreheads with our singers, as disotibipree also in all other things: in our bread, in our drink, in going abroad, tendiur auc. in returning home, before sleep, when we rise, in travelling, in trix, consue-resting: it is a great gard, given to the poor gratis, ta the infirm rudo consirmative, sides ful, and terror of the Devils. By this sign they have bin triumphed abservative.

Testull de over; show it holdly; when they see the Cross they remember him Corona Mili that was crucified; they fear him that strussed in peeces the Dragons.

bead. And even as the Apollies and they who fluck to their do- Cyril, Hiera. Grin and disciplin, honored and vsed the sign of the Cross, so Catech, 13. Simon Magus, Cerintbus, Basilides and all the progeny of hereticks, did, and do abhorr that instrument of our redemption, in so much that Sr. Paul, declares it to be a mark of herefy, to be an enemy of Christs Cross. And Se. Hipolitus, that most ancient Foist at and learned Martyr, in his book of the Confummation of the Philip. 3. world, faves, that Antichrift will prohibit men to make the fign of the Crofs. And as Simon Magus maintained that the Crofs ought not to be honoured . becaus Christ did not realy fuffer voon it, but only his Image, and Cerinebus came neer the fame error, pretending that IESVS and Christ were different, and that only IESVS suffered, not Christ : Besides that neither IESVS, nor Christ, but Simon Cyreneus, who carried the Cross, suffered woon the fame, and that Christ did shrink away : as these hereticks, I say, thought the Cross ought not to be worshipped, becaus they maintained Christ did not suffer death vpon it, so all Christians who believed his real passion and death, did honor the Cross in the primitive Church; and God to confirm this. their faith and piety, hath wroughs innumerable miracles wherof I shall relate but very few.

The first shall be taken out of Paulinus Bishop of Nols. his writings, a man of fuch fanctity and credit, that St. Auftin, St. Hierom, St. Gregory the great , St. Gregory of Tours , Profeer. Aquitanieus, and others fay of him be was faithful as Abraham, obedient as Isaac, benign as Jacob, liberal as Melchisedech, discreet and prudent as Iofeph, meck as Moyfes, innocent as Samuel, mercifull as David, wife as Salomon, of great courage as Peter, fervent as Paul e. And fo charitable that he made himself a flave in Africk to redeem from barbarous fervitude fome of his Flock. This holy Bishop Paulinus receiving from the hands of his Kinswoman Melania a litle peece of the Cross which John Bishop of Ierufalem fent vnto him, it happened that a stable full of hay took fire, and the flames reached to Se. Paulinus his hour; he prefently took the relique of the Crofs, and opposed it to that Dddd

S. Iren. L I. 6. 20. 8 25.

Epiphan. ber. 22 8 28 Theoder 2. her fabra.

manferit,

quotidie divi-

due sumensi-

bus, & fems

per tota venerantibus.

Nicephorus

lib.8.cap.29.

S. Hierom in

vita S Hila.

Tionis in fin.

that furious element, wherupon the devouring flames instantly. S. Paulinus retired, and the fire was wholy extinguished. Of this miracle natal. 10. S. Felic. St. Paulinus himself composed an elegant poem yet to be seen. S. Paulinus in his works. A greater miracle the same Saint observes in the Nol. ep. 11. holy Cross, which he mentions in a letter to his friend Severas: ad Severum. Operante vire for notwithstanding that ( saith he ) it was the custom of the Bishops of Ierusalem to present the Pilgrims with litle peeces of tute divina jugi miraculo the holy Cross, yet by a continual miracle of the Divin power in materia in the holy Cross retaining living vertue in a dead matter, did so distrifenfata vim bute its wood almost every day to the desires of innumerable people. viuam tes that it remained as it were untouched, divided to the receivers, and nens, ita ins numerispene always entire to those that worship it. The same miracle is obserquotidie bo: ved by St. Cyril of Ierusalem Catech. 4. 10. & 13. minum votis In the same letter to Severus, St. Paulinus doth recount that lignum fuum Christs Cross was known from the others of the thieves crucicommodauit, fied with him, by reviving a dead woman, to whose body it. vt detrimen: was applyed. And Nicephorus faith that besides this miracle it cuta non femi. red instantly one that was dying. ret, & quafi intacta per-

What a number of miracles St. Anthony the Monk wroughtby making the fign of the Cross, every one may see in his lifewritten by the great Champion of the Church St. Athanasius:
and the like also of an other Monk St. Historian his life written

by St. Hierom; one J will relate in his own words.

At that time (faith St. Hierom) the seas transgressed their bounds, vpon the earthquake of the whole world, which happened after the death of sulian., And as if God would threaten men with some new deluge, or els that all things were to return into their first Chaos, so hung the ships, being hoy, sed up to the steepy tops of those mountains, which as soon, as they of Epidaurus saw, namely those roaring and raging way, ves, and that Mass of waters, and that whole mountains were brought in upon the shoars, by whose rapid slouds (being in sear of that which already in effect they sound to be come, to pass, that the town would utterly be overwhelmed, they went upon the old man (Hilarion) and as if they had bingoing

going to a battle, they placed him for their Captain voon the shoar; But assoon as he had made three signs of the Cross ypon the fand, and held up his hand against the sea, it is incredible to be told into what a huge height it fwelled, and flood before him, and raging fo a long time, and being as it were in a Kind of Indignation at the impediment which it found, , it did yet by-litle and litle flide back again into it felf. And this doth Epidawrus, and all that region proclaim even to this s, day, and mothers teach it to their Children; that fo the memary therof may be delivered over to posterity. That which , was faid to the Apostles, if you have faith, and shall fay to ,, this mountain, transport thy felf into the fea, it shall be don, may truly and even literaly be fulfilled now &c. For wherin , doth it differ whether a mountain descend into the sea, or els, whether huge mountains of water grow fuddenly hard, being , as if they were of stone, just before the feet of the old man; and that yet on the other fide they should run fluid and for? The whole City was in a wonder, and the greatness of the " miracle was publikly known as far as Salon.

St. Gregory Turonensis tells us how after that a man who conspired with Cyrola the Arian Bishop to feign himself blind, and to fay he received fight by his prayers, by Gods just judgment became realy blind; (as Brulens of Geneva was found dead by Calvins prayers to revive him) and after this cheat was to punished, but Chean-Eugenius the Catholick Bishop restored to him fight, by making

the fign of the Crofs.

Sozomen 1.7. c. 25. of his Ecclefiasticall History recounts how Sr. Donatus Bishop of Evoreg-in Epirus with making the sign of the Crofs killed a monstrous serpent that devoured both man and beaft. an. 394.

How efficacious the fign of the Cross is against the temp- S. Gregory tations and charms of the Devil, may be gathered from many Nazian. examples of the ecclefiafticall History. I will only mention that orat in Junotorious fact of Julian the Apostara related by St. Gregory Na- tian. Theotozianzen, and Theodoret. Julian notwithstanding his Monasticall profession, Dddd2

S Gregory Turon, 2. hift. 3. Protestant miracles are

profession, entertained ambitious thoughts of succeeding his Brother Gallus in the Empire, he dealt with a Magitian to know whether fortune would favor him. The Magitian led him to the place where he vsed to conjure, and the Devils appearing upon his invoking of them, but like themselves, Julian was so frighted, that (according to his own former custom, and that of the primitive Christians) he made the sign of the Cross in his forehead, and the Devils vanished. Wherupon Julian reflecting and considering the varue of that sign, and conferring thereof with the Conjurer, this wicked sellow told him, that the Devils fright proceeded not from any fear of the Cross, but from a discontent, and detaltation of Julians practising so ridiculous an action; and the poor wresch (saith St. Gregory) out of hopes and covetousness of the Empire that the Magitian prognosticated, gave credit to his words.

How many millions of fouls are abused by Protestant Ministers, as Julian was by pagan Magitians? Some Ministers will not admit of the fign of the Cross in Baptism, because they hold it to be superstitious; others, though they admit of it in Baptism, yet in all other actions think it ridiculous, and both parties agree in believing that it hath not any virtue against the Devil. Not only our English Protestants, but Ostander, and the Magdeburgian Centurists do justify the speech of the Magitian, and would have us follow the example of Iulian the Apostuta, as also the doctrin of the Gentils, whom Arnobius 1. 10. contra gentes doth reprove for saying, that though the name of Christ IESVS but beard arrotate way wicked sprits &c. yet that was upon horror and hatred of the

name, not upon grant of greater power.

SECT.

Some Proteftams agree with pagans and Magitians in contemning the fign of the Crofs, and maintaining the Devils power againft it. Ofiander Cent. 4. pag. 326. Spear king of the Devils flying a way at Julians making the fign of the Cross Gaith, Diaboli fimulasa fua fuga voluerunt. Vulgi super: Ritionem con firmare ,. quafi Crucis figno Dæmones abigantur. The fame Say the Centurifts Cent. 4. col. 1446.

### ofther and others in the Ecclefafticall History ref. SECT. IV.

Miracles in confirmation of the Catholick worship of Images , related by the most eminent Authors of the ecclesiasticall History, and by the second General Councel of Nice an Dom. 787. wherin affifted 250. Bisbops.



Fall Protestant errors, and exceptions against the Roman Catholick Religion, not any is more vnreasonable, and inexcusable then their opinion of the vnlawfullness of worthipping the Evagr. 4. Images of Christ our Savior , and his Saints. biff. 29. Becaus. 1. They fee that the Scripture makes St. Damafc. diffinction between Images , and Idols , God 4. de fide

prohibiting the one, and not only permitting, but commanding his people to place the other in his Temple, even closs to the Arch of his Testament, and that the Brazen ferpent wrought mi- saphr, 15. racles, while the lews looks upon it as an Image. 2. They might non & in vite observe that upon the very first preaching of the Apostles, St. Pe- S. Alexii, ters shadow ( which was the Image of his body ) wrought many Tom. 3. miracles, vnto which God would never have concurred, had his shadow bin an Idol, or had there bin in the worship of Images pa ad Carol. any danger of Idolarry. And much less would Christ himself Magnum have fent his Image to Abagarus King of Edeffa , or given Methodius his picture to Veronica as all antiquity did believe, and record. Episcopus 3. They may be assamed of the first broachers of their Prote- apud Mafrant doctrin against the worthip of Images, Jews, Saracens, and Chron, an condemned hereticks, who (as Tarafins proved in the second Dmg. S. Be-Councell of Nice ) corrupted the holy Scriptures to affert their de de loc [25]. herefies. But leaving these things we will mention a few mira- c. \$. 8 5. Enfebine

Orthod. 17. Niceph. 2. bift. 7. MeEufeb 7. bift. 14 Niceph. lib. 10. c. 30. Theophilactus in

Eusebius and others in the Ecclesiasticall History relate, how the woman that was cured by touching Christs garment, (Math. 9. 21.) returning home, fet vp for memory of this benefit the statue of Christ, as also her own, adoring him; and cap o Math, that he himfelf had feen them; and that an woknown here did grow at the bottom of Christs statue, which so soon as it came to touch the garment of the statue, did cure all diseases.

> In the year 3621 Iulian the Apoltata (vexed to fee this statue worship't, and the worship therof confirmed with so many miracles) commanded the same to be thrown down, and broken in peeces; and fett vp his own in freed theroff but his was immediatly destroyed by fire from heaven, and the Christians gathering tegerben the peeces of Christs statue, placed it in the Church; where it was, as Sozomenus writeth; vnto his time.

Sozom lib.s. cap. 20. ad Meta. phraft. 20. Octob. Centar. 4. 6. 13 col 1447.

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The honest Centurists against all truth of History, not having the Authority of as much as one Writer thought ( by lying impudently) to conceal the evidence of this miracle from the illiterat Protestants; and some English have imitated their example in to fhamfull an imposture, faying that Christs statue ( not Iulians ) was destroyed by fire from heaven.

An other miracle you may read in the fecond General Councell of Nice produced by 350. Bishops as an vadeniable evidence against the herefy of the Image-breakers ; for the confutation wherof they were affembled, and the miracle happened but fome 20. years before to The wicked lews in the City of Bernur in Syria, crucified the Image of Christ, and peirced with a lance the fide therof, whence fuddenly iffued fuch abundance of blood and water, that the Churches both of the East and West received reliques therof, and with it all difeates were cured. By fo great, and to many miracles those oblinat people were converted; and the Church of God appointed a day to chebrat the memory of fo notorious a favor; And Athanafiis, a learned Bishop of that age, writ a Book intituled De Possion Imaginis Domini. homen book

The conversion of Iews to Christianity hath seldom bin effected without great mirecles. None can be more supendious,

.th'an

then that which Se. Vincent Farrer (an. 1412.) wrought vpon their whole Synagogue in Salamanca, wherinto he entred with a Crucifix in his hand, on their Saboth, and preaching with great fervor of that mystery. On a suddain both men and women found white Crosses vpon their Cloaths, which made such an impression in their hearts; that they all were baptized, and turned their Synagogue into a Christian Church, which they called of the boly Cross. This Saint Vincent was a Dominican Frier, whose preaching against hereticks and Iews God confirmed by miracles, 38. dead were revived by his intercession, he cured all diseases with the sign of the Cross, holy water &c. and was of so great esteem among Catholicks, that when Martin King of Aragon dyed without issue, the naming of a Successor was left to St. Vincent, and all the Competitors acquiesced in his choice.

See all this in St. Antoninus tit. 23. cap. 8.

The chief Champion of Gods Church against the herefy of Image-breakers was St. John Damascen, and therfore was so much hated by the Emperor Leo Faurieus ( by whose tyranny and Decree that herefy was professed, and the Catholicks persecuted at the instance of a Jew his Favorite) that Iohn Damascen being in high efteem with the Prince of the Saracens at Damasco, the Emperor, by the means of Skilful scribes, counterfeited his hand and fent a letter to the Saracen, pretended to have bin writ by John Dumascen to his Majesty inviting him to beliege Damasco, and giving him affurance of affiftance and good fuccess. Whereat the Saracen Prince was fo enraged, that he commanded Johns right hand to be cut off. The Saint retiring to his Oratory, and prostrated before an Image of our Blessed Lady, beggd her intercession for the restitution of that hand which had bin employed vntill then in defending her fons honor, and her own, against the Icomoclasts, and should continue for the future, if reflored, in the same service. Wherepon he seemed to sleep, and had a vision of the Mother of God, and when he waked, found his hand joyned as it had bin formerly to his arm. The Saracen Prince seing the miracle, earnestly intreated him to remain in his Court, But St. John Damafcen retired to the defert, and there writ the praises of our Lady, and three excellent Treatifes yet extant in defence of the worship of Images. All which you may fee more at large in his life writ by John Patriarck of Ierusalem, and other Authors of those times.

In the Eccleliastical History it is recounted by Zonaras. how in the time that Leo Armenus perfecuted Catholicks for worshipping Images, his fon Sabatius Constantinus, who had bin dumb, came to the statue of St. Gregory Nazianzen, praying inwardly in his heart to the Saint, that he might obtain of God the vie of his tong, which immediatly God was pleased to grant.

There is scarce a Countrey or County where the exercise of Catholick Religion is publick, which aboundeth not with Miraculous Images. I will only at this time mention that famous miracle don at Sichem, an. 1664. Related by Iuftus Lipfius, and edit. Antuerp, found to bee true by fundry Protestant Gentlemen, attending on the Earle of Hartford Ambassador in Flanders, who did see and conferr, with the party cured, and were fatisfied by the publick and credible testimony given to them of the whole matter. as followeth.

IuStus Lip-13 fius Diva Sichimien sis an. 1605. cap. 45.

> Iohn Clement whose Mother being at her delivery of him, cut, therupon died, leaving behind her this her fon lame from his Nativity, and of a monstrous composition of body, his thighes and feet were contracted and turned towards the forepart of his breaft, fo as his knees did grow and stick thereto, his body was round or spherical, whit to stand, ly or walk. Having from his birth continued in this estate for 20. years, and so known to the Inhabitants of Bruxells, and other places adjoyning, he was moved in his mind to go to our Ladies Chappel in or neer the town in Brabant called Sicham, where he had heard of many miraculous cures credibly published to have bin don. Being come thither in a Wagon, and having confessed his fins, and received the B. Sacrament, hee did in the end feel his contracted and bound feet to bee loofed and stretched forth, fo as presently be stood on his feet, himself and the beholders being amazed

amazed therat. Many fuch or greatet miracles have bin don at Loreto, Zaragoca, Guadalupe &c. Neither can they be denyed

by any who is not either very obstinat or ignorant.

Let the most precise and peevish Protestant in England confider whether it bee Probable or possible that God would work To undeniable miracles against his own word, and the true fense of Scripture; and whether it be not more likely that the Roman Catholick sense therof ( so confirmed ) is that which the holy Ghost inspired, and meant, rather then the sense of Luther, Calvin, Cranmer, or of the Parliament an. 2. & 4. Ed. 6. when all Images of Christ and his Saints were commanded by an express statute to be pulled down; Provided always that the Act or any thing therin contained, should not extend to any Image or picture let or graven voon any Tomb in any Church, Chappel, or Churchyard, only for a monument of any King Prince, Nubleman, or other dead person, which hath not bin commonly reputed and taken for a Saint. So that by the Religion and Laws of England, there must not be any fign or monument of fanctity left or permitted in Churches , as if God The Pente. did intend profane persons should have greater respect shewed to flant diffinthem in his own house, then his own Servants; and that their Etion of civil having bin eminent in his Divin service, and his testifying the and Religious fame by evident miracles, were a fufficient cause to break their worship mismonuments, and blot their memories out of the hearts of Chri-

The Protestant Clergy delude their flochs with telling them flocks. that civil worthip may be given to statues and Images of Kings, St. Austin Princes, and Noblemen; Religious worship may not be gire to lib. 3-de Trin. any Creature however so holy, it being peculiar to God. But 10. Spea-Christ teacheth contrary doctrin and says that who forver receives holy signs as a Prophet as a Prophet , shall have the reward of a Prophet; if by Images, Religious worship they mean Latria, or that supreme which is saith, Hono. due to God alone, we allow their dodrin; but if they take its rem tamfor that reverence which is due to any thing that is holy by quam relifanctification, spiritual grace, caracter, or application to the feet great pos-

Eccc

applied by Ministers to delade their

3: Ambros. fec. 10. Qui imaginem coronat 7ms peratoris. utique illum benerat. cuius imaginem corena: wit: & qui fatuam contempferit Ims peratoris, Imperatori unique feciste Didentinjusiam.

vice of God, we deny it. What do they think not only of Prophets and Apollies, whom the faithfull Religiously worships ped, and adored in the old and new Testament, but of inanimat things, as the Temple, the Tabernacle, the Arck, the Propitiatory, the Cherubins, the Altar; the bread of proposition &c. Nay. what do they think of themselves ? Doth not every Protellant Bishop teach and inculcat to the people that he is their spiritual Father, and voon that fcore expects they should kneel down to him and ask his bleffing? Do they not commend as Religious and devout fouls fuch as give them this respect? Is not this a Religious worship? There is not any of their Bishops can pretend that so much ceremony is a civility due to their birth, but they attribute it to their spiritual dignity, and to their suppofed caracter of Episcopacy. We desire no other Kind of worthip be given to our Catholick canonized Bishops, or to Images, then that which the Protestant Bishops claim as due to themselves, and to their pictures. And yet these men will needs have Popery to be Idolatry, becaus we worship real fancity with the fame ceremony and respects that they exact for mistaken Episcopacy.

### SECT. V.

Miracles related by St. Austin, St. Ambrose, St. Gres gory Nazianzen St. Epiphanius, St. Chryfostom, St. Hierom, St. Optatus, St Bede, St Bernard, St. Anselm, and others in confirmation of praying to Saints, and worshiping of their Reliques; and of the vertue of Holy water, of the Sacraments of Confirmation, Confession, and Extreme unction.



T. Hierom fayes the heretick Eunomius was the first that impugned the worshiping of Saints Reliques, whose error Vigilantius followed, and added an other against praying

praying to Saints. How ancient the worship of Saints Reliques Euleb. bill. is we fee by the Epistle of the Church of Smirns concerning the Martyrdom of St. Polycarpus , St. John Evangelists Disciple; whose reliks the Christians gathered (even after his body was burnt) with most fervent devotion. St. Ambrose gives many reasons why reliques ought to be honored.

If you ask me, ( faith he) what do you honor in flesh con- fanctis Na. fumed, and turned into dust? I honor in the Marryrs , flesh the scarres that he received for Christ; I honor the memory of one that liveth by the perpetuity of his ver-. tue; I honor ashes fanctified by the confession of our Lord; I honor in alhes the feeds of eternity : I honor the body that taught me to love God, and to concemn death for his fake. fame mira-And why should not Christians honor that body which the Devils fear ? &c. Finaly I honor a body that honored Christ firm worship in the fword, and is to reign with him in heaven. Thus St. Am-.. brole; Now to our Miracles.

St. Auftin (de Civit. Dei l. 22. c. 8. ) telleth how that in Indulgences the presence of him and others, a devout woman called Palladia, who being fore diseased, and repairing for her health to the mo- by annexed nument of St. Stephen, as foon as the prayed to the Saint, fana to theje devofurrexit, the received health. And in the fame Chapter a little before he relates the like miraculous example of one Florentius of Hippo, and of Eucharius a Priest of Spain, as also of Ten infirm persons in his presence miraculously cured; and fundry dead restored to life. In the ninth book of his Confessions cap. 7. he telleth how the dead bodyes of St. Gervasius and Protasius were after many years found vncorrupted; and that at their dead bodies a blind man received his fight. A miracle (faith St. Austin). don at Millan ( where the faid bodys lay ) when I was there, a great number of people being witnesses therof. St. Hierom recounteth in the life of St. Hilarion, how his dead body was after ten months found vncorrupted, veilding forth a fragrant smel. And St. Bede testifieth the same of St. Cutbbert 1. 4. hist. cap. 30.

St. Ambrose having had a revelation where the bodys of the

lib 4. c. 14. Centuriatores cent. 2. c. 3. col 21. St. Ambrole ferm. 30 de 721. & Cello

Onr d. Etrin of Indulgen ces is confirmed by the cles that conof Saines. Pilgrimages Oc. becanfe are common"

S. Ambrof. ep. 85 ad Mar. foror. & fer. 93. de Inventione corborum S. Gerbalii S Protafii: Ariani dicunt, nan funt Damonum vera tormenta, fed ficta & com. polua ludi bria. S. Hierom. contra Vigilant cap. 4. In morem Genilium. impiorumque Porphyru & Eunomi; bas preftigias. Demonum effe confingas, & non rere clamare Damon s, fed fimulare tormenta W.c. S Chryfeft. in lib. contra Gemiles . (peaking of Babylas, fementie no Ara abunde faciunt fide. que quoti-

the Martyrs St. Gervalius and Protafius lay, placed them with great folemnity in the Church, and they wrought many miracles, which he recounts; among others the Devils were tormented by the holy Reliques, and were forced to confess that their torments proceeded from the intercession of the Saints; but the Arrians, vexed to fee the Catholick faith confirmed by fuch miracles, endeavored to discredit them by faving the Devils were not realy tormented, and that these were no true miracles, as Protestants say now of our Exorcisms; for which folly and obstinacy they were reprehended by St. Ambrose, as Vigilantius for the same reason is censured by St. Hierom. In like manner ought the Centurists and other Protestants be condemned for discrediting the miracles which St. Chrylofton, Theodoret, and Rufinus relate of St. Babrlas, which was, that after bringing of the body of the holy Martyr into the Temple of an Idol, the Idol ceafed to fpeak, and therfore Iulian the Apostata commanded the body should be removed from thence; The Centurists answer that the Devil was neither filenced nor frighted by the Saint, and presence of his Reliques; but seigned to bee overcome, to the end that fuperstition might encreas.

Si. Gregory Nazianzen saith that St. Cyprians Reliques are omnipotent to work miracles, if applied with saith, as experience doth shew: and (orat. 1. in Iulianum) he relateth how Gallus and Iulianus two Brethren, and Nephews to the Emperor Constantius, joyning to build a samous Church over the Reliques of St. Mamans Martyr, the part which Gallus (a good Catholick) vndertook, went on most prosperously; but the part of Iulian (who was then perverted in his Iudgment, and became afterwards the Apostata) could never as much as have the foundation layd, for that the earth by continual and vnusual earthquakes, did always cast from it self, and in a manner vomit forth

all that was layd in it by Iulianus.

And the reason was saith St. Gregory Nazianzen, becaus the Martyrs are so linkt in charity, that St. Mamans would not be honored by him, who in time was to decry the worship of his Brethren.

Brethren, and differace them. But the Centurists above cited fav, diana à that God hindred Fulianus his fabrick to shew that he was not Manyribus pleased with the superstitious worship of Martyrs; and yet they do not confider that he was pleased to let Gallus his fabrick prosper. Such sopperies as these we must expect even from learned men that vndertake to maintain new opinions against the an- Nazianzen. cient doctrin of Gods Church, confirmed by evident miracles.

St. Anselm whom Protestants commend, as one of the worthiest Prelats of the Church both for piety and learning, recounteth in his book of the Miracles of our B. Lady this story.

The Devil ( who out of his inveterat hatred, and enuy to man, feeks all means possible to ruin him ) took human shape . and put himself into the service of a Nobleman, with whose humor he did so comply, as in a short time he was steward of his family, and Master of his will : taking the advantage of this favor he persuaded him to commit many mischiefs, and murthers; walking one day in the fields with some of his fervants not much better then himself, he abused a devout Priest, and carried him confirm the prisoner to his Castle. At night the Priest signified to him that worship and hee had a busines to impart to his Lordship, in which he was much concerned, but it must be opened to him in presence of all his fervants. He longing to know the busines commanded all his fervants should be called; and all appeared, the steward only excepted, who retired to his chamber, pretending he was not well; and being pressed to come, answered, he could not fair: the Priest replyed to the Lord, that the stewards presence was absolutely necessary; wherupon other servants were ordered, to bring him in their arms, he full counterfeiting the fick man. When the holy Priest did see him, he commanded, and conjured him in the name of Almighty God, to declare who he was, and to what end he had thrust himself into that Noblemans service. The steward answered, and confessed he was the Devil, and that his end of ferving that man was, to procure his destruction and damnation, which he had long before effected, had not the B. Virgin interposed herself, and interceeded to God, for his Con-Esces

eduntur miracula. Cent. 4. cap. 12. col 14.6 Oration Cyprian, faith. Omnia potest pulvi: Cv. priani cum fie de, sa fciums hi qui ipfi experti funt, & miracula us que ad nos transmife-A miracle to devotion of the Mother

version. And wherfore did she intercede for him, sayd, the Prieft? Why only for a certain Custom this wicked wretch had ( replyed the Devil ) dayly to honor her on his knees feven times both morning and evening, and as oft rehears the Angelical falutation; which devotion if, I could once have persuaded him to omit, as I endeavored often, I had presently killed him, and carryed his foul to hell : and having uttered this, faith St. Anselm, with hideous roaring and lightning he instantly disappeared. Then the Priest exhorted them all to penance, and Good life, and by Gods grace prevailed fo much with the Nobleman, that he be-

came an exemplar and penitent Christian.

Fox Act and Mon, Edit. 1632. pag. 292.0 293.

I cannot omit to mention in this place a miracle of St. Thomas of Canterbury, that his professed enemy John Fox pickt out among 270. (he confesseth to have read) as the most incredible. not doubting therby to discredit the Saint, and all his miracles becaus they were wrought by God to confirm the Popes spiritual Jurisdiction, and Supremacy, as also the immunitys of the Roman Clergy, which St. Thomas maintained not only with his blood, but also with his pen, writing to King Henry the Second the letter which Fox fetts down, wherin he tells the King, if you be a Good and Catholick King, you are the Child of the Church, and not the Ruler of the Church. &c. Then he brings the example of Achaz. and Ozias Kings strucken with a Leprosy, and cast out of the house of the Lord, for vsurping the Priesthood; and of Oza punished with death for touching the Arck : of Arcadius the Emperor excommunicated by Pope Innocent for confenting to St. Chryfostoms deprivation, and banishment; of Theodosius an other Emperor excommunicated by St. Ambrofe. And concludes; Thus much have I shought Good to write to you my dear Lord &c. But if you will not bear me, look, where I was wont before the Majefty of the Body of Christ to pray for you in abundance of tears and sighs, there in the same place I will cry against you and say, Rise up Lord and judge my cause &c. But let's hear this miracle that Fox did choos out of 270. to demonstrat the vanity of all the rest, collected by a Monk of Canterbury.

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In the fourth book of this fabulous Author ( faith Fox ) and in the third Chapter, a miracle is there contained of a cera tain Countreyman of Bedfordsbire in Kings Weston, whose name was Cliwardus, which Cliwardus in his drunkeness, ( Fox would needs have it that the the poor fellow was drunk) breaking into another mans house, which was his debter, took out of his house a great whethone, and a pair of hedging gloves. The other party feing this value not fufficient for his condemnation (by the councell of the Town Clerck) entred an action of felony against him for other things befides, as for stealing his wimble, his ax, his net and other Clothes. Wherupon Cliwardus being had to the Jayle of Bedford, and afterwards condemned for the fame, was judged to have both his eyes put out, and his privy members cut off. Which punishment by the malice of his adversary being executed vpon him, he lying in great danger of death by bleeding, was councelled to make his prayer to this Thomas of Canterbury. Which don, there appeared one to him by night, in white apparel, bidding him to watch and pray, and put his trust in God, and our Lady, and holy St. Thomas. Omitting the rest of John Fox his tedious narration and glosses, the conclusion was, that this poor man was restored to perfect health and fight; and in his way to St. Thomas (faith Fox) was first received at London with joy, of the Bishop of Durbam; who then fending to the Burgers of Bedford for the truth of the matter, received from them again letters testimonial, wherin the Cittizens there confirmed first to the Bishop, then to the Convent of Canterbury the relation of this to be as hath bin told. Thus Fox, who faith, that the Monk Author of this work of 270. miracles, lived and was a Monk in St. Thomas his own days; and by confequence could write only the miracles of his own time which came to 270.

For my part, J do not see what Fox could find or fancy in this miracle to make it incredible. He confesses it was examined by a grave Bishop, and testified by the whole Corporation of Bedford at that very time when it was don; it was a matter of fact easily discernable, they who had seen the cruelty, were wit-

pelles of the cure; they could not be miltaken, neither could they have any defign in deceiving others by a fals information; neither durst they or the Monk who writ the story, venter to abuse the whole Kingdom with fuch an imposture that could not be long concealed, or unpunished. So that this being the miracle wherupon Fox did fix, to differace all the reft, as also Sr. Thomas his fanctity; I shall believe them all to be as authentick as any miracles need to be; and as that which both in the French and English, profane and Ecclefiafticall Histories, is recorded, of the King of France his pilgrimage to St. Thomas his Shrine in Camerbury, for the recovery of his fon Philips health; in what despair the Father and all France were of his life by human remedies, is evident by his vndertaking fo vnufual and dangerous a Tourney, as it was for a King, to put himself into the hands of his reconciled enemy, and of so powerfull a Monarch as K. Henry 2. But God that would have all the world take notice of St. Thomas his glory, and of the justice of his cause, disposed so things, that the most Christian King and Kingdom should be beholding to him for the life of the Heir apparent of the crown, who immediatly recovered, and the King ( to shew his gratitude for so great a benefit ) did give many Lands and privileges in France to the Monks of Canterbury; all this was don in the yeare 1179. and but nine years after his Canonization.

## Miracles of Holy water.

S. Basil, de Spirit, S.c. 27 Alexan. 1. tp. 1. S T. Pafil tellifieth that the vie and blefling of holy water is an Apostolical traditon; neither can it be denyed if we consider these words of St. Alexander Pope, who but 50. years after St. Peter governed the Church. We blefs water sprinkled with salt for the people, that all being sprinkled with it, may be sanctified and purified: which thing also we ordain as to be don of all Priests. For if the ashes of an Heiser being sprinkled with blood, did sanctify and cleans the people, much more water sprinkled with salt, and consecrated with divin prayers doth fanctify

Mebr. 9. 13.

fanctify and cleans the people. And if by falt sprinkled by Heli-Teus the profet, the barrenes of the water was healed, how much more the same salt being consecrated with divin prayers, taketh away the barrenes of human things, and fanctifieth those which are defiled, and cleanferh and purgeth, and multiplieth other good things, and turneth away the deceits of the devil, and defendeth men from the craftines of the evil Ghoft. For if by touching of the hemm of the garment of our favior we do not doubt but that the diseased were cured; how much more by the vertue of his holy words or his elements confecrated, by which de Sacr. c. 5. human frailty doth receive health both of body and foul. Thus & l. de iis qui St. Alexander Pope and martyr in the first age of Christianiry, initiant, cap. What is fayd of holy water, the same is applied by the ancient 3. Fathers to holy Oil, holy bread, holy Candells, holy Ashes, holy Palms, &c. Theodoret (hift: 1:3. c. 21.) telleth that Marcellus dissolved inchantments by fprinkling of holy water, which don (faith Theodoret) the Devil not induring the vertue of the sprinkled water fled away. See also the like report made of Sanct & lib. Macharino by Palladius id bistoria Lausiaca cap. 19. of miraculous cures wrough by holy water : fee St. Gregory lib. 1. Dial. cap. 10. and St. Bede lib. 5. hift. cap. 4. and Palladius cap. 9. 20. and Theodoret in his Theoph. cap. 13. of a memorable miracle don concerning Church lights. Read Eusebius hift. lib. 6. cap. 8. S. Epiphan. tom: 2.lih. 1. contra hæreses. bæres. 30. pag. 61.edit. Basil. relates how Fosephus ( seing fire made unactive by enchantments, and hindred from burning by witchcraft) called for water, ('a world of lews being present ) made the fign of the Cross upon it, put his finger into the vessel of the blessed water, saying, In the name of fefus of Nazareth, whom my Fathers crucified, let there be vertue in this water for the diffolving the charms don by thefe men. There faith Epiphanism, he took fome of the water in his hand, fprinkled the several enchanted Furnaces with it, & dissoluta sunt incamamenta, the witchcraft ceased, the fire burned, the people who faw the wonder, cryed aloud, One God there is , who belpes the Chri-Bians, and fo departed. Ffff. - Epiphanius

S. Clem. lib. 8. Conft cap Dion, de Ec. clef hier cap de Baptifino. Cyril, Case: ch. 3. Cypr. lib. 1. epift. 12. Ambr. lib. 4. Epiph. bar. August. bom

27. epift. 50 & Serm. 9. de 6. in Jul. c. Conc. Nam. nit cap. 4.

Epiphanius cited in the precedent page relates an other miracle don by Iofeph, upon a possessed man. Iofeph, saith he, having shut the doores took water in his hands, blessed it with the sign of the Cross, besprinkled the raging man with it, commanded the Devil in the name of IESUS to be gon, and the possessed party was cured. This miracle (saith Epiphanius) the Iews knew, and great talk there was of it: some sayd Iosephus had opened the Gazophylacium, and finding there the name of God writ, did the wonder by force of this name; It was true he did the miracle,

but not as the fews imagined. Thus St. Epiphanius.

Of our Catholick Churches fevere inquiry, discovery, and punishment of Counterfeits in this kind and al other forts of miracles, our Adversaries give testimony : see Osianders epitom. Centur. 16. pag. 32. And the book intituled, Two Treatifes, the first of the lives of Popes, &c. The second of Masse &c. also of fals miracles wherwith Mary de la Visitation Prioresse de la Anunciada of Lisbon, deceived very many, and was discovered and condemned, Englished and printed 1600. And fee in the Addition in the end of that book, an other like discovery and punishment in Sevill of one Father Lion. See also such an other Discovery of fals miracles in St. Thomas Moores dialogue of veneration of Images, Reliques, &c. l. 1. c. 14. fo that our Catholick Bishops and Inquisitors are so far from contriving and concealing such practises, that they publish and punish them with extreme rigor. And this our fincerity in publishing fals miracles, is the only evidence Protestants have to fay, that the true miracles are fals : for thus they argue against us: fuch a Nun, or Friars miracles and revelations were fals, as appeareth by our own discovery and punishment of the cheat; therfore we have reason to suspect that none are true; wheras if obstinacy did not prevail with them more then reason, they should have inferred, and believed the quite contrary conclusion. Madre Luifa de Charson notwithstanding her prediction to our late King Charles, that if he did not become a Roman Catholick, he should be the most unfortunait Prince in the world, after some years of prosperity; Notwithstanding I say, this, and many other predictions, her continual

continual falting, and feeming miracles, the was by the Inquifition, kept in prison all her life, and never declared innocent, or free from illusions, vntill after her death, when God seemed so approve of her fanctity by vndeniable figns and testimonys.

### Miracles of the Sacrament of Confirmation.

Onfirmation is a Sacrament of the new law, as facred and holy ( faith St. Auftin lib. 2. contra lit. Petil. c. 104. ) as Baptism it self: it is ministred vnto the baptized with the imposition of the hands of a Bishop, and the amounting with holy Chrism. And therfore St. Viban Pope and Martyr (an. 227. ) in his letter to all Christians faith, All the faithfull ought to receive the holy Ghost after Baptism by the imposition of bands from a Bishap, that they may be found perfect Christians : becaus when the holy Ghost is infused, the faithfull heart is dilated to prudence and constancy. And an other Pope and Martyr ( Euseb. ep. ad Episcop. Tusc. & Campan.) The Sacrament of imposition of bands is to be bad in great reverence, which cannot be don by any other but by the high Priests: meither is st read or known to have bin don by any other in the ASL 8. 14. Apostles tome , but by the Apostles themselves. And Terrullian (de car- & 19.6. nis refurrect. cap. 8. & in lib. de Bapt. ) alluding to the nature of oyl, wherwith we are anointed in the Sacrament, faith, the flesh is anointed that the soul may be confecrated, the flesh is signed that the soul may me be fensed; the flesh by imposition of hands is overshadowed, that the foul by the spirit may be illuminated.

Hitherto Prelatick Protestants according to the 25. article of their 39. of Religion, contemned the holy Sacrament of Confirmation as superflitious, and corrupt following of the Apostles; but fince Episcopacy was cryed down in England by the Puritans they writ whole Treatifes of the necessity and prayses of Confirmation, not so much ( I fear ) out of any devotion themfelves have to that Sacrament, as to be end the people may bee devoted to their Episcopal caracter, it being granted that only Ffff2

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Bishops can confirm Christians. Doctor Taylors Discours of Confirmation is an excellent Interlude all circumstances confidered; He proves the necessity and holines of Confirmation, contrary to the 23. article of his faith.; then he proves that only true Bishops can confirm; whence some, say it followes that his Protestant Episcopacy is not for that purpose. 3. he pretends that the Jesuits (though he knows the contrary) are enemies to this holy Sacrament. The question between Doctor Smith Bishop of Calcedon, and them, was, not whether Confirmation were not necessary when it might be had conveniently; but whether it were so absolutly, necessary for salvation, that the Catholicks of England ought to bring upon themselves new persecutions for maintaining and harbouring a Bishop in that Kingdom to confirm them. And Taylor approves (pag. 66.) the same by saying that Confirmation is

not absolutly necessary for salvation.

4. It is ridiculous to fee how Doctor Taylor quotes Authors. and books for Confirmation, that in all other points of doctrin, he rejects as vnworthy of credit: amongst others a book of miracles wherof he believeth not one; the old Ordo Romanus (pag. 24.) St. Iohn Damascen. (pag. 76.) Melchiades Pope (pag. 44.) the Apostolical Constitutions ( pag. 16. ) which in other matters he rejects as apocryphal; Rupertus, (pag. 4. who in any thing not favouring Episcopacy Taylor contemns as a Novice, and too modern; St. Bernard the Monk, and St. Malachias the Bilhop, two acknowledged Papists 5. He is much troubled to see that these Authors call Confirmation a Sacrament ; and knows not how to English Sacramentum; at last he resolves to translate it Rite; and therfore these latin words of the Ordo Romanus which he sets down pag. (24.) Omnino pracavendum effe ut boc Sacramentum Confirmationis non negligatur, the Bishop doth English thus; we must by all means take beed that the Rive of Confirmation be not neglected. And ( pag. 5.) he faith St. Bernard in the life of St. Malachias my Prodecessor in the See of Down and Connor, reports that it was the care of that Good Prelat to renew the rite of Confirmation in his Diocess.

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Seing Protestants with Doctor Taylor, value so much the testimony and faith of St. Bernard, let them see how he condemned all their opinions against the Roman Catholick faith Hereto fore as herefys in the Petrobusians, Henricians, and Apostolici, and Part. 4. then I hope they will acknowledge their error, in not tolerating. Popery. St. Bernard, doth relate in the life of St. Malachias ( whose Successor Doctor Taylor is not, either in caracter or Doctrin) that. he cured a lunarick child in confirming him with the facred vnction. A miracle ( faith Holinshead ) seen and confessed by many bundreds of people, and therupon blown through the world. St. Optatus (1. 2. contra Donatistas) reporteth how the heretick threw out of the window ( ampullam Chrismatis ) a viall of Chrisme, holy oyl, to the intent to break it, the which being stayd by an Angels hand, God preserved, and did light safe among the sto-

### A Miracle of the Sacrament of Extreme Inction.

F the Sacrament of Exteeme unction St. Auftin giveth this Serm. 215. testimony. So often as any infirmity chanceth, let him de temp. that is fick receive the body and blood of Christ; and after that let him annoint his body, that, that which is written ( Iac. 5. 14. ) may be accomplished in him. Is any fick? let him bring in the Priests, and let them pray over him, announting him with oyl in the name of our Lord. And the prayer of faith shall save the sicke. And our Lord shall lift him up : and if he be in fins , they shall be remitted him.

I doubt Doctor Taylor and his prelatick Convocation will not allow in this controverfy of Extreme Vnction, the testimony of St. Malacly to be as pious as they did in the former of Confirmation. And if you ask the cause, they can give no other, but that their Episcopacy is not so much concerned in maintaining extreme Vnction, as Confirmation; We shall notwithstanding, relate St. Bernards words, and St. Malachias work, and defire Doctor Taylor to let us know why he thinks the testimony of one, and

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the example of the other to be more credible, and imitable in the point of Episcopacy, then in other articles of Christian doctrin. A noble man ( saith St. Bernard in vita Malachiæ) dwelled neere the Monastery of Benchor, whose wise being sick, Malachias was requested to anoyl her, which was deserred sill morning; afterwards a sudden outcry being made that she was dead, Malachias came, and when he certainly found that she was dead, he was greatly troubled in mind, imputing the falt to himselfe, that she dyed defrauded of the grace of the Sacrament, and lifting up his hunds to heaven sayd, I besech thee o Lord (&c.) what more! she that was dead apend her yes (&c.) and Malachias giving thanks praysed God, and anoined her, Knowing sins to be remitted in this Sacrament.

### Miracles of the Sacrament of Confession.

Hom. 49. ep. 50. cap. 3. & ho. 41. & 50. cap. 4.

Mat. 18.

Ioan, 20. 23.

T is written ( Act. 19. 18. ) that many of those ( primitive Christian ) that belived, came confessing and declaring their deeds. Therfore St. Auftin fayth to some who thaught it not necessary to confess their sins to Priests, Do ye penance fuch as is don in the Church, that the Church may pray for you. Let no man fay within himfelf I do it in ferret, I do it before God alone: God who pardoneth me, knoweth that I do in my heart. Was it therfore fayd in vain , what seever you shall loos in earth, shall be loofed in Heaven? Were the keys given to the Church of God in vain? Do we frustrat the Ghospel of God? Do we frustrat the words of Christ? Do we promise you that which he denyeth? Do we deceive you? And in an other place, there are ( faith he ) that do think it sufficient for their falvation, if they confess theire fins to God alone, vnto whom nothing is hidden, and every mans conscience lieth open: For they will not, or they are ashamed, or they disdain to shew themselves vnto Priests: Whom yet our Lord hath by Moyses ordained to discern between leper and leper. But I wil not have thee deceived with this opinion, and be ashamed therby to confess them vnto the Vice-gerent of our Lord, either languishing with fhamshamfastnes, or stiffnecked with indignation. For, of reason in like manner must we admit him for our Judge, which our Lord doth not distain to be his Vicar.

St. Cyprian faith, I befeech you my brethren, every one to confess his sin whilst yet he that sinneth remaineth in this world, whilst his confession may be admitted, whilst every mans satisfaction and remission given by the Priess, is acceptable vnto our Lord.

St. Basil the great faith, It is judged necessary that fins be confessed vnto those to whom is committed the dispensation of Amphil. the mysteries of God: for fo the very penitents of ancient times are found to have confessed their fins vnto holy men. Sundry miracles wrought by God to confirm our Catholick doctrin of the Sacrament of Confession every one may read in Joannes Climacus grad. 4. in S. Petrus Damian in ep. ad Defiderium. In Petrus Cluniac. lib. 1. de Mirac. cap. 3. 4. 5. 6 6. I will relate one or two out of S. Bede, of whom Fox ( pag. 165.) fayes; As touching the holines and integrity of his life it is not to be doubted: And faith of his learning (ibid.) so notable and famous was the learning of Bede, that the Church of Rome both stood in need of his help, and also required the same, about the discussing of certain controversies apperaining to learning. Moreover the whole Latin Church at that tyme, gave him the mastery in Judgment and knoweldge of the boly Scriptures. And yet this holy Man who was such a Master in all learning, and Scripture, in his history of the Church of England, recounts Miracles either feen by himfelf, or so credibly reported that he ( being of so found a Judgment as Fox confesseth ) beleived and writ them for authentik, to confirm every point of our doctrin wherin we differ from Protestants. Let us hear one of Consession.

In the time of Courede (faith St. Bede. 1. 5. c. 14. hift.) who reigned after King Editede, there was a certain Captain in great favor with the King, for his valor, but careless of his foul. Wherfore the King often admonished him to make humble confession of his sins, and amend his life, least by deaths sudain preven-

De laps. Yide ep. 10 5 cc. Quast. 288. in reg. bieb. vide quaft. 210. Uinep. 2. can ad can, 78. St. Bedes belines and great learing acknow ledged by lobn Fax: as also his excellency in the kno bledge of Scripture, and yet be never had the least firuple that Worship of Images Was Idolatry, or that any point of Popery was CIBITATY to Scripture . himfelf having bin a proteffed Popush Monk. and confiffed by Protefiats to be a great

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tion he might loos time of repentance; but he, notwithstanding this gentle admonition of his Souveraign, deferred his confession. In the mean time being visited with sicknes, the King came to his Chamber ( for he loued him tenderly ) and exhorted him that at the least now he would confess before he died. No, quoth he, I will not be confessed now, but when I am well recovered I will, least if I should now do it, my fellows would fay that I did that for feare of death, which I did not in health. When the King came the next day to visit him, and give him good councel, he cryed out incontinent, with a pitiful and lamentable voice, faying : Alas, what mean you Sir, why come you hither? you are not able to do me any good. The King answered, fay not so, see ye play the wife mans part. Nay, saith he 7 do not rave, but I have here before mine eyes a wicked conscience all wounded and mangled. ,, And what is the matter, fayd the King; A litle be-, fore you came, quoth he, two beautifull yong men came in , and fare down by me, one at my head, the other at my feet; ,, and one of them took a fine book out of his bosom, but litle , in quantity, and gave it me to read: In the which when I loo-, ked a little while, I found all the good deeds that ever I had , don fair written; and God knoweth they were few in number, and little in effect: when I had don, they took the book of me again , and fayd nothing. Then fudenly came there as about me a whole legion of wicked spirits, and besieged the , hous round about, and fitting down, replenished every cor-, ner within. Then he that for his foul face and highest , feat appeared to be greatest among them, taking, out a , book terrible to all mens fight , vnmeasurable for greatnes , and for weight importable, commanded one of his black , guard to bring it to me to read. When I read a litle I found ,, all the enormous detestable fins that ever I had committed, not , only in word and deed, but also in thought, written there ,, in great black letters: and he faid to the two faire yong men that fate by me, why fit you here, knowing most certainly that this fellow is ours ? They answered, True it is, take him mith that they vanished away. Immediatly two wicked spirits having sher-pronges in their hands, rose vp, and struck me one in the head and the other in the sole of my seet, the which now with great torment and anguish creep vp into the bowels, and other internal parts of my body, and when they meet together J shal dy, and be drawn hence by the Devils into Hell without redemption. Thus spake that miserable man lying in extreme desperation, and so dyed out of hand. It is evident (saith St. Belle) hee had not these visions for his own sake, whom they availed nothing at all, but for other men, who knowing his lamentable end might be afraid to differr, and prolong the time of Repentance, while they have opportunity and leasure.

In the next Chapter ( cap. 15. 1. 5. ) St. Bede tells of an other damned for differring his confession, thus. Im felf ( faith ,, Bede) Knew a Religious man ( whom would to God I had ne-, ver known) placed in a good and famous Monastery; notwith-, standing he himself, was infamous for his lewd be havior, and , loos life. I could tell his name also, if it were worth the tel-, ling. This man was earnestly rebuked of his brethren and Su-, periors of the Monastery, for his enormities, and exhorted , to a better trade of life, but all in vain, &c. But as mea , are wont to fay, He that will not come of his own accord within 3, the Church-door, shall rum against his will to hell gates, this man , being now struck with a very faint diseas, and brought to , extremity, called all the Convent about him, and with much , lamentation and deep fighs, like a man already damned, began , to declare vnto them , that he faw hell gates open , and the , devil drouned in a deep dungeon therof and Capbas and the , whole rablement that put Christ to death, cast in flaming fier, , hard by him : and next to them ( O miserable and wretched , man that I am, faid he) I fee a place of eternall perdition pre-, pared for me, The brethren hearing these wofull words, ex-, horted him earnestly to repent and be forry for his fins while he was yet alive.

Then he (brought to extreme despair) answered, no; no:
There is no, time for me to amend my former life, especially
feing I perceive my judgment is past, and fully compleated already. With these words he dyed without receiving the Sacrament. His body was interred in the farmost part of all
the Abby; not one of all the whole Convent durit Say Mass
for his soul, nor sing Psalms, nor once say, one Pater noser
for him. This chanced of late in the Country of the Bernicians
(Northumberland) and was blazed all the Country over: So,
that it stired vp many to make quick Confession of their sinfull
acts, and not to take days with God. Which God grant it
may work also in such as shall read this present story. Hitherto

, St. Bede, who lived above nine hundred yeares ago.

Thus much of ancient miracles in confirmation of Popery. fome whereof were feen, others fo vindoubtedly beleived by the greatest Saints and Doctors of Gods Church, that they judged them worthy of being recorded in their writings, to the end pofterity might, by giving them credit, take for divin the doctrin which they confirmed. We do not recurr to the primitive Fathers and times for miracles, out of any want of the like in our dayes, every where now fome are fo visible, that only foolish Atheism, or obstinacy can deny their supernaturality; we mention the ancient miracles and Fathers for two reasons. 1. To prove that our doctrin is the fame, with theirs, and confirmed by the like miracles. 2. To convict our Adversaries of obstinacy by their denial, or contempt of the testimony of the holy Doctors and Catholick Church in fuch things as their fpirit doth not fancy; and yet they do admit the same testimony as sufficient and Obligatory in fuch points of Christianity, as themselves think necesfary or convenient for their own reformations, and interpretations of Scripture. It is ridiculous to fee how Calvin (ex. gr.) presseth and wresteth the authority of St. Austin for some parts of his doctrin, and how he fleightesh the same when that holy Doctor. speaks against it. To draw St. Austin to countenance the error. against freewill: I will relate St. Austin ( faith Calvin ) in his own words

The obstinacy of Proteflants in rejecting and corrupting the ancient Fathers. A notable sorruption and impudency of Calvin Calvin l, 2, 3nft. 6, 3.

words, and then quotech his words thus: Primam fuisse libertatem poffe non peccare, nostram multo majorem non poffe peccare. Wheras the St. Speakes in that place of our happines in heaven where we shall not be able to fin, and preferres it before the liberty Adams had in Paradile of being able not to fin: his words are, Prima libertas voluntatis erat posse peccare, novissima erit multo major, non poffe peccare. Prima immortalitas &cc. Here Calvin corrupts the tis ad vawords; insteed of St. Austins Novissima, he puts in, nostra; then lent, cap 12. leaves out erit, with many other words which made clear St. Austins 8/ 22.de speech and meaning of the liberty we shall have in heaven; but Cal- Civit, Dei vin makes him speak of our liberty here vpon earth; and is so inconsiderat as to reprehend grievously the Master of the Sentences de cura pro for following St. Austins sence according to the text. But when mortuis 6.3. St. Austins authority is vrged against him in favor of the Mass, &4. praier for the dead, and Purgatory, and particularly how carefull he was to have Mass fayd for the foul of his Mother St. Monica, that defired him at her death, to remember her in his Sacrifice of the Altar, Calvin faith, it was but an old wives request which her son never examined according to the Scriptures, and after his own privat affection would have the fame approved by others.

As Calvin Luther and all, the first Protestant Reformers contemn the Catholick Churches authority in matters of doctrin, when it is contrary to their new interpretations, and extravagant fancies of Scripture, so do they and their Successors in that of miracles; If any Miracles be recounted that confirm the mysteries which Protestants reject, though delivered by the same Author. and in the fame book, they must needs be old wives tales, not duly examined &c. And yet the foolish and fals stories of such a frantick and crackt-braind fellow as Iohn Fox was known to be, and his Acts and Monuments shew him to have bin, are credited by persons that have no other ground to beleive his fables and follies but their education in Protestancy; and aversion to Popery: His lies and simple storyes must pass for a true Ecclesiastical History, notwithstanding that they are contradicted by all the Hiltories of the world, and that many of his Martyrs were Gggga

S. Aug. L. de corr. & gra-S. Aug. lib.

Fax his miracles how ridiculous.

See Fox his
Ad. and
Monum pag.
1842.1844.

He that believeth in me the Workes shat I do, he shall do, and greater: loan. 14. 12. In the marginal notes of the English Bible printed 1 576. it is cherupon Sayd, This is referred to the vvhole bos dy of the Church, in wwhom this vertuedoth shine for cyes.

found, following their trades, after that he had described their torments, and deaths very particularly, and pacheticaly: his mirracles in confirmation of protestancy (and indeed his whole book) are so ridiculous, that I admire some Protestant zealots, if they would have the reformation be thought a Religion, do not suppress or reform the work. He tells for a stupendious miracle, that a stone fell from a ruinous building upon Luthers stool, after he had bin eased, or weary of sitting upon it. An other, that a multitude of German Glowns, debauched Glergy men, and libertins, embraced Luthers reformation, it being so indusgent to liberty, seasuality, and vice; and that the Bishop of Rome, and other Catholick Prelates Censures did not stop the violent cours and Torrent of their pervers inclinations. He makes dreams revelations, Merchants Expounders of the Apocalyps; and not to seem partial, how himself was made a sool by revelation.

But in steed of suppressing or correcting. For his foolish Acts and Monuments, the Protestant Glergy have reprinted that book divers times since his death, with new comments, chronologies, and great commendations of the work; every Parish Church is to have one, and sew privat families will endure the want of so great a spiritual treasure. And though the Bishops know it is not only a very absurd piece, but also the chief thing that makes Puritanism, and Presbytery spread, and so popular in England, yet becaus it persuades the simple and vulgar fort, that Popery is idolatry, they countenance a book so prejudicial to themselves.

Our Catholick miracles are of a different nature, and not related by fuch lying foolish fellows as Fox, but by the greatest Saines, and wifest men of Gods Church; men so much esteemed for their vertue, learning, and judgment that Protestants themfelves are ashamed to undervalue their testimony in matters of faith, and (a fortiori) ought to believe them in matters of faith, if they intend to believe any thing at all that is not mentioned particularly in Scripture: I say particularly, because Christs our Saviour assured us in generall; (as our Adversaries confess) that miracles should continue in the Church forever, as signs of the true belief (Marc. 16, 20, Ioan, 14, 12, 2, Cor. 12, 12, ...

### The Conclusion.

have favd as much as I think necessary for the information and instruction of such Protestants as defire to know the truth. and do not find my conscience guilty of any one fallification in this whole Treatife: And truly it were a great abfurdity in me to commit wittingly that crime which I to much cry down in others. Such miltakes as have crept into the printed book, will I hope, he attributed to the Printer, or Transcriber: I am sure I have bin fo diligent in examining the quotations and affertions pro and con the Catholick cause, that want of care cannot be objected; and if there be no want of fufficiency in the work, that commendation is not due to me, but to the goodnes and evidence of the cause I maintain. For, what acutenes of wit is requifit to defend a Religion that never was impugned but by perfons fo leud, and vnreasonable, that at the very first appearance of their opposition, they were condemned as hereticks by the whole visible Church that then was? What profundity of judgment can be thought necessary to demonstrat that the ancient primitive letter and sense of Scripture ought to-be preserred before the Devils interpretation therof embraced by Luther; or before any new Canonand fancies of the like debauched fryers and Priefts? What litle learning is not more then sufficient to discover so palpable frauds and fallifications as the Protestant Writers practife, to make their Reformations feem agreable, to Gods word? What Erudition is fo mean that doth not surpass the history of one age, or of Protestancy; a Religion so lately forung vp, and raysed from the pride, ambition, liberty, and lewdnes of the first reformers, and confined to the Northern parts of this least part of the world? How can fuch a Religion be Catholick either in length of time, extent of Territories, or Conversion of Nations?

Jts true that for the space of 100, yeares England hath bin so blind as not to see such gross errors; but this missortune was occasioned by their sondness of Q? Elizabeth; to make good her tide to the Crown they separated themselves from the commu-

Gggg3

nion of the Church; and when her interest vanished with her death, and for want of posterity, few were living after her long reign, that observed the motives of her reformation; most Englishmen beleived the changes she made, had no relation to her illegitimacy, but proceeded from pure zeal of the Ghospell, Hernew Clergy both then, and everfince, have endeavored to confirm the people in that perfusiion, by fallifying Scripture, Councells, and Fathers; but the discovery of the frauds, and the principles of Protestancy practifed against the late innocent King, have opend the eves of many to differn the flaws of the Reformation. and the fallacies of their own education; And now that it is as much the concern of the whole Nation to tolerat the Roman Catholick faith, as it was Q. Elizabeths interest to change it into protestancy, I doubt not but that every particular persons case in the addition of a revenue to the publick, will excite both conscience and curiosity to examin, whether the prelatick Religion and Clergy of England, have not more of human invention. then of divin institution? And if after perusing this Treatife. and proposing the arguments and instances therof to their learned Ministery, no satisfactory answer can be given to the particulars wherwith their doctrin and function is charged, to what purpose should men continue in mistakes so damnable to the soul, and dangerous to the state ?

But if the Protestant Clergy can divert the Layty from entertaining any thoughts of curiosity, or scruples of conscience in order to the examination of this matter of so great importance, and can make them believe that K. Henry 8. passion to Ann Bullen was a just cause to introduce the Reformation, and to assume the Supremacy; or that the Earle of Hartfords ambition of being absolutly Protector of England, (quite contrary to K. Henry 8. Testament, and to his own Oath of not assuming any power above his Collegues and Tutors of K. Edward 6.) was a divin inspiration to bring in Zuinglius his Sacramentarian Religion into the Realm; or that the Duke of Northumberlands poysoning the yong King, and excluding the next and lawfull heirs from the

Crown, to conferr it vpon his own own fon and the Lady Iane Grer (pretending therby to promote his new Zuinglian Ghospell) was the work of the holy Ghost : Or that Q. Elizabeths murther of the Q. of Scots, and her Parliaments Decrees and endeavors to preferr any natural iffue of her body to this Empire, be- See Mr. fore the legitimat and immediat Heirs, the Stevards (and therby to continue her prelatick Protestancy) were things lawfull according to the principles of Christianity, and Catholick faith; If the Protestant Clergy I fay can perfuade the layry, that all this Queen of was lawfull, and agreable to the doctrin which Christ and his Scots, dedi-Apostles did preach, either they have an abundance of wit, or cated so K.

they that believe them very litle judgment.

A great wit maintained that they may as well make Mahomets Alcoran a plaufible Religion in England, and gain therby as great revenues as they do by their Reformation, and Protestant Scripture; wherof neither the Canon, letter, or fense is that which God delivered to his Church, as heretofore hath bin proved. I'do not speak part 2: in rallery (fayd the gentlemen ) but feriously, when I say that men A discourse who believe the Protestant Religion to be true, may be induced with Mr by the fame persons and the like reasons, to believe that Mabometiline is the true Religion. This hath also bin folidly proved by Doctor Reynolds in his Calvino-Turcismus: and by others also when they demonstrat that Calvinism and Turcism agree in the principall points; and every one knows that the doctrin of the zo. articles, of the Church of England, is the quintessence of Calvins doctrin, and was by him applauded, though he faid that ( as to Point of disciplin ) there were many tolerable fooleries in in that Church and Lyturgy. But let us pursue the Gentlemans parallel of Mehomet and his doctrin, with our English Refor- A parales mers and their doctrin, and we shall plainly see, that there is as between much reason to believe Mahometism, as prelatick Protestancy; and that both these Religious were planted, and propagated by the Protestancy. fame means; nay that it is more to be admired how our Countreymen became Protestants, then the Arabians, or Armenians became Turcks. When Mahomes began to preach his doctrin in the

Vdal in his book of the life and death of the Tames\_

Dan, Oneale in Flanders

Mahometifin and See heretofo. repart, 2. fec. 20. & 11.

the East, Christianity (there) was so discredited, (by being divided into fects, and into fo many herefies of Arians, Manichees, Nestorians &c. ) that men were disposed (by that diverfity of opinions ) to follow any new Religion; especialy that of Mahomet, becaus he borrowed fomething from every Scat; and as the 39. Articles of the Church of England agree in some fundamental points with Catholicks, and also with hereticks, so Mahomet agreeth in the worthip of one God with Tews and Christians; and in the doctrin and worthin of Christ, he comes as neer to Christianity as most Arians, and Nestorians, or the Antitrinitarian Protestants of Hungary, Poland &c. nay as Bp. Morton, and some other Prelaticks. But when Luther in Germany. and Cranmer in England began Protestancy, all the west and Latin Church agreed in the Roman Catholick faith; no other Religion was regarded; and the remnants of Wickleff and Hus, were hiffed out of the world, at least were nothing to considerable any where, as the above mentioned herefies had bin in the East, when Mahomet began there to preach his Alcoran. So that if herefy, or apostacy can have any excuse, Mahometism in its begining was more excusable then Protestancy, by reason of the more confiderable divisions that then were among Christians in matters of doctrin, then when Luther began his Reformation.

S. John Damascen de heres, fayth Wat Makemet granted Christ as the Word of God and his fon, Lut Withall a Creature, and confessed shat be was conceived of she Virgin Mary by Dertue of the boly Ghoft.

Now let us come to particular reflexions vpon both. Mahomet retained some parts of Scripture as well as Protestants; and had as good grounds to reject what he did not fancy of the letter and sense therof, as Protestants have to be choosers of their own Canon, and interpretation. Mahomet gives as many rules of Morality as Protestants; and though he allows of many wives, Protestants do the same; with this only difference; that Mahomet says tis lawfull to keep many at once; Protestants say you must keep but one at a time, and that you cannot have the variety of wives men so much desire, without the formality of a divorce; how litle is requisit for the validity and legality of Protestant divorces, we have proved heretofore by the authority and principles of the sarst Reformers, and the dayly practices of their Successors.

See beretofose part. 2, jan. 2. Successors. In all other things Mahomers sock is more unstere, in fasting, praying, abstaining from wine &c. then Protestancy. And becaus both agree in the incoherency, and absturdity of their principles, both also agree in planting, propagating, and defending their doctrin not by miracles, or rational arguments, but by force, and sanguinary status. And this is the reason why Catholicks are as little permitted to dispute, or reason for the Roman Religion in these Kingdoms, as Christians in Turky; and Priests are as much persecuted for writing books of Controversies, and Printers Stationers as severely punished. Thus much as to the

paralell of both dodrins.

But If we compare their persons, or vertues, we shall find that Mahomet was an honester man, and deserved more credit then Lather, Calvin, Crammer, or any of the first Protestant Reformers. He pover was baptized, at least never professed any Religion, votil he composed his own, with the help of an Aran Monk; but all the first Reformers had first professed the Catholick faith, which afterwards they renounced, pretending that God had forfaken his Church for many ages; and prefumed to fay that he had authorised and inspired them to reform ( without thewing any warrant a that doctrin vnto which their betters in learning, vertue, and judgment actualy submitted, as vnto the true Catholick, and themselves also had embraced as such, vntill their pride and luft prevailed against their confeience. Mahomer married a Widdow, and had made no vows not to marry; the first Reformers married Nuns, and themselves also were votaries, Calvin only excepted; but his incontinency was no less seandalous, and notorious, then theirs; having lived in adultery with a Gentlewoman of Mongis, that left her husband at Lanfames to enjoy Calvins Company at Geneva: who attempted also to commit the like fin with the Lady Iollands of Bridrode, wife to a fickly Nobleman called James Borgongue Lord of Fallaife; in to much as the perfuaded her husband to leave Goneva, and go to Lanfanna, where the revealed the whole matter. Mahomet tis true was a Chear, but a more cunning cheat then Luther, Calvin, or Cranmen Hhhh

&c. for by his Dove, or fitts of the falling fickness he made people believe that the holy Ghost appeared and inspired to him the Alcoran; but the Protestant Reformers had not so much to shew for their new doctrin, Canon, Translations, and their new fense of Scripture. Mahomet was constant to his principles; the Protefrant Parliament and Reformers were as changable as the times, and humors of the giddy people; and therfore may with more reason then the Turks give the Moon crescent for the Crest of their Religions, as Catholicks do the Cross. Here in England they changed with Henry 8. the Roman faith for Articles of Religion devised by the Kings Majesty. As soon as he dyed they changed that faith into Zuinglianism, to comply with the Protector Somerfer; within two or three years after they changed Zuinglianism into Calvinianism, at the suit of Calvin, and reformed the Liturgy accordingly. After K. Edward 6. death they returned with & Mary to the old faith. With Q. Elizabeth they restored the new, but with some alterations. When K. James succeeded they changed their Translations of Scripture and other things. In K. Charles 1. time, prelatick Protestancy was pulled down by Presbytery, this by Independency &c. Prelatick Protestancy being restored again by K. Charles 2. the formes of Ordination (wherupon depend? the validity of the prelatick Ministery, Church, and Sacraments) were not thought fufficient, and therfore are now changed into more Catholick forms; and therby all is left doubtfull, and changeable; for if the Church of England acknowledgeth to have erred in a thing of fo great importance, what affurance can it have of not erring in all the reft ? In a word, Protestants in this one Kingdom, and in this one age, have made more changes of Religions, then Mahometans in the ten ages they have continued, and in the greatest part of the world which they have conquered.

These things maturely considered, makes Mahometism, as probable a Religion as the best kind of Protestancy, and therefore it would be no great wonder, if they who believe the Protestant and Prelatick Clergy, and take their word and fancies for true Scripture and Christianity, should alter their belief upon the

change

change of that Clergys testimony; acknowledging that hitherto they had bin mistaken, ( which they may confes at any time becaus their Church is acknowledged fallible ) and that now they find the Turks have the true faith, for that they reject all such books of Scripture, as any Christians ever doubted of ( and that as lawfully as the pretended appearsona, are rejected by Provefants vpon the fame ground ) and likewife believe all Protestant fundamental points necessary for salvation, seing they believe of fore parties. Christ as much as Arians, Socinians, and Chillingworth with his fee, 11. Sect of wirs; nay as much as the moderat and modern Prelatick writers, who fay, that it is sufficient to believe Christ is the word and fon of God, which Mahomes never denyed. If any Mahumetan Prince could pretend a title to this British Monarchy, ( with probability of prevailing ) why may not we think he would find the Protestant Clergy as ready to comply with his Religion, (therby to fecure their own, and promote his interest) as they were ready to change the Catholick and legal Religion, which was professed in Q. Maries time, for complying with Q. Elizabeth, and fortifying her weak title against the legitimat and vndoubted Heirs? All things weighed, there is less difference between Mahumetism and prelatick protestancy, then between pre-Latick Protestancy and Popery; for that Popery and Protestancy agree only in the name of Christianity, in the motive and manner of faith, they differ, and in the ground therof, as also in the Canon letter, and Senfe of Scripture; but Mahumetism and Protestancy though they agree not in the letter of Scripture, (Protestants admitting into their Canon more books therof then the Turks) yet they both agree in the rule of Religion, ( though not in the application , ) as also in the rule wherby their Canon and fense of Scripture is difcerned, which is, every mans privat judgment in controverted matters; in that point which is not controverted, ( to wit, one Deity ) the confent and concurrence of the generality of the world, or evident reason, is the foundation as well of Mahumetism as of protestancy; as also in the point of the immortality of the foul. Therfore I fee no impossibility or impro-Hhhhh2

See Hereto?

See heretofore
part 2. fec.
10. how the
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bability (faid this great wit) why Mahamenim may not in time be made the Religion of these Nations, without violating the principles, or altering the grounds of Protestancy, and the present latick Clergy be as much applauded, and rewarded for the one part 2.sec. change as for the other: The greatest obstacle is, that no Mahamen Prince can pretend a title (even such as 9. Elizabeths was) to the Crown.

God almighty deliver us from fo great evils, and open the eyes of them that do not fee the precipices wherento their fouls are led by fuch principles; and grant the learned prelatick Clergy grace to prefer truth before fallhood, conscience before conveniency, and eternity before the few days which they are to enjoy Benefices, and Bishopricks. But in case they do not (for fear of loofing their credit and conveniences) recant their errors, I hope the Protestant Layty will have so much curiolity as to examin whether it be possible that so many Catholick Authors as have written books of Controversies, should damn and discredit themfelves, by forging and feigning Protestant frauds and falfifications. quoting the very places and pages where they are to be found; affirming that without fuch practices, protestancy cannot be maintained; to examin I say whether we Catholicks can be so wicked and witless, as to accuse men of such grievous crimes without hopes of any honor, or profit to our felves, but rather with a certainty of an immediat discovery of our impostures.

If this one thing be maturely confidered, the Protestant Eayly and their valearned Clergy that rely so much upon the sufficiency and sincerity of Grammer, Jewel, Fox, Morton, Andrews, Whiteless, Fulk, Perkins, Viber, Eand, Abbots, Chillingworth, Bramball, Cosins, Hamond, Tasior, Sec. will believe us, or at least examin, and certainly find most palpible valencessable corruptions and contradictions in every one of their own Authors books composed against the Roman doctrin, and conclude with us, that Piety and Policy is mistaken in promoting Protessing, and perfecuting Popery, and that a good revenue, may be consciousingly settled (if legaly demanded) upon the Crown; and upon the poor sol-

diers,

diers, and feamen that defend these nations against forreign invafions, and rebellious insurrections: Soing the Pope and his Rioman Catholick Clergy, in all likelihood, will be content to relign their right and interest in the Church revenues to his Majesty, as they did in the like occasion to Q. Mary, who notwithstanding the rendernes of her conscience, was satisfied there could be no scruple of Sacrifedge in applying ( with consent of the true

owners ) ecclefiaftical livings to pious and publick vies.

And now I hope I may conclude this Treatife with humbly desiring a Conference or examination of Protestant and Catholick books, at least of one for each lide; let the quotations of Doctor Taylors Diffusive be viewed, and that book or any other writ against the Roman Religion, stand for the Protestants fincerity, tis like he writ nothing carelesty, or rashly, his declared drift being to make a whole Nation Protestants, and profesfing himself to be only Amandanas to a prelatick Convocation of reformed Bishops, which in his Preface he compares with that Assembly of the Apostles wherin choyce was made of Iudas his Successor, and layes the lor of Se. Marbins felt upon himself, and that some other like himself was Bornabas the jul. If this holy Convocation of Protestant Apostles should fer forth a Book that hath more lyes then leaves, I hope men may advice their friends to consider whether a Religion that cannot be maintained but by fuch men and means, and a Clergy that practifeth fuch frauds and fallifications, ought to be preferred before a Religion and Clergy that not only professeth ( as all others do ) to write truth, but present to come ro a publick trial therof in a Regall way; and rather then fail herein, are content, that the controverly be decided by them, that are denown to be most zealously devoted to Protestancy. I do not inflance Bp. Taylors Diffuafive from Popery for the Trial, as if his fallifications to maintain Protestancy were more numerous, or more enormous then those of other writers that have defended the fame cause. No. He is more way then many, and more moderat then most of his predecesfors, or equalls. But I inflance his book to give my adversaries Hbbbs

all the advantages that the learning of the Author and the Anthority of a Convocation can afford. If they have a better opinion of the sufficiency of Bishop Jevell, then of Bp. Taylor, they may fix rather vpon his Apology for the Church of England, then vpon Doctor Taylors Dissuasive from Popery, authorized by the Church of Ireland. To Jevells Apology we oppose Harding, Stapleton, and Rasialls Answers; To Taylors Dissuasive, Worsley, Lengar, and Sergeants Annotations. But if they refuse this offer, as pointing but at two particular Doctors of their Church, let them be pleased to have the truth of their Reformation, and the sincerity of their whole Clergy examined by answering to the frauds and falsifications wherwith a charge their whole Church, and calling, in this book.

#### FINIS



# The Summe of this Treatife

Containing the Substance of every Section.

# THE FIRST PART.

Containing the Matter of Fact of the Beginning, Progress; Principles, and effects of Protestancy.

SECTION L

Ow necessary a rational religion is for a peaceable government, and wherin doth the reasonableness of Religion confift. How dangerous for a temporal Soveraign to pretend a spiritual fupremacy over his subjects. Heathen Princes durst not assume it without a persuasion in their subjects that it was due by descent from some Deity, or that the Gods fignified their approbation therof by prodigies and miracles. The great Turk, notwithstanding his tyranny, thinks it not policy to pretend a spiritual jurisdiction over his subjects, though flaves. The ground of policy piety and peace confifts in establishing by law a Religion confirmed by miracles: that fuch a Religion will make the Prince powerfull and popular, the Prelats respected, the people willing to obey

and pay taxes. It takes away all pretexts of rebellion vpon the score of a tenderness of conscience. How necessary it is for the Government to have a devout Clergy, and that Clergy at the Soveraigns devotion, and Some of them emploied in State affairs. Therby all disputes between the spirituall and temporall jurisdis ctions are prevented. With how much reason Statesmen dread such disputes. For the space of 1500, years the Catholick world believed that the Bishop of Rome had the supreme spiritual jurisdiction over souls, as being Christ's Vicar vpon earth: and that only fuch as were of his Communion, and vnder his obedience, were members of the Catholick Church : and therfore the Greeks for exempting the Bishop of Constantinople and themselves from that obedience, were declared Schismaticks: others were condemned as Hereticks for teaching and professing doarin contrary to the Roman. Both the doctrin and authority of the Roman Bishops and Clergy, hath been confirmed by vndeniable true miracles, even here in England. It was held to be the only Catholick doctrin in St. Gregory the great his time. That faith which wee Roman Catholicks now profess is the Jame (in every particular) with that of St. Gregory, and of all Orthodox Christians of his time, and for confirmation wherof true miracles have been wrought.

### SECT: IL

T the Author and beginning of Protestancy. The first Preacher therof was Martin Luther an Augustin Friar; who from his youth had bin hanted by the Devil, and prefumed to have bin. possessed. He resolved to preach and write against the Mass, praying to Saints, and other Catholick Tienets, after that the Devil had appeared to him, and convinced him by Prote-Stant arguments. How weakly the Protestant writers endeavour to excufe Luthers disputation, instruction and familiarity with the Devil. Others acknowledge it and maintain that the Devils doctrin ought

to be believed when it agrees with the Protestant interpretation of Scripture, that is, with every privat interpretation contrary to the sense of the whole visible Church. How much it is against piery and policy to make the Protestant, or any other privat interpretation of Scripture, the Religion of the State, or to preferr it before that of the Church, and of the holy ancient Fathers, quoted subsect. 1. Or passion.

#### SECT: III.

F the principles ad propagation of Protestancy. How Luther begun his reforms. tion by gaining Poets, Players, Painters, and printers, to discredit by their poems, pamphlets, pictures and ballade, the Roman Catholick Religion, and its Clergy. How he drew also many diffolute Friers and Priests to his fide and married nine of them to fo many Nuns in one day, taking also one to himself. How be made his reformation plaulible to Libertins by teaching that only Forth was necessary for Salvation, without troubling themselves with good works: and popular, by preaching that no Christian ought to be subject to an other, and how therupon the Clowns, and Tenants of Germany rebelled

rebelled against their Princes and Landlords. The three fundamental principles of Protestancy are. 1. That for many ages the whole visible Church had bin in damnable errors, and so continued vntill Luthers reformation, 2. That there is no rule of faith but Scripture as Protestants are pleafed to interpret it. 3. That men are justified by only faith. How from these principles have iffued innumerable protestant Religions contrary one to the other. Luther did fee his own reformation divided into 130. difagreing fects of protestants. None could ever prove there was one true miracle wrought to confirm the protestants doctrin, or their pretended authority for reforming the Tenets of the Roman Catholick Church; Protestants are forced to fay that miracles are ceased, and that ours are Diabolical or counterfeit. Because no true Bishops were Protestants, and by confequence they could have no Priests ordained, and so their priesthood must have perished after the death of the first Apostatas Luther and others, the protestant reformers and Churches taught, that all Chri-Itians are Priefts both men and women : and this doctrin is supposed to be true by the Church of England in their 39. articles, and in the Act of Parliament 8. Ehz. 1.

#### SECT: IV.

F the Protestant Prelatick Church of England. The occasion of K. Henry the &. divorce from Q. Catharin, and of his revolt from the Church of Rome. was his passion to An Bullen: the words of S. Iohn Baptist to Herod, concerning his brothers wife, abfurdly applyed to K. Henrys marriage, with his Brothers widdow. How zealoufly he had formerly maintained the Popes fupremacy: how cruelly he afterwards perfecuted the professors therof; and how impioufly he judged S. Thomas of Canterbury, robbed his thrine, and burnt his Reliques. The Catholick Princes rejected his embafies and folicitations for imitating his example in assuming the supremacy. And how much the protestant Princes were troubled and ashamed that he made his lust the motive of his reformation. How incredible a thing is the English supremacy. K. Henry 8. at length refolved to renounce it, and returne to the duty of a Christian King, but stood upon such termes a and differrd it so long that he died in Schifm, excommunicated, and defpairing of Gods mercy. His last will and testament was broken before his body was buried. The Erle of Hartford made himself Protector, and Jiii brought

brought into England the Sacramenrian or the Zuinglian herefy, against K. Henrys last will, and the lawes of the land then in force without a Parliament and contrary to the votes of the Erles of Arundell and Southampton, and others of the 16. Trustees named Governors by K. Hery 8. during the minority of Edw. 6.

## SVBSECT: I.

Ow Seamor was directed and destroyed by Dudley, Duke of Northumberland. The fayd Dudley (notwithstanding he was a Catholick in his judgment as himfelf confessed at his death ) concurred to establish protestancy in England, defigning therby to vnfettle the state, and make way for excluding the right heirs of the Crown; and crown his own Family, which he effected by excluding Q Mary (for being a Catholick) and by marrying his Son to the Lady Fane Grey, who had no other right to the Kingdom but what her Zeal to the Protestant Religion and Clergy gave her. What wicked men and great cheats were Crammer and his Camerades that composed the 30. articles of the Protestant Religion of the Church of England, and the common prayer book, that of Sacraments, Rites and Ceremonies, and how the common people were made believe the change was not of Religion but of language

#### SECT: V.

F the 39. Articles of the Church of England; they contain only fome general notions of Christianity, and are applicable to all differting Sects of Protestancy, as Presbytery, Zuinglianifm & c. The delign of the compofers having bin rather to give men a liberty of not believing the particulars . of Christian Religion, then of tying them to any certain points therof, or to any faith, therfore they declare that the visible Church is fallible, and determin no certain canonical Scripture of the new Testament. They make the doctrin that Luther learnt of the Devil against the Mass, Tradition, and praying to Saincts &c. part of their Creed: as also the Tenet against spiritual Caracters of Episcopacy and Priefthood (ars. 25.) reje-Cting imposition of bands as not instituted by Chrift. In the 2. last Articles they endeavour (in vain) to suppress the errors of Anabaptifts; especialy that of appropriating to themselves other mens goods : in vain I fay, because in their sormer articles they dechare its lawful for protestants to disposses the Roman Catholick Clergy of their goods and dignitys, by vertue of a privat interpretation of Scripture; and the Anabaptists pretend no more but that its lawfull for themselves to deal after the same manner with prelaticks: and tis certain there can be no disparity given. So that the two last articles of the 39, as also that of the authority of the protestant Clergy, are against an evident parity of reason in their own protestant principles.

#### SECT: VI.

Particular account of the revolutions which these 39. articles caused in England: and how they may work always the fame effects, if there be fuch politick and popular heads amongst us, as Dudley, Crumwell and many of the last long parliament. Q. Maries Reign how much endangered by protestant defigns and rebellions. Duke Dudleys speech at his death. The Roman Catholick Religion reftored by Act of parliament, and the protestant decreed to be Herefy and Schism, as alfor the force and frauds of K. Henry 8. divorce discovered, and his marriage with Q. Catharin of Spain, declared valid. The Roman Clergys

refignation of the Church revenues to the Crown and present possessors. 9. Elizabeths intrusion against the right of the Stewards effected by the zeal of the Protestant faction for suppressing of Popery.

#### SECT: VII.

Otwithstanding that Q. Elizabeth was declared illegitimat by 3. Acts of feveral parliaments never yet repealed, she possessed herself of the Croun, and excluded the Queen of Scots the lawfull and immediat heir to Q. Mary lately deceased. By the advice of Cecil and others she revived protestancy, and the Supremacy, therby to excuse her illegitimacy. She inflituted a new Kind of Clergy; the prelatick protestant Bishops neither had, nor have any other caracter of Episcopacy, but what the great seal, and her temporal laws give them. Any Lay person may confecrat a Bishop of the Church of England, if he hath the Kings commission to do it, all other things being superfluous, according to the Act. 8. Eliz. T. and 25. article of the 39. How the ath of fupremacy divided protestants, and made the Carholicks more conffant. The simplicity of some protestant writers pretending that the paper of Iiii-2 fered

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fered to confirm the English liturgy if 9. Elizabeth would acknowledge his jurisdiction.

#### SECT: VIII.

Reasons why Q. Elizabeth in her long raign could not fettle her protestant Religion, nor gain credit for the prelatick Clergy: Neither is it possible for her Successors to make the generality of her subjects to have any esteem for either.

#### SECT: IX.

Ow injurious and prejudicial the protestant Religion hath been to the Royal family of the Stewards: and how zealous they have bin; and still are, in promoting the fame. It preferred not only Q. Elizabeth, but also any natural child of hers, before the line of the Stewards. Wherof fee the 8. feet. fin: How dexteroully K. Fames played his game; and how they who murthered his mother, were forced to invite him to the Crown of England. Of his design to reform the principles and liberty of protestancy, intending therby, to render it less dangerous to lawfull Soveraigns, and Moparchy. How K. Charles 1. purfued his Fathers delign; but his sufferings and

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death demonstrat the impossibility of confining the Protestant liberty within the rules of Government, or reason. By the fundamental principles of Protestancy, every particular person is a Supreme Iudge in spiritual affairs; and may more easely apply and abuse that prerogative to the prejudice of his Soveraign, then the pope can his papal Supremacy. Therfore its a great providence of God when any Protestant King of England escapes to be judged and deposed by his Subjects.

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#### THE SECOND PART.

F the vnreasonableness of Protestancy and of the inconsistency of the principles of Protestancy with Christian piety and peaceable government.

#### SECT: I.

He vnreasonableness and inconsistency of protestancy with Christian piety, or policy, proved by the very sundamental principle of all protestant reformations; which principle is a supposition of the fallibility and fall of the visible Catholick Church, from the pure and primitive doctrin of Christ, to damnable errors, and no

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torious superstition. Such a change is demonstrated both incredible and impossible.

#### SECT: II.

He protestants proof of such a change is their pretended cleerness of Scripture. It is demonstrated that their Sense of Scripture is not clear in any texts controverted between Catholicks and protestants. That the principles of protestancy incline to vice, the Catholick principles to vertue: proved in many particulars. The invisibility of the Church, a ridiculous comment.

### SECT: III.

He protestant letter and Sense of Scripture is not the word of God. Doctor Cossins his Scholastical History of the English Canon of Scripture, consuted; as also his exceptions against the authority of the Roman Catholick Canon. The Lutheran Churches of Germany agree not with the English Canon of Scripture.

# SVBSECT: I.

Octor Coffins ( now Bp. of Duresme ) his exceptions against the Councel of Trent,

answered. The legality of a Councel as well as of a Parliament may stand with the absence of many members . if they were fummoned and expected. The abfurdity of protestant writers excepting against the want of Bishops in the Councel of Trent. wheras themselves made new Religions and reformations by a Single voice of Luther, Zuinglius, Calvin &c. and in England by the vote of the major part of twelve persons named by the Parliament to determin matters of faith and Sacraments; feaven men were thought sufficient to do the work, and cast the Roman Catholick Religion. Protestant Bishops can no more pretend to fit and define in a general Councel, then proclaimed rebells can pretend to vote in a lawful Parliament. Its as reasonable the Bishop and Church of Rome should condemn hereticks, and judge all controversies of fairh as it is that a King and Parliament condemn rebells and judge fuites in law. A new definition of Pope or Councel is no new article of faith; it is only a declaration of our obligation to believe that which formerly had bin revealed but not fufficiently proposed. Doctor Coffins his egregious falsification of Belarmin, his wresting words of St. Austin and St. Hierom.

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SECT:

#### SECT: IV.

He Protestant translations of Scripture are fraudulent and fals: no certainty of Christian faith can be built vpon them: Protestants admit no Coppy or translation to be authentick, to the end they may be at liberty to reject what they do not fancy of the letter of Scripture as well as of the sense. The vulgar Latin is authentick Scripture. How corrupt are all English Bibles. How in K. Edward 6. his reign Cranmer, and the first Apoftles of English Protestancy, changed the very text of Christs words (This is my body) three feveral times. Protestants make the Apostles fallible in doctrin, even after receiving the holy Ghost, and by confequence must hold their writings or Scripture to be fallible.

# SVBSECT: I.

Any particular instances of Protestant corruptions in the English Bibles, to after the Protestant and prelatick do-Arin of the Church of England, Against images, Against Ordination by imposition of hands, Against the single life of Priests, Against the Sacrifice of Masse, Against vowes of

chastity. To favor the Kings Supramacy, How fondly these corruptions are excused by Whitaker, and how absurdly Scripture is made speak according to the Protestant translations. What small hopes there are that a Clergie which corrupts Scripture, or continueth and countenanceth corruptions of Scripture, will repent or recant their errors, and how little reason the Protestant layey hath to rely upon their Clergys sincerity, or upon their English Scripture.

#### SECT: V.

He Protestant interpretation is not the true Senfe of Scripture. The principal part of Gods word, is the fense he delivered to the Church, together with the letter. Its against reason to believe that the Church would be more carefull of preferving the letter, then of preferving the fense of Scripture; and therfore Protestants are vnexcufable for taking the letter from the Roman Church, and rejecting the fense. The holy Fathers bid us receive the Sense of Scripture as well as the letter, from the Church. An infallible mark of herefy to do the contrary. It is at least 16. to one, that the Roman Catholick Sense of Scripture is true, and the Protestant tais.

SECT:

#### SECT: VI.

O Protestant Church hath a true Ministery, Miracles, Succession of doctrin, or Sanctity of life. Their extraordinary vocation is ridiculous and incredible, it being impossible that God should fend Ministers to contradict doctrin confirmed with fo many figns of his own authority and approbation, as the Roman Catholick is. God never fent fuch vitious men as the Protestant reformers were, to reform his Church either in the old or new Testament. If the Protestant doctrin had bin true, God would have wrought miracles to confirm it, for the conversion of the seduced Papists, as protestants confess he doth for the conversion of the Indians, Iapomians, and China. What wicked men were Luther, Zuinglius Calvin, Beza, Cranmer, and the rest of his Camerades that framed the Religion and Liturgy of the Church of England; and how little credit in matters of faith deserves the parliament that confirmed the same. Calvins miracle at Geneus foretold by Tertullian.

SECT: VII.

He conversion of pagan
Kings and Kingdoms to
Christianity foretold in Scrip-

ture, is a more cleer fign of the true Church then any other miracles; and not to be found in any other Church but in the Roman Catholick, acknowledged by learned protestants. Of Barlows threefcore invisible Queens converted by protestants. No greater an absurdity then their invisible Church. The vain endeavors of Calvin and other protestants to convert Heathen nations. Bezas despair of Success in that Miniftery, and his advice to protestants to leave that labor to the Jesuits, and rather bufy themselves at home. Tertullians saying (that its a sign of hereticks to pervert Christians, not convert pagans, ) may be properly applyed to Protestants. Their success in propagating their new Ghospel no greater miracle then the propagation of Mahomets Religion.

#### SECT: VIII.

F the Protestant justifying faith how absurd and inconfistent with Christian virtues: how dangerous to Princes and all civill government: Cromwell was directed by it, and it may raise many Cromwells. Its as dangerous an opinion as Atheism; and therfore cryed down by K. James in the Conference at Hampton Court: yet can

it not be disowned by the Church of England without disowning Protestancy, and the Prelatick Religion. How much the best Protestant Princes and their Ministers are forced to fuffer by this justifying faith of their Subjects: what great errors in policy they much condescend vnto: Proved by the settlement of Ireland. The late Earle of Straffords project and policy to make Roman Catholicks confiderable in Irland. Protestant Monarchy is more supported by Irish Popery, then by Scotch or English presbitery. How fallacious, and dangerous a thing it is they call the English Protestant interest, in Irland. In all parts of the world where Proteflancy is professed, their own Authors confess that vice and villany must reign; and there most, where their justifying faith is purest. The Roman Indulgences and Iubilees give no fuch liberty or indemnity as the justifying Protestant faith. Wee Roman Catholicks ought to praise, and thank our Soveraign and his Minifters for not feeling wors effects of this justifying faith, and of Proteflancy. To vie us with Christian moderation they strive against the principles of their own Religion.

SECT: IX.

Hat the rule of the Protestant faith and judge of controverfies ( which is Scripture as interpreted by every Protestant ) is not confistent with Christian Faith . humility, Charity, peace either in Church or State. All hereticks appeale to the letter of Scripture, therfore Luther called it the book of hereticks. Every particular person (according to the fundamental principle of Protestancy) must be a Supreme Judge of Scripture, Councells, and Fathers and of the whole Church. How ridiculous it is to fee shallow wits, and filly women, explain Scripture, condemn Councells, Fathers, and the whole Catholick Church; which folly proceeds from want of judgment, humility, charity, and Christian faith: It occasioned our late troubles, and rebellion, which was grounded vpon the Principles of Protestancy. A Protestant people cannot be otherwise governed then a people wherof every one by priviledge or birthright, may appeale from the law interpreted by publick Courts of Judicature, to the law interpreted by every privat perfon. The protestants imaginary goneral Councells, and their appeales therunto, discovered to be a cheat

to divert and delay any determination of religious controversies. Every Protestant is a Pope, more absolute and dangerous, then the Bishop of Rome. K. Fames his faying that every Protestant in the house of Commons was a King by his Religion. How little the oath of Supremacy contributes to the Kings Soveraignty, or Security, or to the fubjects toyalty. The Protestant rule of faith is but every ones fancy applyed to the words of Scripture. And therfore they often change according to their weakness of judgment or strength of pallion Auditius his expression of their montbly fithprant delandon faying -( both Protestants ) that they know whom to aboid but know not whom to follow, are ingenuous. The Prote-Stant confessions, and articles of faith composed and professed by every national Church , oblige not the members of those Churches, because the Collectors and composers of such articles are not infallible, and will be thought not to agree with Scripture, rat least as every particular person will explain it. The 39. Articles of the - Church of England are foambiguous, that they may be applyed to all diffenting Tenets of Protestants, both at home and abroad; and therfore are printed and pressed in England to datisfy disagreeing parties : and yet anbar

no party is contented with that indifferent fymbol, though each party callenges them in fome occasions, as favoring their own opinions, nor any thing more contrary to piety and policy then articles so applicable to contrary Tenets, and interests. An arbitrary Religion is more dangerous and prejudicial to a state, then an arbitrary government. How vnfit the 30. articles and the Oath of Supremacy are to be made the diffinitive fign of trust and loyalty to the King. A man is more engaged to stick to the King by a red fearf, or a garniture of ribands of the Kings colours, then by an oath of fo incredible a thing as the Supremacy; and fo vnfignificant articles as those of the 30. that contradict the Roman Catholick doctrin. That Religion that bath not a more certain or infallible rule of faith then the Protestant Prelatick of England hath, is not fit to be made the diffin-Rive fign of trult, or loyalty, or the Religion of the state. d Calvinian, are a. c. r.

#### SECT X.

I I Ow fundamental principles of the Protestant reformations maturely examined, and strictly followed, have led the most learned Protestants of the world, to Judaism, Atheism, Arjanism, Makk k k k

hometism &cc. And the protestant Churches of Poland, Hungary and Transilvania, to deny the mystery of the Trinity; and our best modern English witts and writers, to admit of no other rule of Religion, but natural reason. Infranced in Castalio, Bucer, David George, Bernardin Ochin, Neuferus, Calvin, Alemanus, Socimus, Chillingworth, Stilling fleet, Faukland &c. How prelatick Protestancy is contemned by the best-protestant wits, and writers as being incoherent to the principles of protestancy, and contradictory in its own Tenets. How Presbiterians agree with the Anti-trinitarians in their way of reforming. A Prelatick is a presbiteris an against Papists, and a Papist against presbyterians. His own Religion includes both their Tenets, though contradictory: he hath but one Tenet wherunto he is conflant, and that is Episcopacy de Iure divisio ... Calvinists are fayd by Luberans to be baprifed Fews, and that Mahometism, Aria nism, and Calvinism, are 3. pair of hofe of one cloath. All protestant reformations are remnants of the fame piece , though with different trimmings according to the diverfity of their reformers fancyes. Why our English protestants deny not the Trinity, as well as those of Hungary: without violating the principles of protehometific

thancy they may doe it. Articles of Christian Religion against conclusions cleerly deducible from the principles of protestancy are not valued by protestants. It is the case of the Church of England.

#### SECT: XI.

He indifferency, or rather inthe clination of Protestancy to all kind of infidelity, is further demonstrated by the prelatick and Calvinian doctrin of fundamental and not fundamental articles of faith. The defign of this new distinction manifested and frustrated. The delign is to make all Christians (though declared hereticks.) that diffent from Roman Catholicks, one Church, and of the Protestant communion. The Greeks and others, reject Protestants as hereticks. By their doctrin of fundamentalls Turks and Iews may be of one Church and communion with Christians. Protestants proceed in matters of Religion as weak Statesmen do in state affairs. For their feparation from the Roman Catholick Church they cannot be excused from a damnable fin and schism. Their writers charity towards Catholicks is but forc't and feigned. Whatfoever is required that a Church be truly Catholick, is visible in the Roman. It may judge sadge and centure all other differting congregations, without note of partiality, or illegality. Proteffants have no credible nor legal witnesses to tethey that their doctrin is the fame which Christ and his Apostles raughts Roman Catholicks have. If all fects of Christians were admitted to general Councells, and therin Judges of themfelves, and of their faith, greater illegality it would be; and greater partiality, then that only Roman Catholicks be Judges of their cause. Since the Apoltles time, one part of the Christians judged the other; and the part that judged the other, was that which obeyed and stuck to the Bishops of Rome as Sr. Peters Successors; proved in every age vntill this prefent.

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by Protestancy; as also by the prelatick doctrin of fundamental articles of faith. The belieftof Gods veracity confists inot in acknowledging that whatfoever God sayd, is true! (never any heretick denyed that, and all hereticks deny Gods veracity) but confists in believing that God will not color nor countenance falshood with supernatural and evident signess of truthle protestants give less credit and

obedience to Gods Ministers and Orders declared by the Church though qualified with vndeniable fignes of Gods truth; then they do to a Constable, Catchpol, or any other the meanest officers of a Court or Commonwealth; though their warrants or badges may be more easily counterfeited, then the miracles or fignes of the Roman Catholick Church. They will not believe God speaks or commands by the Roman Catholick Church, though it hath the fupernatural fignes of his truft, and sheweth his great feat Miracles; but they believe that the King speaks and commands by any Minister of State, or inferiour Magistrut. No Ministers of judicature or officers of war, have fo authentick marks of the Kings authority to command the fubicits, and to end Suits of law, as the Roman Catholick Church hath of Gods authority to instruct mankind, and determin controversies of faith. As it is rebellion to contemn the Kings authority reprefented by the authentick badges therof in his Ministers fo is it herefy to contemn Gods authority represented in the Roman Catholick Church by fupernatural fignessas miracles, fanctity, Conversion of nations &c. Gods veracity might be lawfully questioned, if it were lawfull to judge that he permits the Roman Catholick K k k k z Church

Church to err in any point of faith whatfoever: Proved by a fimilitude of my Lord Chancelor delivering the Kings mind to the Parliament in his Majesties own hearing and prefence. Veracity is a vertue inclining to speak truth, not only when the person fpeaks, but when any other fpeaks by his commission; for then, the person that employes an other to fpeak, is bound (by virtue of his own veracity) to endeavour ( to the vttermost of his power) that his Minifter, or Messenger vtter nothing but truth; and this is to be vnderstood not only in matters of great, but also of small importance. Protestants make their own conveniency ( not Gods veracity ) the motive of their faith : and measure therby, which articles are fundamental, which not. The most fundamental article, ( or the foundation of faith ) is, to believe, that God can not permit his Church to err, even in not fundamentals. A Demonstration ad hominens against the Protestant doctrin of the Churches fallibility in not fundamentalls.

SECT: XIII.

He same further demonstrated; as also that neither the protestant faith, nor that of the Sure footing in Christianity, is christian belief. Not the matter believed,

but the motive and manner of believe ving, makes our belief Christian, Proteftants and the Author of the Sure footing believe not any thing in matters of faith which they do not imagin to be evident, in it felf, or evident to them that it is revealed. They agree in making cleer or felf evidence the rule of faith, but vary in the application of that rule : the Author of the Sure footing applies it to all or most of the Roman Catholick Tenets; protestants to few. The doctrin of the Sure footing can not be excused by the opinion of some Schoolmen, that say, an act of faith is possible and consistent with evidence of the revelation. Chriftian faith must have a mixture of obscurity. Mr. Robert Boyles expression ( that faith and twilight agree in this property, that a mixture of darknes is requifit to both; for that with too refulgent light the one vanisherh into knowledge, as the other, into day 7 is not only witty, but agreable to the fense of the ancient Fathers, and to Scripture: Hebr. 11.

To believe, is to trust the person believed, and take his word for the truth, as you doe a mass word, or bill for mony. Gods worth and veracity being infinit, we ought not to admit of any doubt in matters of faith our assurance of faith must not be grounded upon evidence either of the ob-

ject,

or of the revelation but vpon an impossibility that God should (by evident fignes ) oblige mankind to believe, that he revealed the mysteries of Christianity and yet not reveale them; or permit the Church to deceive us. God were not omnipotent, did he permit the Church to err in any matter of faith, though not fundamental: because according to the proportion of ones inclination to any thing, is the application of his power to effect the fame : and Gods inclination to truth, (even in not fundamentalls) being infinit, he must be infinitly concerned, and applied to preferve the Church from falshood in the least articles as well as in fundamentalls. The different manner of believing God, and men. Wee could not believe God if it were evident to us he spoke what we affent vnto. Wherin doth confift the guilt of herefy? Doclared by that of rebellion. The abfurdity of the privat spirit, and of all other Protestant pretexts against the publick testimony and authority of the Roman Catholick Church.

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Plety and policy mistaken in making prelatick Protestancy the legal Religion of the state; and in continuing the Sanguinary and

penal flatuts against the Roman Catholick faith. It was want of Christian piety in Q. Elizabeth to introduce the Protestant Religion, but not want of human policy, because she had no title to the Crown but by Protestancy. The title of the Stevards is vnqueftionable; and therfore they need not the Support of Protestancy. How dangerous and damnable a thing it is, to make the temporal laws of the land the rule of faith: the protestant prelatick Religion hath no better. The Principles and priviledges of Protestancy being inconsistent with Soveraignty and government; every Protestant Commonwealth found it necessary to mold and moderat those principles and priviledges by human lawes, according to the customs and constitutions of every Kingdom; and therfore Episcopacy (without which our parliaments could not be legal) was here in England continued with prelatick Protestancy, though contrary to the Tenets of protestancy, and to the examples of other Protestant Churches. Whence followeth continual discontents and deligns of the generality of these protestant nations against their prelatick Clergy; and the little effecme and affection there is for the same Clergy among the reformed Churches abroad. How vnfafe it is for the Prince and government to establish by Kkkka

law a Religion and Clergy fo generaly hated, and that acknowledgeth it felf to be fallible in doctrin, and therfore (for all they know) lead their flocks to eternal damnation. Laws enacted to favor Religion, ought to fuppose, not pretend to make the Religion reasonable. Reason is the ground of human laws; but human laws can not be the ground of Religion. How dangerous it is to press too much the Act of vniformicy against fo great and zealous a multitude as the Sectaries are. Their errors ought to be confuted with reason, not rigor. The prelatick Clergy (whose spiritual Censures and authority ought to quash all dissentions ) doth cause the mischief, and engageth the state in perpetual troubles for maintaining (by force of law) the improbability of their caracter and jurisdiction, against the evidence of reason.

# SVBSECT: I.

He prelatick caracter and Religion is so incredible that few serious men in their judgments continue any long time Prelaticks. By pretending a mean, and moderation between Papists and Presbiterians, the Prelaticks fall into manifest contradictions in defending their own caracter, doctrin, and disciplin. How

learned protestants are force to confels that the Prince may force his subjects by laws to his Protestant persuasion; and that every protestant subject (notwithstanding the prince his prerogative) hath a privat authority to judge of the prince his Religion; and is bound to stick to his own contrary judgment. What great confusion this must occasion. It is the nature of all Religions that give privat men liberty to judge of Religious controversies, to cause such disorders. How this inconvenience is prevented in the Roman Catholick. One of the differences between it and the Protestant is, that when Protestants rebell, they do not violat the principles of Protestancy, which makes every man Supreme in matters of faith, and by confequence of state. When Catholicks rebell, they go against their principles, that give no fuch supremacy or liberty. In these last one hundred years there have bin more rebellions upon the score of protestancy, then have bin since Christs time voon the score of the Roman Catholick Religion. In what fense the Roman Carbolick is a growing Religion. Whether it be policy to perfecute a Religion that encreaseth against the rigor of the lawes; and to promote a Religion that doth not encrease with all the helps of lawes and favors

of the prince. The fanguinary and penal statuts are thought to be so vnjust, (even by protestants) that no honest and fober man thinks them fit to be put in execution. Whether it be pohey to continue fuch frames? All feditious persons begin their designs against the government with pressing the execution of the statuts : and somtimes therby make the zealous and giddy multitude rebell. Whether it were not piety and policy to repeal flatuts, that, if put in execution, make the nation and government infamous; if not put in execution, may occasion rebellion, by reason of an indiscreet zeal in the giddy multitude ? Belides, their being enacted to suppress the principles and destroy the persons of the Catholick party, which maintained the Stevards right to the Crown, ought to facilitat the repeal.

# SVBSECT: II.

The fanguinary and penall statuts of England against Catholicks, can not be justified by the proceeding of the Inquisition, or by laws and edicts of Christian Kings and Emperors against hereticks. The first English protestants acknowledged themselves to be hereticks, when they petitioned to the Parliament (1. E46.) for a repeal of all an-

cient statuts against hereticks, not daring to preach and profess their reformed doctrin vntill the Parliament had condescended to their petition. Queen Elizabeths reformation confirmed by Sanguinary statuts diametricaly opposit to primitive Christianity: and therfore very strange, that men fo knowing as the English nobility and gentry, should continue them; or that persons so pious, loyall, and well bred, should not ( either out of Christian charity to Catholicks or out of a dutifull civility to the Royal family that now reigns) repeale laws enacted by Q. Elizabeth for ruin of the Stewards party, and for excluding themfelves from the Crown.

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# THE THIRD PART.

Ontaining the conscience and conveniency of tolerating the Roman Catholick religion by Act of parliament; proved by the little conscience of the Protestant clergy, in maintaining Protestancy with frauds and falsifications: and by the great inconveniencies this Monarchy suffers by pressing the prelatick and Protestant Religion vpontender consciences.

SECT:

# SECT: I.

Emonstrated that either the learned protestant, or the Roman Catholick Glergy, are Cheats. Proved by the impossibility of concealing the truth of Chriflianity, and of the true Church otherwise then by the frauds, and faldifications of either Clergy: So manifest are the figns of the Catholick Church and so particularly mentioned in Scripture. And as one of the two. Clergyes are Cheats, fo either the Catholick or Protestant layty, are damnably careless in matters of falvation. Reasons why the Catholick layry can not be thought carlefs; the Protestant may. How eafily the truth may be known and how the Protestant layty may be confiderably eafed from extraordinary taxes, by informing themfelves of the truth of Religion. The impudency and impiety wherwith Bp. · Ievell and the first prelatick clergy imposed protestancy vpon this nation, to favor Q. Elizab: pretenfions, and to raife themselves from Pedantry to Peerage. Proved by Ievells Challenge and Sermon at Paules Crofs; and by his and the prelatick clergyes Apology for their Church of England : pretending that the Catholiek Church for the first 600. years was Protestant. How this imposture was confuted by the

Catholick writers; and the Protestant writers forced to acknowledge their own error. How the same imposture was again maintained by fucceeding prelaticks, and how vnfuccesfully. How Taylor revived now again the fame shamfull imposture, and with how great infamy to his person, and discredit to his cause. The protestant layty can not, without committing a damnable fin give any credit to their Clergy in matters of Religion, after fo many and so manifest Discoveries of the frauds and fallifications wherby ( alone ) they defend protestancy. How a conference and Triall about this matter can not be confcientiously denyed, nor the denyall frand with good policy.

# SECT: II.

oughe to redirat the rep al.

He fame further demonstrated; and that there can be no reason to suspect the sincerity of the Roman Catholick Clergy.

# SVBECT I. AND IL

Hether it be charity to treat Cheats with ceremony, when they are convicted of damning fouls by frauds and wilfull fallifications. And whether the first reformers of the English

glish Church (Cranner and his Camerades, ) ought not to be censured accordingly. The frauds, and wilful falsifications, hypocrify, incontinency, impiety and Atheism of the prelalatick protestant Clergy in K. Edward 6. reign. What a wicked man Arch. Cranner, was of Peter Marry, Echinus, Bucer, Latimer, and Ridleys impieties.

# S.VBSECT. III.

F Hooper, Rogers, Poynet, Bale, and Goverdale. Hooper and Regers combined against Commer and Ridley. How Laumer joyned with them. Their Project of Paritanism. How Hooper inveighed against plurality of benefices when he had none, and enjoyed two Bishopricks when his faction prevailed; and left his friend Rogers in the lurch. How Ropers and Coverllale confibered with Imdall to fallify Scripture. Bilhop Porners contest and Suit in law, with 2 Butcher, about the Butchers wife, notwithstanding that Poyner had one of his own. But Sentence was given for the Butcher against Painer, contrary to the Principles and liberty of Protestancy, and to what the protestant Church had resolved before in the like cafe between Sir Ralph Sadler, and one Barrow, whose wife was decreed to be married to Sir Ralph , during

Barrows life. Bishop Bales converfion to protestancy, related by himfelf and attributed to his beloved Dol. What an impostor he was. Bish: Coverdales drunkenes, and corruptions of Scripture. How corrupt and vngodly a Scripture is the English translation of the Bible. It was condemned by act of Parliament as fraudulent and fals. Notwithstanding which censure it was (and is) imposed vpon the Nation as the word of God; fometimes it was called Mathews Bible; othertimes the Bishops Bible or the Bible of the large volume, with litle or no alteration. Goverdules vanity in attempting to convert to protestancy the Vniverlity of Oxford. Laurence Sanders a Protestant Martyr and Priest; his refolution to dy for legitimating his little baftard.

# SVBSECT: IV.

Rch. Grammers conference with Doctor Martyn and other Catholicks. How weakly he defended the Protestant cause. How vainly Protestants pretend Scripture for their doctrin, as all heretiks do. How Crammer was proved to be an heretick by the definition of Origen, Tersulian, &c.

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SECT:

#### SECT: III.

F the Protestant Clergy in Q. Maries reign, the fame that afterwards founded Q. Elizabeths Church. Their frauds, factions, cheats, and changes of the English Protestant religion during their exile in Germany, Related by Dr. Herlin. How the German Protestants called the English Protestants, the dewils Martyrs, and would not entertain their banished Clergy and Confessors. How therupon the English clergy changed and accommodated their Religion to that of the places wherin they lived, and printed books at Frankford and Geneva containing contrary doctrines for humoring diffenting churches. How often they changed their Liturgy at Frankford. Of Grindall, Horn, Sandys, Chambers, Pakhurft , Whithead , Whittingham , Williams, Goodman, Wood, Sutton, Fox; cheir frauds, factions, divisions and books against Q. Mary &c. How vnfit men to be Bishops and to found a Church : and yet they were the chief pillars and Prelats of Q Elizaberbs reformation.

SECT: IV.

Bominable frauds, and wilfull falcifications of the protestant Clergy in Q. Eliza-

beths reign to maintain their doctrin fet forth vnder the name of an Apology and defence of the Church of England. How Q. Elizabeth gained the Nobility and House of Commons to vote in Parliament for reviving Protestancy. Of Bish. I.wells ridiculous challenge at Pauls Cross. How all the Protestant Clergy conspired with him in his impostures. How they were confuted by Doctor Harding Stapkton and other Catholicks. All the Protestant wri ers borrow from 76wells impostures their arguments and authoritys against the Roman Carho lick Religion. Acknowledged by Dr. Herlin in his history of the Church of England:

#### SVBSECT: I.

The Protestant Clergys fraud and falshood against Communion vnder one kind. It was a thing indifferent in the anciest Church. Proved by several instances: fewells ridiculous evasions.

# SVBSECT: IL

Tevell and the Protestant Clergy censure as hereticks the same ancient Fathers they appeal vnto in other controversies, for condemning the mariage of Priests. They corrupt

the Ecclefiastical history for the same reason; and bring an example of an imaginary Bishop to confirm their corruption; and pretend that S. Gregory Nazianzen says that a Bishop may minister the better in the Church for having a wifein his house, and that his own Father was instructed in Ecclesiastical functions by his wife.

# SVBSECT. III.

Ewell (and his prelaticks) charge Cardinal Hofius and all Catholicks with contemning the holy Scriptures contrary to his own knowledge, and even after he had bin admonished of the imposture.

# SUBSECT. IV.

PAlsifications and frauds against the Bishop of Rome his Supremacy, feripture falsified to impugne the same.

#### SVBSECT. V.

Protestants frauds and falsifications to deny and discredit the Sacrifice of Mass. Their pretence that the ancient Mass was the same thing with the English communion or Liturgy. Iewells impudency.

# SUBSECT: VL

PROTERANT falsifications and corruptions of Scripture to make the Pope Antichrist, and the snccession of Bishops a mark of the beast. Q. Elizabeths first Bishops were violently bent against Episcopal Succession, because it was notorious that themselves wanted such a succession. Want of Succession a mark of hereticks. Proved by Fathers.

# SVBSECT: VII.

Protestant fallifications to prove that popes may, and have decreed herefys.

# SVBSECT: VIII.

Tem to prove that popes have in-

# SVBSECT: IX.

Tem to prove that S. Austin the Apostle of England was no Saint but an hypocrit, as also to discredit Catholick Writers.

SVBSECT: X.
Rotestants frauds and falsifications of Scripture, as likewise
their altering of the 39. articles
L111 2

of Religion, to make the laity believe that there are true Bishops and Priests in the Church of England. Jtem their forgery of records. The Evasions of primat Brambal and others, concerning their Episcopal succession, confuted.

#### SVBSECT: XI. & XII.

A advertisment to the Reader concerning Bishop Iewell, of some learned protestants converted to the Roman Catholick Faith by discovering the falsifications and frauds of his books. Mr. Hookers sincerity questioned for his immoderat praises of so great and notorious an impostor, in his Eccles. Polit. A seigned Protestant story of the two Doctors Reynolds. How Iewell excused his falsifications in presence of the Erle of Leicester, by saying that Papists must be dealt with as Papists.

# SECT: V.

Rauds, follies and fallifications of Iohn Fox his Acts of monuments; and of his Magdeburgian Mafters in their Centuries. The litle fincerity of the English Church and Clorgy in countenancing such fals dealing. All sobermen that read the works of the Magdeburgian

Centurists must conclude they composed them rather in drinking stoves. then in retired studies : fo rash and foolish are their centures of the greatest Doctors and Saints of Gods Church. Vuleria the Iefnit aptly compared these centurists to malefactors. that confess, all the knowing and honest men of the country or citty. witness that they are theeves and hereticks &c. And then these malefactors refute all this, by only faying that the fayd knowing and honelt men, fo highly efteemed by all the world for their knowledge and integrity, spoke incommodiously, and ignorantly, when they accused the theeves. Iohn Fox his abfurdity in making the true Church visible to Protestants, and invisible to Catholicks. What a ridiculous Church of Protestants he fancies, and deduceth only from the time of Pope Innocent 3. and composeth of a rablement of all fectaries, divided among themselves, and diffenting alfo from Protestants. Proved in particular inftances of V.Valdenses, Albigenses, Wickleff, and others. His three fimple Miracles of Luthers, and how Fox describes a revelation of his own, and how he was made a fool by revela tion. The Prelatik clergy recommend Fox his works to all Godly people, though the learned of them know it to be a collection of frauds, follies, and fables.

## SUBSECT: I.

Ohn Fox his Calendar of Protestant Saints. In all 456. wherof Bishops Martyrs 5. and Cranmer the principal; by him you may judge of the reft. Bishops Confessors. 1. Virgin Martyrs none. Mayd Martyrs 3. Kings and Queens Martyrs and Confessors 1. ( Edward 6. ) Other men and women Martyrs 393. other men and women Confessors 57. The greatest disputers ( against the Catholick Bishops) of these Martyrs, were a Cook, a Cowheard, a Taylor, a Blakfmith, a millers wife, a Cutlers wife, and a married mayd, So Fox calls her. How madly these poor souls ran to the fire. Fox his Martyrs were all fanaticks.

#### SUBSECT: II.

Ilfull falsifications committed by John Fox in his acts and monuments. He falsifies St. Bede, and an ancient english Synod, to make them Quartodecimans, and to favor the Protestant doctrin of divorces. He falsifies also St. Antoninus, to discredit Pope Gregory 7. alias Hildebrand and a Councell, to favor the mariage of Priests. The ancient Greeks and Latin Churches held the single life of Priests, 120, lyes in

three leaves of Fox his book; and more in the whole then in Sleydans History, though eleven thousand are gathered out of Sleydan by the German writers. His censuring Acts of ancient English Parliaments for condemning Rebells and heretiks. His falsifying Sr. John Oldcastles profession of faith; to make us believe he was a Protestant in the point of Purgatory.

# SUBSECT: III.

Octor Charks egregious falfification of St. Austin, and how falfly he excuseth Luthers doctrin of the lawfulness of Adultery and incest.

#### SUBSECT: IV.

A R.ch. Cranmer and Peter Martyrs fallifications against transubstantiation and the Sacrifice of the Mass.

#### SECT: VI.

Ow some protestant writers in Q. Elizabeths time seing their sellows proved falsissiers, waved the testimonies of the ancient Fathers and Councells, and yet the others continued their former cours of falsisying both Fathers and Countll 13.

cells. Of Whitaker, Arch. Whitgift, and Fulk. How they contemn the Fathers and Church, when they relate ancient condemned herefies that Protestants now profess. Doctor Wilks a great Impostor: how impudently he falsifies, taking God to witness he will speak nothing but truth: it is the general custom of Protestant writers.

# SECT: VIL

Alsifications and frauds of the prelatick and Protestant Clergy ever since the beginning of K. James his reign, for continuing and maintaining Protestancy.

#### SUBSECT: I.

Heir corruptions of Scripture notwithstanding that the King commanded the English Bibles to be corrected. They corrected some few things that gave advantage to the puritans against Episcopacy leaving other corruptions as formerly. Insteed of correcting their fals Scripture, they forged new Registers. How they falsify Scripture in the first commandement (Exod. 20. 4.) and yet object against vs Catholiks that wee take away the 2. commandement. How absurd this their objection is See also how they corrupt

Scripture to humour K. Fames in the Inpremacy: divers others. Arch. Abbots and the Bp. of Glocester altered the true translation of St. Peters epistle to impugn purgatory; accused of this impiety by Sir Henry Savill that tranflated it rightly. How they corrupt Scripture against prayer to Saints. That Saints in heaven do hear our prayers, proved by reason and authority. Whether it be not more then credible that Arch. Abbots who falfi- . fied Scripture, would forge Registers. How vnreasonably the prelatick Clergy in their Dedicatory to King Iames ( fet before the new translation of Scripture ) desire his Majesty to protect the same against the objections of Puritans and Papifts.

# SUBSECT: II.

F Dean Walfinghams scruples and Search into matters of Religion; and how by discovering the frauds and fallifications of his own Protestant Clergy, he became a Roman Catholick. The occasion of his doubts. His memorial to K. Iames (as being head of the church) for satisfaction. His reading of the Defence of the Censure, and his judgment therof. How that book proves Scripture is more cleare for Catholick Tenets, then for Protestant: of Dean; walfinghams

Walfinghams appearance before his Grace at Lambeth: his conference with Doctor Covell. This Doctors fraud and folly in diverting Walfingham from the truth. Of Dean Walfing hams third and fourth appearance before my Lord of Canterbury. How he was abused and threatned by his Grace, for defiring to know the truth. Of the Knight of the corner (Perkins) and his persuasions. How the Archbishop ( to be rid of a man that preffed to know the truth) remitted Dean Walfingham to the Commissary of St. Albans, and to others who gave him no fatisfaction. Of Bells libells delivered, by the Arch-bishop to fatisfy Mr. Walfingham. His last appearance before the Arch-bishop of Canterbury, and an affembly of Diuines. How in their presence he produced the corruptions and falfifications of the proteffant books recommended vnto him by his Grace, and yet neither he nor that affembly durst compare Mr. VValfinghams notes of frauds with the fame books as Mr. VValfingham defired; but difmissed him, wishing he were far enough, for discovering their cheat, and the weakness of their Religion.

# SUBSECT: III.

Reflexions vpon Mr. VValsinghams Relation. This like cafe, and cheat doth happen as often as the protestant Clergy observeth any conscience through the vnreasonableness of their Religion. A case of conscience concerning one millions of revenue proposed, and defired it be decided by the Parliament, and that some knowing person, (my Lord Chancellor) be the Moderator of the conscrence for that purpose.

#### SUBSECT: IV.

A Relation of a Trial held in France about Religion. How necessary the like is in England, for the credit of protestants, and convenience of the state.

# SECT: VIII.

Rotestant falsifications to perfuade that the Roman Catholick doctrin is inconsistent with the Soveraignty and safety of Kings, and with civil Society between Catholicks and protestants. How the Protestant writers having bin worsted at Scripture, Councells, Fathers &c, now endeavour to desend Protestancy stancy by reasons of state, and become unfortunat Politicians. Divers falsifications touching this subject published by Morton Bishop of Duresm. How he answers some objections with new lyes: others, whith laying the blame vpon the Archbishop of Canterbury, and Dr. Stork &cc. To most objections, he gives no answer. The whole National Synod and Protestant Clergy concurr in an imposture concerning the fign of the Crofs in Baptifm, against Roman Catholicks. The Protestants fallifications of the Canon Law about deposing of Kings: About cheating excommunicated per fons: About murthering and massacring Protestants. Divers falsifications to affert a spiritual Supremacy in Kings. According to the Law of England, our Kings may minister all ecclefiaftical functions, confecrat Bilaops; and their letters patents are fufficient to give any lay person (man or woman) power to confecrat Bishops and Priefts. Ten wilfull falfifications fet down together by Bifh: Morton for proving that Catholicks hold the Pope cannot be deposed nor become an heretick. primat Bramballs fallification to prove that Popes may and have decreed heretical doctrin.

SECT: IX.

Roved by reasons and examples that no Religion is fo little dan gerous to the foveraignty and fafety of Kings, or fo advantagious to the peace and prosperity of subjects, as the Roman Catholick, notwithstanding the popes spiritual supremacy. Bellarmin (the Author most excepted against in the opinion of depofing of Kings ) fayes that a King cannot be deposed for being an heretick, vnlesse he forceth his subjects to herefy. The Author of this Treatife doth not intend to promote Bellarmis doctrin, but only shewerh there can be no danger in it though it were allowed as true. Not any thing more contrary to found policy, then to lay for the foundation of loyalty an Oath or engagement against opinions plaufible, popular and practifed. The belt way to suppress them is to filence the Authors, not censure their doctrin. How little the popes power is feared by protestants, though they make it the pretext of perfecuting Catholicks. How little his-censures can disturb the government in regard of the notoriousness of the fact, and the folemnity of his fentences, required for their validity. How Arch: Land and other protestants contradict them felves in this matter. A fancied poffibility

bility without probability can bring no danger to the government. How vnreasonable it is to exact a more ftrict profession of allegiance from catholick fubjects to a protestant Soveraign, then is given by any other Catholicks to their Catholick Soveraign. That the french Kings exacts fuch engagements, or Remonstrances from their subjects against the Popes authority, as is required in England and Ireland from Catholiks against the same, is a gros mistake. All such disputes are prohibited in France, as tending to fedition, and no way profitable. The Cenfure of the Parliament of Paris, and some Doctors of the Sorbon against the Popes aurhority, disanulled by the King and privy Councell in France. Protestants cannot cleare their own principles in this particular from the aspersions they lay on the Ca holick Tenets. One of the fundamen'al principles of Protestancy is, a power in the people to depose Soveraigns, and dispose of their Kingdoms for the use of the Ghospel. Proved by the examples of all Kingdoms and States that received the Reformation, even the Prelatick of England.

#### SECT. X.

Hat pro estants could never prove any of the wilfull falsi-fications wherwith they char-

ged Roman Catholick writers: but on the contrary themselves are convicted of that crime whensoever they attempted to make good their charge against us. Of the Index Expurgatorius. Bp. Taylors objections in the Dissuative; as a so Bp. Mortons, Bp. fewells, & c. retorted vpon themselves. Item Sutcliffs accusations against Bellarmin. The Councell of Calcedon confirmed by Act of Parliament of Q. Elizabeth, and by consequence the Popes spiritual supremacy, which that Councell afferts.

# SUBSECT: I.

Rotestants convicted by Belarmin of holding 20. ancient condemned hereties; and how fourteen are admitted by them, or at least vnanswered; and the other fix wherof they endeavor to cleere them: felves, are excused only by falfifying Fathers, and Catholick Authors: among which are two Pelagian herefies, two Novatian, one Manichean, and one of the Arians. Befides thefe. Protestants maintain Instification by only faith with the Simonians and Euromians. That God is the author of fin, with the Florinians. That women may be and are Priests, with the Peputians, That Concupiscency is a sin; with Pro. clus. That the true Church was mvi-Mmmm fible

fible for many ages, with the Donatifts. That men ought not to fast the Lent, pray, nor offer Sacrifice for the dead, with the Aerians. That Saints ought not to be prayed vnto, nor their reliques or images worshipt, with Vigilantius.

#### SVBSECT IL

Alfifications objected against Baronius by Dr. Sutcliff. How ridiculous. The difference between the falsifications objected by Catholicks, and those that are objected by protestants.

# SECT XI.

Alumnies and falsifications of Luther , Clavin , Arch-bishop Land, and Primat Vsher, to discredit the Roman Catholick Religion, and vphold Protestancy, against their own conscience and knowledge. What impudent impostors were Luther and Calvin. Proved in many particulars. Frauds and falfifications and calumnies of primat Vsher ( called the Irish Saint by Protestants ) against the real presence, and Transsubstantiation. Against facramental Confesfion. Against absolution of fins by a Priest. His cheat concerning Dulia Ad Latria. No new invention of lefuits, but the ancient doctrin and diftinction of the Fathers. Against prayer to Saints. His imposture of the Breviary of the Premonstratensian Order.

# SVBSECT. I

F Bp. Laud, the English Protestant Martyr. How fraudulently he would fain excuse the modern Greeks from being hereticks, notwithstanding his 39. Prelatick articles condemn their doctrin of the holy Ghost as herefy. He abuferh S. Austin to make protestants believe that general Councells may err against scripture and evident reason. He abuseth Vincentius Lyrinensis , laying to that ancient Fathers charge, his Graces own blasphemy : and commits therin many frauds. He falfifies Occam, and refolves the Prelatick Faith into the imaginary light of Scripture, and the priva fpirit and therin agrees with Presbiterians and Fanatiks And presends that Prelaticks are not Schifmaticks and Sectaries, But to excufe them commits divers frauds. His pretence of the lawfulness for privat Churches to reforme themselves. confuted. His doctrin doth justify all the sectaries proceeding against himfelf and the Church of England. His vanity in pretending that the Church

as also that the Pope can not be judge in his own cause. His fraudulent and abfurd explanation of S Ireneus against the primacy of Rome; item of the gallican libertys. His abufing and corrupting S. Greg. Nazian. because that Saint afferteth the infallibility of the Roman Church. His fallifying of Gerfon vpon the like accompt. A faire offer to Protestants for the trial of falfifications.

SECT. XII.

Thether it be piety, or policy, to give the Protestant Clergy of thefe 3. Kingdoms a million sterl per an. for maintaining (by fuch frauds and fallifications as hitherto have bin alledged) the doctrin of the church of England which also they acknowledge .to be on sterl. per ango the publik revenue. fallible, and by confequence ( for all they know ) fals. And how the favd million per an:may be conscientiously applyed to thevse of the people, without any dangerous disturbance to the Government. It was policy in Q. Eli-Rabeth to make fuch a clergy and Religion, but not piety. The case being now altered, neither piety nor policy to preferve either. No feditious or interessed persons can disturb the Government (by pretending zeal for preferying a Religion and Clergy fo pre- I ftants whenfoever they demand it. judicial to the foul and stare) if liberty be granted to discover the cheat to question their Clergies Ordination

of Britain is independent of the Pope: I wherby the people are abused. Many Protestant mistakes wherwith the common fort were fooled, are now cleered; and their own conveniency wil invite them to examin further the errors of doctrin incident to educarion from which errors the Protestant Church doth acknowledge it felf not exempted. If the Pro oftant faith be true, fuch a trial as we defire will be of great facisfaction to the Professors therof and confirm them in their religion, and convert Papifts and Sectaries to the same; if it be falfs, besides the falvation of fouls by a discovery and profession of the Roman truth, these kingdoms will be able not only to defend themselves, but offend foreign Enemies after we are enabled thervnto by a conscientious addition of a milli-No danger of facriledge in applying the Church revenues to pious and publick vses, for the preservation of the people; practifed by the ancient Catholick Clergy. Not one good reason why the Church of England ought not to admit of fuch a publick conference as we propose and desire. Bishop Lands reason to the contrary confuted. The denying and differring it a fign that Protestants are guilty. Catholicks grant conference to Prote-

The Protestant layty have reason

and

and caracter, as well as their doctrin. The new change of their formes of ordination, very suspicious. That the Roman Religion is such a growing Religion, proves it is the true Religion, six pery, related by the Magdeburgian Centurists; but by them [absurdly] attri-

# THE FOURTH PART

The Roman Catholick Religion in every particular, wherin it differs from the Protestant, is confirmed by considerable Miracles, recorded not in vain Legends, or modern Authors, but in the most authentick histories of the world, and by the ancient Fathers, and Do-Gors of Gods Church.

SECT: T.

Such Miracles as are approved by the Roman Catholik Church are true Miracles. The doctrin confirmed by those Miracles, cannot be rejected without doubting of Gods Veracity. Every Protestant doth see [though not observe] true Miracles, in confirmation of the Catholick faith. What great scrutiny is made by the Roman Catholick Church into true Miracles, and the lives of men, that are to be canonized for Saints. There can be no combination or cheat in such matters. Some Miracles permanent, that be seen by all men, as that of S. Lanuarius in Na-

cis Xavier wrought vpon Marcello Ma-Brilli, most remarkable for many circumftances. Miracles to confirm Poperv, related by the Magdeburgian Centuriffs; but by them [abfurdly] attributed to the Devil, or faid to be feigned. TrueMiracles cannot be wrought to confirm falshood: 'tis against Gods veracity to permit the same. Miracles oblige vs to believe the doctrin, in confirmation wherof thy be wrought The difference between Antichrifts. and Catholicks Miracles , or true and fals Miracles. That all the Roman Catholicks adore the Sacrament . and believe Transsubstantiation, as also other points of Popery, is an evident Miracle of God, and can not proceed from the Devils power or art. The Devil temps men to be hereticks by the means and ministery of their fenses, and by humoring the fame, not against the evidence and inclination of fenfe. The general figns and marks of the Church, are vndeniable Miracles. No other Church besides the Roman Catholick, can fhew those figns.

SECT: IL

Church into true Miracles, and the lives of men, that are to be canomized for Saints. There can be no combination or cheat in such matters. Some of Scripture, related by S. Chrysofto-Miracles permanent, that be seen by me, S. Gregory Nazianzen, S. Austin, all men, as that of S. Ianuarius in Na-1 S. Nilus, S. Cyprian the Martyr, S. Op-

tatus, S. Gregory the great, and others, in confirmation of adoring the B. Sacrament . Transfubstantiation . the Sacrifice of the Mass . Communion vnder one kind, prayer for the dead, and Purgatory. Primat Vsbers falfifications and fraud to discredit some of these Miracles discovered. Of Miracles in England, related by Waldenfis, and recorded by the Archbishops of Canterburyes Reg. ster. How Protestants fallify the very statuts, and law books. Miracles wrought by S. Bernard to confirm every controverted point of the Roman Catholick doctrin against the Protestant, Protefrant writers confess S. Bernard was a Saint; and yet fay his Miracles were wrought by the Devil. How abfurd.

# SECT: IIL

Iracles to confirm the worfhip and vertu of the fign of
the Crofs, recorded by St.
Paulinus, St. Cyril of Jerusalem, St.
Athanasius, St. Hierom, St. Gregory Tutonensis, Nicephorus and Theodoret.
How by Tradition from the Apostles the primitive Christians were
accustomed to sign themselves frequently with the sign of the Cross.
The first and worst Heretiks were
enemyes of that sign. Christs Cross
maltiplyed by miracle in St. Paulinus

his time. Protestant miracles are but cheats. Not one of them true. Protestants agree with pagans, heretiks, and Magitians, in contemning miracles, and the sign of the Cross. How the Devils dread the same.

# SECT: IV.

Iracles in confirmation of the Catholick worship of Images, related by the most eminent authors of the Ecclefiafticall History, and by the 2. Councell of Nice an. 787. wherin were 350. St. Peters shaddow was Bishops. the Image of his body; and by fcripture (Ad. 5. 15.) it appears to have wrought Miracles. The Proteflant Imposture concerning Christs statue that Iulian the Apostata broke, confuted. S. John Domascens hand that was cut off by the practifes of Imagebreakers, restored by his praying at our Ladies Image.. The Protettant evasion of civil and religious worship; confuced.

# SECT. V.

Iracles related by S. Austin, S. Ambrose, S. Gregory Nazianzen, S. Chrysostom, S. Hierom, S. Optatus S. Bede, S. Bernard, S. Anselm, and others in confirmati-

on of prayer to Saints, worshipping their Reliques, of he vertue of holy water; the Sacraments of Confirmaon, Confession, and ex rem Vnction. The doctrin of Indulgences confirmed by the fame Miracles that confirm worship of Saints, Pilgrimages, &c. The truth of all S. Thomas of Canterburyes Miracles evidenced by one that Fox recounts, and picks out to discredit the rest. What litle reason Protestants have to suspect our Catholick Miracles of forgery. How fevere the Roman Church is in the fcrutiny, and punishment of such Impostures. Reflections vpon Bishop

Taylors Treatife of Confirmation. Confession, and extrem Vaction, maintained to be Sacraments by ancient Fathers. S. Bedes holiness and learning acknowledged by protestants. He relates Miracles, wherby the errors of protestancy are confuted. How abfurdly procestants contemn the authority of the holy Fathers in Miracles, admitting it in matters of faith. How ridiculous Fobn Fox his. Miracles are; how vnwifely the prelatick Clergy countenance his Acts and Monuments, that have so spread puritanism in England. A paralell between Protestancy and Mahometism.

# FINIS.



# THE CONCLUSION

To the right Honorable the Committee OF PARLIAMENT, FOR RELIGION.

May it please your Honors



Enerable St. Bide in his History of the Church of England, recounterh, how St. Austin the Monk, and our Apostle (Sent by St. Gregory the Great Bishop of Rome to convert our Saxon Ancestors from Paganism to Christian Religion) arriving at the Isle of Tanet in Kent, gave notice

wnto King Ethelbert (then a Pagan, ) that he and his fellowpreachers were come from Rome, and brought to him very good tydings; to wit, that fuch as would follow and obey their doctrin, should enjoy an everlasting Kingdom in heaven, with the true and living God. The King moved with curiofity, came into the Island of Tanet, and notwithstanding his fuspition that the Monks were Magitians, returned this civil and prudent answer; you give us very fair words, and promises, but yet for that they are strange, and unknown onto me, I can not vashly affent unto them, for saking that antient Religion which thus long both I and my people have observed. But for so much as you are come so far to the intent you might impart onto us such knowledge as you take to be right, true, and good, we will not feek your trouble, but rather with all Courtefy we will receive you and minister unto you all such things as are behovefull for your living. Accordingly he allowed them lodging and other necessaries in the City of Canterbury, and after hearing, and examining their doctrin, became a Christian.

The very same tydings and Doctrin that St. Austin and his Companions delivered to King Ethelbert, do I most humbly offer vnto your Honors in this book, as your own Bishops

Nana

S. Bede lib. 2 bift. cap 29. Tobo lived and Dom. 700.

See lobn Back Bishop of Offery in all Rom. Possiff, edit Bafil, 1558. pag. 44. 45. 46. 47. See also Ofiander in Epitom. Cem 6. pag. 188. 189. 5

Carion in Chronic. lib. 4 pag. 367-See the Century writers of Mag-deburg Cent. 6 cap 10. col 748.384 371. 376. 381 425.

See Dr.

Humphry in lefinitijmi, p. 2 . 141. 5 pag 5. 6 627. all of them confes fing that, S. Aus ftin taught the very fame doctrin in all particu lars that we Papifts now profes.

S Bede lib. I. cap. 25. 6 26.

S. Bede lib. 2. cap. 2.

S. Bede lib I. cap. 32 Sets down S. ser to king Esbelbert , Wherin he gives him shis caracter of S. Auftan: our right re-Derend Brosher Augusgin, Bishop, being brought

and writers (A) confess, and is plain in St. Bedes History, testifying that as they approched neer the Citty (of Canterbury). having the Crofs and Image of our King and Saviour IESUS-Christ, carried, as their manner was, before them; they fung-Letanies; they ferved God in continual prayer, watching and fasting; They reforted to an antient Church built in the honor of St. Mariyn ( made while the Romans were yet dwelling in England ) and there did fay Mass &c. This their doctrin. they proved to be true by working of many miracles, and to be the very same, which Joseph of Arimathea and the Apofiles had preacht to the antient Britons; whose Bishops St. Aufin courted to Ioyn with him in converting of the Saxons; a Curtefy he never would have defired or demanded, had their Doctrin differed from his; of certain ceremonies vsed by them in Baptism, and of their Iewish way of celebrating Easter, he did not approve, and all Protestants grant he had good reason; neither could the Britons themselves gainfay it, when by common accord they prayed that God would vouchfafe by fome heavenly fign to declare whether their particular traditions, or rather St. Austins ( with whom, faith Bede, all the other Churches throughout the whole world agreed in Christ ) were most acceptable to his Divin Majesty; and the Briton Priests having prayed in vain for the restitution of fight to a known blind man, St. Austin compelled by just necessity, fell on his Gregories lets knees, prayed, and forthwith the blind man faw. Then the Britons confessed indeed that they understood that to be the true way of righteousnes, which Austin had preached, and shewed vnto them. This miracle God wrought by his servant to reduce the antient Britons to an vniformity in ceremonies. Many (b) other greater miracles did he work by the same St. Aufin, wherby our Modern Ministers are convinced of herefy. for being obstinat in their errors against Transubstantiation. worship of Images, Purgatory, Prayers to Saints, Indulgences, the Sacrifice of the Mass &c. for that with these Popish Do-Arins both St. Auftin and his Master St. Gregory are charged by your your own Protestant writers, and censured as converting the hof Religion,

Saxons from Paganism to this Superstition.

I hope your Honors will not give vnto vs, (who defire only liberty of conscience, wherof the worst consequence can be this that the ancient Religion of Christ may therby be restored ) a wors answer then King Ethelbert returned to S. Austin: Though what wee affirm of the Catholick belief, will feem ftrange to you that have hitherto supposed the same to be idolatry, or superstition, and perhaps suspect us to be as great Sorcerers as King Ethelbert did S. Austin and his Companions : But without question so pious and prudent Persons as Tour Honors, will not be less charitable then a Pagan, to men that besides an everlasting Kingdom in heaven, come to offer you a million sterl. per an. vpon earth; especialy seing we do not defire you should condemn your own Protestant Religion, nor credit ours, before you fee what your Clergy can anfwer to our reasons, and to corruptions and falsifications of Scripture, and Fathers, which we defire to object against them in a publick conference, if it be your Honors pleasure to grant vs that favor; for obtaining wherof they will be as earnest Suitors as wee, if they believe their own doctrin. But in case they decline or deferr so reasonable, and seasonable a request as we humbly concieve ours to be, I hope Your Honors will not think that men who dare not defend their Religion against provoking adversaries, that offer to shew the falshood therof, and the frauds wherby it is, and only can be maintained, deferve To great reverence, and revenues, or can be fit to direct others in the way of falvation.

(C) As for their railing against St. Austin our Apostle, notwithstanding that God approved of his Doctrin (with many miracles) it is no satisfactory way of reasoning: neither (as I persuade my self) will they be able to rally so grave and sober a Comittee as your Lordships, out of a million per anby quoting their own Translations and sense of Scripture, or by wresting texts to their own advantage, and to the great

N a a a a prejudice

having good kno wledge in she hoty Scriptures, and a man through the grace of God, of much vertue, whats foe ber he shal advertife you to do, gladly hear it, des boutly per form it, diligently Remember it.

(B)And ibid. cap. 13. be Pets down S. Gregories less ter 10 S. Aufin , exhorting him nos to glory in bim elf for the Miracles Which God Prought by him for the inflruction of others. 3 knovy ( fanb holy Gregory) deer Brother that it plea-Tith God to she by by the great miracles among

the people, Whom by . thee he hath called to his faith. Where-Ppo it is needs full : that of that most heavenly guift, both thou joy Doub fear , and fear with joy. Thou haft to joy, for that by means of the faid Miracles the En: glish mens fouls are won to the fauh: Thou haft to fear , leaft through the miracles which be don by thee, thy weak mind be lifted up in presumptio falling as far invoardly by vain Glory, as thou art by outward prays puffed Dp. Sc. And concludes his Letter thus ! And whatge ber grace

prejudice both spiritual and Temporal of these Nations, against the Common sense and consent of the visible Church for 16. ages. They have had indeed hitherto better Success in this particular, then they could expect from fo wary and wife a people as the English; but the improbability that a Clergy would be fo impudent, and impious, as to falfify Scripture, forge Registers, and build faith vpon fancy, hath gained them more credit then they deserved, and made the Layty more credulous, and carless then Christians ought to have bin in a matter of fo great importance as the everlafting happines of their fouls, and in a subject so tempting and suspicious, as the revenues of the Church. Now that it hath bin the fate . or fortune of this Monarchy to be involued in wars, which have discovered the insufficiency of the Kings revenue to maintain the fame, and that we have no other fecurity of a peace ( when concluded ) but the words of Dutch and French, drawn vp into a formality of Articles, which will be no longer observed then it will be their conveniency so to do; and that the honor and fafety of these three Nations can not be fecured with ut greater, and more Constant supplies and fubfidies, then perhaps (after a little time) will be fafe to exact of the impoverished multitude : feing, I fay, this is the present condition of our State, (and will be also for the future, whenfoever it pleafeth our neighbors, to be our enemies) not only all lawfull ways of raifing moneys must be fought after, but many ways ought to be examined, that perhaps hitherto were supposed vnlawful.

Wherfore as the French King hath lately commanded a fevere scrutiny to be made into a new pretended Nobility (of a hundred years standing) reducing them to their own Rank and quality of Citizens, and hath by penalties, and payments of the Taille raised very considerable summs of money, I presume to suggest vnto your Honors, (who are appointed to rectify the mistakes, and correct the abuses of Religion) the Equity, and conveniency of the like scrutiny into Queen Eli-

zabethe

zabeths pretended Clergy : and dare engage my life, that af- thou either ter your Serious examination of those Protestant Ministers right hast, or shall to the Church livings, and the Roman Catholick Clergys re- receive to fignation of their right to his Majesty, yee will find a just title in the Crown to a revenue sufficient not only to prevent all domestik dangers, but also to secure us from all foreign not for them

disturbances, whether Popish, or Pretestant:

This human confideration is not offered to so zealous and pious persons, as your Honors are known to be, for a motive of Changing Religion; 'is only intended for a matter worthy your Judicions reflexion; whether men of fo much conference thou art orand credit, as our Catholik Authors are reputed to be in the dained most considerable parts of Christendom, would so particularly, frequently, and confidently (in their printed Books ) accuse the Protestant Clergy of wilfull and vnexcusable falsifications; and offer to own the charge in a publik Trial, and pretend that without fuch practifes the Protestant Divines can preaching, not maintain their reformations; how is it possible, I fay, that our perverknowing and conscientious persons can be such impudent Im- sion Mr. Popostors? or if yee think our Catholick Clergy can impose such manifest vntruths vpon our own layty, as the Protestant Ministers pretend wee doe, when wee condemn Protestancy; Mr. Afwhy may not the Prelatik Clergy of England be Subject to, cham in Al and suspected of the like impudent practises. There being ther- pol. pro Can. fore as fair a possibility of gaining a million per an. for the Dom. pag. Grown, as it is incredible that men of reputation would pu- 33. calls him bith impostures fo easily discoverable without any hopes of her of all profit therby to themselves, but rather with an affurance of Popish Do discredit to their cause, and of credit to their Adversaries; and &rin: Mr. nothing lost (but a little time ) in that Your Honors will be Willet in pleased to appoint a time and place for a publick trial therof, his Tetrasty-(it being but a matter of fact, and foon determined) I humbly befeech Your Honours that you will be moved with conscience, curiosity, and conveniency, so to order this affair, that Gregory the world may be fatisfied which of the two Clergys (Catho- and St. Au-

work mira- 1 cles, think it given thee. own fake but for thems the Minister of brhefe (alvation -

(C) D. Fulk in his confut of purgat, calls St. Auftins well calls him a fals the establislon Papifmi, pag 112. lick ftin among

the first Pathers of Sus persistion, and Captains and Ringleaders of Popish Dipines, Vo. lick or Protestant ) abuseth their Flocks by a cheating Religion.

Not many years fince, one Mrs. Stanhop, an English Protestant Gentlewoman that resided in Paris, had thoughts of changing her Religion, her chief motive being the novelty of Protestancy: Dr. Cossins (now Bishop of Duresme) after taking vpon himself in that Citty the Charge of the English Prelatick Congregation, notwithstanding his conformity with the Presbyterian Hugonots, and his frequent excursions to Charenton; and being vexed to loofe fo vertuous and exemplar a foul as Mrs. Stanhop was reputed to be in his Protestant Church, he feriously endeavored to perfuade her, that the antient Religion of England was Protestancy; and that Popery was the novelty. But it feems the Gentlewoman (though shee had not pervsed S. Bedes Ecclesiastical History) had read our Cronicles, the Annals of Iohn Scood, and other Protestant lay-writers, much more fincere then Dr. Coffins; and whereas before his discours shee only doubted, after shee had considered and reflected upon the improbability and extravagancy of his imposture, her doubt changed into a certainty of the falshood of Protestancy, seing so learned a Doctor could not maintain its antiquity and truth by a better argument. I Think shee is yet living, and a Religious in Paris; I am fure many persons of credit and quality yet living, can testify the truth of this passage, which is but a petry protestant fraud in respect of other fleights and Falfifications mentioned in this Treatife, wherin Dr. Cossins also beareth a part.

I have not presented *Tour Honors* with this story of Doctor Cossins as if it had bin a rarity; it is the ordinary practise among protestant prelats and preachers to feed their Flocks with such stuff; there can be no other against the vniversal tradition, and all the Histories of Christendom. My design in recounting such a passage, is only this, that your Honors may be pleased to consider, whether Doctor Cossins (or any other Protestant Prelat, to continue in his Bishoprik or Benefice) will not do as much now for keeping his Royalies and

Revenues

Revenues of the County Palatin of Duresm, as he did then to be a petry pastor of a privat Chappell in Paris? Will any learned procestant Minister stick to imita'e such an example, knowing it is the only way for fuch persons as they are, to thrive, and become great in the English Church and State? Your Honors Charity may be fo great as to fuspend your Iudgments concerning their fincerity, but your confciences are so tender, that you will not keep these Actions in suspence. of a matter wherin they are so much concerned. The only way to fatisfy them, and your felves, as I faid before, is, that yee be mediaters to the King and Parliament for a Publik Trial either of the Protestant Clergys cheat, or of the Catholick Clergys Calumnies. If what is layd to the protestant Clergys charge in this Treatife, be proved, the Crown gains a million sterl. per an. If not, the Protestant Church and Clergy gains credit; fo that these nations can be no loosers by the Trial we humbly defire; for that, if granted, it will be known which of both is the true Religion, and perhaps that may appear to your felves to be the true Religion, which offers to treble the publik revenues, and to make this Monarchy not only the most Christian, but the mest considerable of the Vnivers; and then will be fulfilled the vulgar prediction of our King, Erit Carolo Magno Major; and your Honors will be the chief instruments in making him fo great, and his subjects happy; which is the only design of

Your Honors most obedient and most humble servant.

J. W.

To Ballor and the

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# An advertilment to the Reader.

T He death of the Author, togesther with the fickness of the overfeer of the print; hath occasioned very many gross mistakes in this edition; where forme are rectified as followeth the rest may be easily understood and Corrected by the Reader.

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